

**Ecological Nationalism in Modern India: A Comparative
Study on Ideas of M. K. Gandhi and Deen Dayal Upadhyay**

DISSERTATION

SUBMITTED

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**SUBMITTED BY
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ENROLLMENT NO: 246/13**

**UNDER THE SUPERVISION OF
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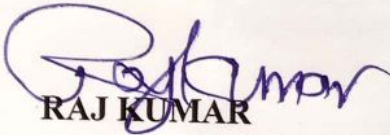
Dedicated to
My Parents
Mr. Indrajeet Prasad
Mrs. Israwati Devi

DECLARATION

I hereby declare that the dissertation entitled “**Ecological Nationalism in Modern India: A Comparative Study on Ideas of M. K. Gandhi and Deen Dayal Upadhyay**” submitted in fulfilment for the degree of **Master of Philosophy** is an authentic record of original work carried out by me under the supervision of **Dr. V.M. Ravi Kumar**, Assistant Professor, Department of History, School for Ambedkar Studies, Babasaheb Bhimrao Ambedkar University (A Central University) Lucknow. I further declare that this research work has not been previously submitted before for the award of any other degree or diploma to any other University or Institution. In keeping with the ethical practice in reporting research information, due acknowledgement have been made wherever the findings of others have been cited. This is also declar that the M.Phil Dissertation is free from all kinds of plagiarism.

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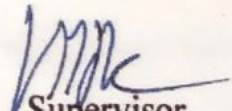
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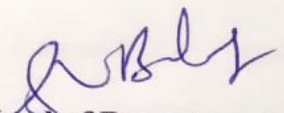
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This is to certify that the M. Phil. dissertation titled “**Ecological Nationalism in Modern India: A Comparative Study on Ideas of M. K. Gandhi and Deen Dayal Upadhyay**” submitted by Mr. **Raj Kumar** Enrollment No. 246/13, is an original research work and has not been original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

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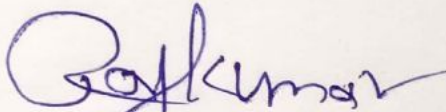
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(RAJKUMAR)

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CHAPTER: 1

NAME OF CHAPTER:

INTRODUCTION

ABSTRACT OF CHAPTER:

This chapter proposes the schematic and thematic structure of this study. This chapter has been organised into the following sections: introduction of study, context of the study, objective of study, hypothesis of study, methodology of the study, review of literature and note on chapters of study. The main objective of this chapter is to propose a thematic picture of this study.

CHAPTER-1

INTRODUCTION

Environmental history emerged as one of the important historical inquiries in the 1960s and established itself as one of important branches of history in 1980s. It became one of the sought after fields of historical research across the continents. The main objective of environmental history is to document the relationship between human beings and nature in the past. This study entitled **Ecological Nationalism: A Comparative Study of M. K. Gandhi and Deendayal Upadhyay Idea of Ecology** is an attempt to investigate into the intellectual environmental history of India by focusing on two important intellectuals of i.e. Mahatma Gandhi and Pandit Deendayal Upadhyay. The main objective of this study is to explore and document the ecological dimension of two important nationalist thinkers who exercised significant impact upon the life of India after independence and its relevance in the contemporary India.¹

The burden of colonisation and into commitment for decolonisation strongly exists in the minds of intelligentsia in India. Accordingly, the idea of decolonisation as a conceptual category emerged as one of the important sources of organising India after acquiring independence from the British rule. This study aims at exploring the ideas of Gandhi and Deendayal from the perspective of decolonisation of India with particular reference to ecological dimension. Both these thinkers strongly urged that independent India should be reconstructed based upon the civilizational ethos of India in order to get rid of British model of development and replace it with Indian centric development. In order to provide conceptual clarity, both these thinkers reconstructed the philosophical category of Indian culture and civilisation and thereby urged

¹ V.M. Ravi Kumar, 'Intellectual Environmental History of India: A Study on Ideas on Deendayal Upadhyay' *North Asian International Research Journal of Humanities and Social Science*, Vol.4. Issue 4, 20018, pp.140-147.

Indians to follow their model for attainment of perfection in national life. This study is interested in exploring the ecological dimension of both Gandhi and Deendayal ideas.

CONTEXT OF STUDY

Ecological crisis in general and climate change in particular begun to impact upon the global humanity in the contemporary times. Particularly tropical countries like India, were victims of this trend. It is this context that had generated vibrant debate on the question of how to handle human induced ecological problem and how to arrive at solutions. Wide range of strategies are being contemplated and adopted by global community and national governments to handle ecological problems. This process also generated keen interest in public discourse and academic debate in India on ecological issues. This contemporary imperative had compelled historians to look at the past from the perspective of the ecology in order to indentify the solutions that history offer to humanity.²

Besides several strategies and policies, the attitudinal changes towards handling ecological problems have always been recognised as critical. In this context the oriental spiritual and philosophical traditions which are considered more eco-sensitive in comparison with Judo-Christen belief systems received the attention of public and academic attention. It is in this context Buddhist ecology, Hindu ecology, Jain ecology etc acquired prominence. These spiritual systems are perceived as promoted of in reverence to nature and its resources for sustenance of humanity. Indian centric values thus emerged as one of effective solutions for handling ecological crisis by the way of bringing about transcendental reality on ecological crisis. In this

² V.M. Ravi Kumar, 'History of Environmental History: A Historiographical Review', *The Research Journal of Social Science Research*, Vol. 8, August 2017, pp.75-82.

context, thinkers such as Gandhi and Deendayal represent Indian centric spiritual values for addressing various issues of humanity. Hence, a comparative study of Gandhi and Deendayal on their ideas on decentralised rural development and its ecological dimension is useful to the society which is grappling with ecological crisis.

CONCEPTUAL FRAMEWORK OF STUDY

The Environmental history is basically a study about relationship of human societies and rest of nature. In the last four decades it had established itself as one of the important fields of historical research. Historians of environmental history have divided its scope into three broad fields.

Those as follows:

1. The domain of material environmental history studies about human engagement with plants, animals and forest they are study of human interaction between man natures.
2. Secondly political and policy related environmental history the concerns the self conscious human efforts to regulate the relationship between society and nature. They are depends upon the social community nature interaction.
3. The third concern of environmental history study of cultural and intellectual history it concern with human behaviours thought believed written and other areas.³

While the first two category of environmental history received main attention of historians, particularly in India, the third category remained less explored. This study is basically falls under intellectual environmental history which deals with the contribution of intellectuals for creation of ecological sensitivity and relevance for promotion of environmental conservation. By focusing

³ J. R Mc. Neill, *Historiography of environmental history*, Encyclopedia of Life Support Systems (EOLSS), pp. 6-8.

on cultural and intellectual environmental history this study proposes the ideas of Gandhi and Deendayal not only attempted to create Indian centric economic development, cultural consciousness but also Indic solutions to ecological problems that are products of western capitalistic development trajectory instituted in India by the British colonial rule. Thus the ideas of Gandhi and Deendayal attempt to decolonise not only cultural and economic sphere but also ecological sphere. This study is an attempt to explore and document this fascinating dimension of intellectual environmental history of India.

OBJECTIVES OF STUDY

While focusing on the ecological dimension of ideas and practices of Gandhi and Deendayal, this study revolves around the following objectives:

- I.** To explore the decentralise rural development paradigm proposed by both Gandhi and Deendayal.
- II.** To document the linkages between development process and spirituality and morality in the writings of Gandhi and Deendayal.
- III.** To analyse the ecological dimension of thoughts, practices strategies that are contemplated by Gandhi and Deendayal.
- IV.** To capture sustainable ideas and strategies for use of nature and its resources by Gandhi and Deendayal.
- V.** To explore and document the similarities in the ideas of Gandhi and Deendayal in terms of the relationship between ecology and human beings.

- VI. To explore and document the differences in the ideas of Gandhi and Deendayal in terms of the relationship between ecology and human beings.
- VII. To evaluate the relationship between nationalism and ecological conservation that are being expressed by Gandhi and Deendayal.
- VIII. To capture the cultural centric economic and ecological conservation ideas and practices that are propagated by Gandhi and Deendayal.
- IX. To highlight the village reconstruction model that are devised and propagated by Gandhi and Deendayal.
- X. To narrate the ecological hygiene practices that are propagated by Gandhi and Deendayal.

HYPOTHESIS OF STUDY

For a comparative analysis of Gandhi and Deendayal in terms of their ideas on the relationship between human beings and ecology in India, this study attempt to test the following hypothesis:

- 1- Both Gandhi and Deendayal seriously engaged in the concept of moral economy by the way of focusing on village life of India.
- 2- The ideas of Gandhi and Deendayal on village centric development had fascinating ecological dimension.
- 3- Both Gandhi and Deendayal believe in the fact that conservation of ecologically important resources such as land, water, forests etc is not only a material duty but also a spiritual and moral duty of human beings.
- 4- Preservation and conservation of ecologically important resources for Gandhi and Deendayal are part of Dharma which every Indian should follow:

- 5- Both Gandhi and Deendayal articulated the fact that Indian culture and civilisation essentially different from that of the West and our value system towards economy and ecology needs to be rooted in Indic value.
- 6- Sensitive and compassionate treatment of ecologically important resources for both Gandhi and Ambedkar has been perceived as commitment to Indian culture and values.

METHODOLOGY OF STUDY

This study is essentially a historical analysis on the history of ideas expressed by Gandhi and Deendayal from the perspective of human ecology in India. So far as conceptual framework is concern, this study falls under the domain of intellectual environmental history which focuses on the contribution of intellectuals and activists of society for promotion of conservation of ecologically important resources. This study uses discourse analysis method which mainly deals with emergence of ideas on particular phenomenon expressed in the form of multiple narratives. By using this method, attempt has been made to explore and document the narratives of both Gandhi and Deendayal on the relationship between Indian culture and conservation of ecology.

So far sources material is concern, two kinds of sources are being in this study. The first category is that secondary sources consisting on books and articles on environmental history, intellectual environmental history, issues related to ecology and studies on Gandhi and Deendayal. For primary sources, the original works written by Gandhi and Deendayal are being used. Most of the scattered material of Gandhi and Upadhyay have been gathered and published in the form of collective works. This study uses this published material being written by Gandhi

and Deendayal which represent their ideas and reflections on the relationship between human beings and ecology in India from the perspective of Indian civilizational values.

REVIEW OF LITERATURE

Environmental history emerged as one of the important fields of historical inquiry world over in 1980s. Vibrant genre of environmental history could be seen in south Asia. Particularly, robust growth of literature in the field environmental emerged in India. Issues such as ecological degradation that took place in British colonial rule emerged as one of the important narrative of environmental history. Colonial policies such as water, forests, wild life, agricultural etc received attention of historians.⁴ As a part of this process, interests in intellectual contribution to ecological conservation also emerged as one of the important themes of environmental history.

A flourishing environmental history literature, Inspired by the environmental movement emerged in the 1980s in India. It studies about of land use, forests, and irrigation and other from historical dimension. Indian historians mainly focused on the history of social struggles. That is their interest in the environmental history derives mainly a struggle between Indian and British. This is perhaps an outgrowth of the background of several of the authors in peasant and agrarian studies but surely also of the reality of Indian history, in which land tenure, social inequality and colonialism all played such prominent roles. Access to resources and preservation or destruction of resources, were clearly central to the tumultuous political history of the sub continent. This of

⁴ K. Sivaramakrishnan, 'Forest and Environmental History of Modern India' *The Journal of Peasant Studies*, Vol. 36, No. 2, 2009, pp. 299-324.

course was true elsewhere, and is often so recognized, but rarely with the clarity of focus present in the Indian body of work.⁵

In some respect the early work in Indian environmental history resembled that in the America and Africa, positing a pre – conquest, pre colonial past of ecology harmony. This view was bilingually expressed by Madhav Gadgil and Ramchandra Guha in their accessible survey, *The Fissured Land*, which took the paucity of evidence for environmental change in pre British in India as evidence for remarkable ecological stability and prudence. Even the Mughals, they say, did not do much to change India’s movement.⁶

Environmental history means ‘interaction between human and nature’. Environment history started in America in 1970’s. According to Donald Worster “Environmental history deals with the role and place of nature in human life.” Environmental history emerged as one of the fascinating fields of historical enquiry in India. Particularly in the last two decades it has established itself as one of the important fields of history. Environmental history mainly deals with the nature and purpose of human society interaction with eco-system in the past.

Documentation of role of human agency in shaping the ecological process is the main objective of environmental history.⁷ Where intellectual and cultural environmental history makes its strongest contribution, my mind, is in mid-level generalizations that concern the impact of specific ideas. Intellectual environmental history documents the ideas of intellectuals from ecological prospective. In this backdrop, this paper attempt to capture the ideas of M.K. Gandhi Deendayal Upadhyay from ecological prospective.

⁵ V.M. Ravi Kumar, ‘Green Colonialism and History of Forest Policies in South India 1800-1900’ *Global Environment, A Journal of History and Natural Science and Social Science*, issue 5, 2010.

⁶ Madhav Gadgil and Rmachandra Guha, *This Fissure Land: an Ecological History of India*, Oxford University Press, New Delhi, 1992.

⁷ V.M. Ravi Kumar, Adivasi Histories: A Review of Historiography, *International Journal of Applied Social Sciences*, Vo. 5, No. 9, September 2018.

So far as production of literature on environmental history is concern, much if not most concentrate on policy history of British intervention in management of ecological factors of India. Writings on environmental history appeared from the mid 1980s onwards and within three decades, formidable body of literature evolved in India.⁸ The thrust of this literature is to document the interaction of communities with surrounding natural eco-systems. Broadly, this literature has been calcified into three historical approaches. These as follows: national/ national Marxists approaches, neo-colonial approaches and regional studies focusing on discourse analysis method. Even though this literature aspired to document the ecological background to Indian history, main focus remained on the ecological impact of British colonial rule, its role in degradation of ecological resources, its impact on the local communities who dependent upon the common pool resources for survival and the response exhibited by local communities to the British rule in the domain of ecology.⁹ Environmental history thus mainly focused on policy histories of British rule for management of ecologically important resources.

Undoubtedly intellectual environmental history is relatively less explored academic arena in India. We do however have some studies on individual contribution to promotion of environmental conservation. Initially, intellectual environmental history mainly confined to documentation of contribution of important professionals engaged in Indian forest service. The contributions of Alexander Gibsion (first conservator of forest in Bombay presidency,¹⁰ Cleghorn (first conservator of Madras presidency)¹¹ and Prof. Brandis (first inspector general

⁸ J.R McNeill, 'Observations on the Nature and Culture of Environmental History', *History and Theory*, Vol. 42, No. 4, December, 2003, pp. 5-44.

⁹ M. Rangarajan, "Environmental Histories of South Asia: A Review essay", *Environment and History*, Vol.2, No. 2, 1996, pp. 129-44.

¹⁰ H.J. Noltie, 'The Dapuri Drawings: Alexander Gibson and the Bombay Botanic Gardens' ACC Art Books, Edinburgh. 1999

¹¹ S. Subbarayalu, 'Dr. H.F.C. Cleghorn Founder of Forest Conservancy in India' *Notion*, New Delhi, 2014.

of forests, India)¹² have been highlighted by some studies. The main point these studies highlight is that scientific conservation of forests was devised and executed by these scientists and foresters. It has also been proposed that scientific conservation of ecologically important resources is a contribution rendered by colonial scientific community.

Another category of intellectual environmental history is exclusive focus on Mahatma Gandhi and ecological dimension of his thought and activities. The success of Chipko movement and Anit-Tehari dam movement (Now in Uttrakhand) wherein the Gandhian model of Satyagraha was used for mobilization of local communities to fight against the policies of the state had attracted the Gandhian methods of promotion of ecological conservation.¹³ It is this context that resulted in emergence of ecological Gandhianism in the environmentalism of India.¹⁴ Several studies have been carried on ecological dimension of philosophy and activities of Gandhi. The important ecological points that are highlighted in Gandhian thought are as follows: advocacy on simple life as a means to conserve the resources of nature in a sustainable way; focus on promotion of nature centric practices such as organic farming, natural medicine etc and control over human consumerism by the way of controlling desires for exploitation of resources for personal comfort. On account these points Gandhi emerged as emblematic personality for Indian environmentalism and environmental thought.¹⁵ Gandhi thus has been the most sought after topic for intellectual environmental history of India.

Gandhi was not an environmentalist in the modern sense. Although he did not create a green philosophy or write nature poems, he is often described as an "apostle of applied human ecology."It is a fact that environmental concerns were minimal in Gandhi's time; but eminent

¹² D. Brandies, *Forestry in India*, Nataraj Publisher, 1994.

¹³ Thomas Weber, *Hugging Trees: The Story of the Chipko Movement*, Penguin, 1990.

¹⁴ V.M. Ravi Kumar. 'Contested Ecology: A Study on Gandhi and Ambedkar Debate from Ecological Perspective', *International Journal of Analytical and Research Review*, Vo.5, Issue. 4, December 2018.

¹⁵ Ramachandra Guha, *The Ramachandra Guha Omnibus*, Oxford University Press, New Delhi, 2005.

environmental writers like Ramachandra Guha consider him an early Environmentalist. His views on nature are scattered throughout his writings. His ideas relating to Satyagraha based on truth and non-violence, simple life style, and development reveal how sustainable development is possible without doing any harm to nature and our fellow beings. His idea that "nature has enough to satisfy every one's needs, but not to satisfy anybody's greed" became one line ethic to modern environmentalism.¹⁶

Gandhi had not only the vision about environment; he not only exhorted his countrymen to be critically aware of uncritical acceptance of technology & eating up with the west in terms of its living standard. Not only did he exhort the people to see the adverse link between the Western civilization and the threat to natural resources leading to what is known today as 'ecological crisis' and what he called the exhaustion of earth's resources if all the countries went the way the west was going, but he himself put into practice what he exhorted.

In modern terminology, Gandhi's strategy is modified in terms of pattern of growth, which preliminary uses renewable resources and a minimum utilization of non-renewable resources. Though concern for the environment was not the focus of such prescriptions, yet such strategy helped to minimize the degradation of environment. The environment-friendly nature of Gandhian economic is further revealed when one notes the emphasis on the 'last man' in such policy; poverty has been described as the most severe polluter. The Gandhian prescription of 'simple living' also attempts to put a check on unlimited consumption and unending exploitation of natural resources.¹⁷

¹⁶ R. Guha, and J.M. Alier, *Verities of Environmentalism: Essays on North and South*, Oxford University Press, New Delhi, 1998.

¹⁷ Vinay Lal, *Gandhi and Ecological Vision of Life: Thinking Beyond Deep Ecology, Environmental Ethics*, Vol. 22, issue, 2, 2000, pp. 149-168.

The narrative of Gandhi on India as glorious civilization having spiritual and ethical superiority over material west possess fascinating ecological dimension. Modern industrial civilization has had a huge impact on human kind as well as on the environment. It made a small part of the population wealthy at the cost of exploiting the world's natural resources. Gandhi believed that it propagates nothing other than the hunger for wealth and the greedy pursuit of worldly pleasures. Hind Swaraj, published in 1909, criticized the modern civilization as 'satanic'. He observed that 'machinery is the chief symbol of modern civilization; it represents a great sin. It is machinery that has impoverished India. The distinguishing characteristic of modern civilization is an indefinite multiplicity of wants, whereas ancient civilizations were marked by an imperative restriction upon, and a strict regulating of these wants. Gandhi believed that the ancient civilizations were religious in nature which would surely limit worldly ambitions. Gandhi believed that true civilizational values are not present in modern civilization. In Hind Swaraj Gandhi argued that what we think as 'civilization' today is an illusion, and that any civilization that ill treated outsiders could hardly avoid ill treating its own people. Gandhi's critique of western civilization and science emanates from his dissatisfaction with the divorce of science and progress from morality.¹⁸

The essence of the Gandhian approach to technological progress lies in treating Nature as a friend and benefactor. This approach is opposite to what we have practicing so far in the name of technology. All decentralized technological systems which makes use of natures-in-built processes demand a settlement pattern different from the heavily one that form our preference now. But if we take a broader view, they can become the harbingers of a advancement, leading development with the help of eco-friendly technology. When the basic problems of Indian

¹⁸ M.K. Gandhi, Hind Swaraj, 1909.

economy are analyzed, the patterns of income distribution, inequality, poverty, unemployment still exist as they were when Gandhi advocated the spinning wheel as a panacea for all ills. Thus, his emphasis on Khadi (cotton) and village industries was not a temporary measure, but a permanent solution to overcome the root problems of poverty and unemployment from India.¹⁹

Besides Gandhi other national leaders also received the attention of historians. Attempt has been made to highlight the ecological dimension of Jotirao Phule.²⁰ The main contribution of Phule is that he advocated for rural or agrarian environmentalism, which means effort should be made to conserve ecologically important rural resources such as water conservation, forest conservation, soil conservation and eco-friendly agrarian practices. Phule, much before Gandhi strongly not only urged for village reconstruction focusing on careful management of ecologically sensitive resources but also proposed several fascinating proposals for management of village forests, grass lands, irrigation systems, soil management practices and construction of small dams for conservation of water.

While Gandhi proposed the idea of ecological conservation as part of Indian way of life, Deendayal Upadhyay made it a part of spiritual dharma of each and every Indian. He proposed that Indian culture and civilization intrinsically embedded sound values of care for environment. Besides this, Upadhyay made respect for nature and reverence for ecologically important resources as a spiritual duty of Indian who are part of Indian civilizational values. His ideas on decentralized economy, village economy, integral Hinduism received attention of scholars. But

¹⁹ Ibid.

²⁰ V.M. Ravi Kumar, 'Inclusive Environmentalism: A Study of Jotiba Phule's Ideas From Ecological Perspective', *Indian Journal of Dalit and Tribal Studies*, Vol.1, Issue 1, July- December 2013, pp.83-91.

his ideas on nature, ecology and their relationship with Indian culture remained less focused domain.

Recently attempt has been made by some studies to explore the ideas of Deendayal from ecological perspective. It has been proposed that his ideas had fascinating ecological dimension in the form of proposing ideas on sustainable model of management of village resources, reverence to forms of nature and duty of spiritual dharma, emphasis on rural agro ecology to supplement village livelihoods and healthy ecology and careful planning of development process by focusing on local resources and ecologically important resources.²¹

In terms of rural development and conservation of ecology there exists a remarkable similarity as well as differences between Gandhi and Deendayal. This study focuses on Gandhi and Deendayal in a comparative way by focusing on conservation of nature and its forms for the sake of development and happiness of human society. Gandhi's idea of Swaraj and Swadesi focuses on ecological development by making village as a basic unit. They are talking to village development. Deendayal had given the idea of Integral Humanism and Antyodaya as essential framework for village development. In both these approaches the main focus in rural development of rural areas, rural ecology as a foundation for Indian civilization and culture.²²

This study attempts to identify and contextualise the idea of M. K. Gandhi and Deendayal Upadhyay to the overarching context of Indian environmentalism. The contribution of Gandhi to understand the complexities of Indian society has acquired greater prominence in contemporary India. His ideas and works offer and reflect solutions to several problems of India. It also examines the idea of Deendayal on village ecology and integral humanism. This study trace to

²¹ V.M. Ravi Kumar, 'Intellectual Environmental History of India: A Study on Ideas on Deendayal Upadhyay', *North Asian International Research Journal of Humanities and Social Science*, Vol.4. Issue 4, 20018, pp.140-147.

²² Deendayal Upadhyay, '*Integral Humanism*', Prabhat Publication, New Delhi, 2017.

the relation between Nationalist thought and representation of nature in modern India and document the essence of ecological wisdom and ideas of both thinkers in connecting the relation between natural form and nationalism.

CHAPTARISATION OF STUDY

This study has been divided into four chapter for narration of contribution of Gandhi and Deendayal for Indian environmentalism. These chapters as follows:

The first chapter deals with thematic and schematic concepts of the study. It introduces the topic and narrates about context of study, objectives of study, hypothesis of study, methodology of study, review of literature and a brief note on chapters of the study. This chapter is thus offers a narrative on framework of this study.

The second chapter of this study deals with contribution of Deendayal to Indian philosophy, economics and culture with particular reference to ecological dimension of his ideas and practices. This chapter provides brief biographical details; brief narration on his major contribution of different fields of knowledge and major focus was devoted to ecological dimension of his ideas and strategies.

The third chapter of this study focuses ecological dimension of Gandhi's thought and practices and its relevance to contemporary India. Attempt has been made to explore the core ecological ideas of Gandhi and his strategies for development of villages with particular references to management of ecologically sensitive resources. At the same time, attempt has also been made to document the solutions that Gandhi offers for effective conservation nature and ecologically sensitive resources.

The last chapter of this study proposes conclusion and some of findings of the study. A comparative analysis on Gandhi and Deendayal from ecological perspective. This comparison was done at three levels: their ideas on rural development, management of natural resources and development process. The main objective of this chapter is to capture the similarities and dissimilarities in the ideas of Gandhi and Deendayal on management of natural resources. In this chapter, besides proposing findings attempt has also been made to identify future prospects for extending this framework for exploring the ideas of other national leaders in order to arrive at understanding Indian environmentalism.

CHAPTER –2

NAME OF CHAPTER:

IDEAS AND STRATEGIES OF DEENDAYAL UPADHYAY FROM ECOLOGICAL PERSPECTIVE

ABSTRACT OF CHAPTER:

This chapter deals with intellectual contribution of Deendayal from the perspective of natural and ecological conservation. Most of studies on Deendayal mainly focuses on his economic, political, cultural and spiritual ideas. This study proposes that Deendayal ideas embedded fascinating dimension of nationalist ecological concept which this chapter seeks to highlight.

CHAPTER –2

INTRODUCTION

Deendayal happens to be one of the important thinkers of modern India. His ideas acquired prominence in the recent times, on account of their relevance to contemporary times. His ideas are perceived as potential solutions to the problem brought by development process at one level and holistic development process grounded in Indian culture at one level and Indian civilisational process at another level. This chapter attempts to capture the ideas and philosophy of Deendayal by focusing on the ecological perspective. The main objective of this, chapter is to provide trajectory of ideas and practices of Deendayal and their relevance to Indian environmentalism.

For narration of contribution of Deendayal for various fields of knowledge and strategies, he suggested of development of Indian society, this chapter has been organized into four broad sections: the first section deals with biographical details of Deendayal in a brief way: the second section sketches about activist and political carrier of Deendayal: the third section deals with the ideas of Deendayal on Indian culture, economy and Indian polity: the fourth section deals with the ideas of Deendayal on rural economy with particular reference to management of natural and ecologically important resources. The structure of chapter as follow:

- I.** Biographical details of Deendayal Upadhyay in a brief way
- II.** Activist and political carrier of Deendayal Upadhyay
- III.** Ideas of Deendayal Upadhyay on Indian culture, economy and Indian polity
- IV.** Ideas of Deendayal Upadhyay on rural economy with particular reference to management of natural and ecologically important resources.

I. BIOGRAPHICAL DETAILS OF DEENDAYAL UPADHYAY

Pandit Deendayal Upadhyay was born on 25th September 1916 in Mathura. His father's name was Bhagwati Prasad and Grandfather Hari Ram happened to be a famous astrologer. His mother Rampyari Devi was a highly spiritual woman. All the people in the family used to call Upadhyay as 'Deena' dearly. Due to being a joint family, there was always a difference in family circle. His father lived in Dhanakia, a village in Rajasthan. Deendayal was raised in an uneven condition in the childhood. He developed a special taste for Sanskrit language from childhood. Deendayal used to come to his Nana (Grandfather) house in Agra during his childhood. When Deendayal was just two years old his father died. Due to his father's death Deendayal become close to his mother. The personal troubles continued to hurt him. When he was 7 year old and his brother 5 year old, his mother passed away. After this tragedy, Deendayal was looked after by grandfather. His primary education was being done from Kota in Rajasthan. For higher studies, he moved to Agra and enrolled for teacher training in Allahabad University.²³

The destiny of Deendayal was kept on shifting, as he visited at least 11 places from childhood to adulthood. It was in fact became his strength as it provide an opportunity for him to establish new relationship and interaction with different kind of people. He sustained with limited resources and limited facilities. Deendayal happens to be a hardworking and inquisitive student. He qualified for the administration examination but due to lack of interest he did not join in service. He was more interested into social service than administrative service.²⁴

²³ Deendayal Upadhyay, Vol. 1, Prabhat Prakashan, New Delhi, 2017, pp. 235-240.

²⁴ Ibid,pp235-240

II. ACTIVIST AND POLITICAL CARRIER OF UPADHYAY

Deendayal was deeply interested into social and political life of people than life for himself. He took keen interests in social issues and also whenever he got an opportunity, participated in political service. Naturally Rashtriya Swayam Sevak Sangh (R.S.S.) which promotes sanghi culture based upon Indian cultural ethos attracted the attention of Deendayal.²⁵ In 1937 Deendayal went to Kanpur for the purpose of education and met with functionaries of Rastrriya Swamyam Savak Sangh. It was Balaji Mahashabey who introduced him to establishment of RSS. In the same place he meets the founder of the association Dr. Headgwar. He stayed along with other RSS functionaries such as Shri Babasaheb Aapte and Dadarao Pramanth a hostel. In due course of time his relationship with RSS became strong.²⁶

After completion of education Deendayal went to Nagpur in order to get training in voluntary service in 1939. His training in Nagpur continued up to 1942. He underwent rigorous training in terms of physical, mental and social service oriented. On account of his deep dedication and intense desire for social service he excelled in training period. This training made his as though RSS Prachrak who dedicated his life for the values, he cherished. While describing his abilities Babasaheb Aapte mentions that Pundit Deendayal Upadhyay deeply immersed in writings and always ready to take up any activities that help the poor.²⁷

²⁵ Deendayal Upadhyay, Volume1, Prabhat Publication, New Delhi, 2017, pp.230.

²⁶ Deendayal Upadhyay, Volume 1, Prabhat Publication, New Delhi,2017,pp.230-240.

²⁷ Ibid, pp. 235-236.

Undoubtedly, Deendayal dedicated his life for building and propagation of ideology of the Sangh. After 1942 he seriously engaged in the activities related to the Sangh. He assumed the role of mentor in due course of time. In the first session of Indian national Jansangh (29th – 31 December 1952) he worked as general secretary in the party. He devoted his energies and time for evolving strategies in promotion of Jansangh. In the convention of 1967, he was also elected as president which was a humble acknowledgement for the dedicated he rendered for promotion of Janasandh as party representing core value of Indian civilization.²⁸

HONEST AND FEARLESS JOURNALIST

The public life of Deendayal as a thinker and activist has multifaceted dimensions. The activities of Deendayal were powerful enough to attract the wrath of the government. His ideas were promoted through two magazine ‘Himalaya’ and ‘Panchjanya’. In this way Deendayal own ideas spread to all common people. This journal becomes his original form of mass communication. Deendayal always used to promote his work and participate in the programs. In the provincial parliament of 1946, he said that the account of child friendly language idea among us is not available. On this matter Deendayal wrote a child friendly magazine in single night. On account of this hard work he received lavish praise from Bhaurao Deshmukh who calls he as a dynamic personality. Deendayal, every time used to do very hard work and in single night wrote a book – ‘Chandragupta’ as being a good journalist and author. They are always used to effective language style and writing using intellectual and clear language. Language clarity and cleanness are special characteristics features of writings of Deendayal.²⁹

²⁸ Ibid, p. 235.

²⁹ Deendayal Upadhyay, Volume 1, Prabhat Publication, New Delhi, 2017, pp. 235-238.

IDENTITY FORMATION PROCESS AND DEENDAYAL

Having spent a long period of time under the British colonial rule it is quite natural for Indian to obsess with strong national identity. It is important that we think about our national identity. The nationalist thought always proposes that the joy of freedom and liberty are useless unless we are unaware of the national identity. It has often been claimed that the national identity is suppressed under foreign rule. For Deendayal this is the reason why India wants to remain independent so that it can progress accordingly its cultural ethos. For his nature has always been a powerful entity. If one attempts to go against or neglect against nature always invites problems. For Deendayal natural instinct cannot be avoided and it is possible to elevate this nature to the level of culture. By drawing analogy between human psychology which says that if disorders are not treated in time, a person remains restless and dejected of his abilities, similarly a nation's natural instincts are disregarded, it would not prosper further. Deendayal thus strongly believed that the basic cause of the problems that Bharat is facing is neglect of its national identity.³⁰

DEENDAYAL AND DEVELOPMENT OF NATIONALITY

The concept of national economic development emerged as dominant paradigm of thought in the context of decolonisation process in developing world. Situating himself in the debate, Deendayal proposes that economy is the foundation for the development of any country and at the same time, it also determines our identity. He believes that if our economy is strong, we can put our country into the path of development and if the economy becomes weak, then it would be

³⁰Deendayal Upadhyay, Vol. 2, Prabhat Publication, New Delhi, 2017, pp. 101-102.

difficult to expedite development process. He suggested that for progress of economy we have to accelerate the development of agriculture and industries and expand the forms of self-reliance. To achieve this according to Deendayal, we need to revive our culture and traditions. He cites the example of the milk requirements of India that were meted from import of milk powder from foreign countries without giving due attention to the animal husbandry in India. It not only brings harm to our health, but also harms our cottage industries and the environment as well. Deendayal strongly believed that by not calling the earth as mother, we are insulting our Mother by asking for things from other countries without raising its prosperity. He firmly advocated that to made development more Indian centric, we need to raise awareness of the people for business, indigenous, animal husbandry, plantation, for the development of the country, otherwise the foundation of nationalism and the fall of our culture will definitely happen.³¹

So far as the ideas on development of Deendayal, he strongly advocates for cottage industry and demanded that it should given more priority which is eco-friendly in nature and create rural employment. He also advocated for promotion of cooperation concept in promotion of cottage and agro based industries. Governments for Deendayal need to provide market facilities for cottage industries so that small businesses can sell their produce at the right prices and develop themselves in the latest forms and strengthen the Indian economic level.³²

Deendayal has proposed the need for encourages indigenous goods and services so that India can became self resilient in due course of time. He felt often that blind imitation of westernization is the root cause for several socio-economic and cultural problems that India was

31 Deendayal Upadhyay, Vol.11, Prabhat Prakashan, New Delhi, 2017, pp. 224-227.

32 Ibid, pp. 224-227.

subjected. A country for Deendayal needs to march toward development by giving due recognition to cultural and spiritual ethics for evolving holistic and organic development.³³ The question arises to the relevance here that why Deendayal as so critical of the western culture and ideology?

DEENDAYAL AND WESTERN IDEOLOGY

Like many nationalist thinkers who believed in binary of good Indian culture and bad western culture or spiritual happy Indian tradition and material/unhappy western tradition. Deendayal also uphold this position and in fact it became his one of the ideological pillars throughout life. He proposes that in Western countries, many types of ideologies keep evolving and impact human life and Indian ideology is closely rooted in the relationship between nature and human being. In other words Deendayal views that constant attempt to conquer nature is the core of western ideology. He proposes that Indians never attempted to do this, and in fact we have been living in the preservation of nature since ancient times and we have recorded ourselves along with nature, we have considered nature as an important organ, and we also know to do with natural animals too. He went on narrating that our culture and traditions are strongly rooted in the rhythms of nature. His admiration of nature can be captured from the following passage: ‘We use nature but we do not take it, we can open it. But we cannot ever see trees being felled because trees are the basis of our lives. Many great men in our country have conquered many natural forms but finally they went into the lap of nature with the aim of acquiring knowledge’³⁴

³³ Deendayal Upadhyay, Integral Humanism, Prabhat Publication, New Delhi, 2017, pp.72-73.

³⁴ Deendayal Upadhyay, Integral Humanism, Prabhat Publication, New Delhi, 2017, pp.19-20.

Deendayal strongly believed that having western ideological framework, we cannot develop our country fully. The reason for his problems according to Deendayal is that in the western model of governance the power is used for dominating others rather than developing fellow countryman. He believes that nationalist ideology needs to be formed from the core values and traditions of our country. This needs to be done according to his by promoting culture and ancient civilisational values. He remained a bitter critique of western civilization which for him essentially a selfish civilization and promotes wants and development of one person. Throughout his life Deendayal remained a strong critique of western model for management of Indian and advocated for revival of Indian centric tradition and civilisation values.³⁵

THE EXPLOITATION OF HUMAN BEING BY WESTERN CIVILIZATION

Deendayal takes a relativist position while offering critique to the conceptual category of the western civilisation. He highlighted its irrelevance to a country like India which had very long journey of civilisation. He felt that on the one hand, industrialization in Western countries has provided a wide range of development opportunities, while on the other hand it had created a lot of problems in the making of our country. Blind promotion of heavy industry oriented development which is essentially a western concept for Deendayal may result into loss of jobs, cultural values and finally leads to underdevelopment. He insisted that we need to focus seriously on village/agro based industries which generate more viable employment and promote development of rural areas of India.³⁶

³⁵ Ibid, pp. 20-22.

³⁶ Deendayal Upadhyay, Volume 7, Prabhat Publication, New Delhi, 2017, pp. 40-45.

THE CONFLICTING IDEAS

Deendayal keenly followed the global development and has his reflection on them. Particularly he commented upon emergence of global polity under the umbrella of Language of Nations and subsequently under the United Nations Organization. He felt that for a variety of reasons these attempted succeeded however. At the same he was critical of those initiatives which according to him proved to be incomplete and mutually opposing. For his the idea of nationalism led to conflict between nations and in turn to global conflict. He also proposes that similar difficulty arises in reconciling Socialism and Democracy grants individual liberty but the same is used by the capitalist system for exploitation of individual and socialism was brought into the end exploitation but it eliminated the freedom and dignity of the individual. On account of these developments human society confused and unable to decide the path of progress The West is not in a position to say that "this alone and no other "is the true path. It is itself groping. An example of a blind being led by another blind in this situation our attention is by the Indian culture. It is in this juncture that Deendayal makes intervention with Indian philosophy. He questions that is possible that our culture can point to the world? From the national stand point we have our very nature independence is one of its culture. If culture does not form the basis of independence to become a scramble by selfish and power seeking persons.³⁷

³⁷ Pandit Deendayal Upadhyaya, *Integral Humanism*, By Integral Humanism was first presented by Pandit Deendayal Upadhyaya in the form of four lectures delivered in Bombay on April 22-25, 1965.

LACK OF CORRECT SELECTION

Deendyal happens to be one of the important critical analysts for the model that was adopted for progress of India after independence. Swaraj and its goals for Deendyal cannot be achieved without proper recognition of mentality and our power. It is in this juncture that the ecological vision of Deendyal comes out. He proposes that we need to link the relationship between development and nature organically for achieving our goal. He evolved an exciting model of decentralised rural development which did not receive attention in India seriously even today. His model has several steps and strategies.³⁸

- 1). In the first step, careful mapping of resources in different parts of India needed to be undertaken. This is aspect for Deendyal ensure the identification of potential of resource amiability and facilitate for careful planning and policy intervention.
- 2). The production process consisting of supply of seeds, cropping patter, soil management and other intervention required good production practiced for Deendyal needs to be done by the government and its machinery with meticulous planning and strategies.
- 3). Rural economy needs to be given more priority in the development process by the way of focusing on agro based business.
- 4). Development interventions for Deendyal should give more importance to the natural economy and ecology in order to make development more organic and integrated.
- 5). Our production and business process need to be governed by the cultural and civilisational ethos of India.

³⁸ Ibid, pp. 65-66.

This rural development model by Deendayal is fascinating model that shows the importance of rural agro based industries and their potential in generating employment as well as accelerating national development. The unique feature of this model is that the development process needs to be rooted in cultural and ethical values of Indian culture and civilisation. Deendayal has been one of the important thinkers who consistently advocated for integration of economic development with the spiritual and ethical system that is followed by people of India to make development process more inclusive and meaningful to majority section of people. The subsequent section narrates the philosophical and cultural theories of Deendayal to explore his world into the deeper frontiers of intellectual life.³⁹

PHILOSOPHY OF INTEGRAL HUMANISM

At the time, entire global community was sandwiched between capitalism and communism, Indian intelligentsia attempted to evolve Indian centric model of human organisation which is different from the aforementioned ideologies. The major argument in opposition to these ideologies invoked was their origin was not from Indian soil. This attempt was made by Arabindo Goshi, Mahatma Gandhi, J. P. Narain and other. The attempt of Deendayal to evolve alternative politico-philosophical system to capitalism and socialism is a part of this process which already took shape in India. The philosophical concept of Integral humanism is an attempt of Deendayal to evolve Indic centric politico-economic system.⁴⁰

Deendayal proposes that human existence determined by two broad imperatives i.e., bodily requirements and comforts and spiritual requirements of soul. The organic relationship

³⁹ Ibid, pp. 65-66.

⁴⁰ Deendayal Upadhyay Vol. 4, Prabhat Publication, New Delhi, 2017, p.243.

between body and mind is essential condition for holistic development of human beings according to Deendayal. He argues that this organicism is a missing link in politico-economic model of capitalism and communism. His doctrine of integral humanism evolves a model of philosophical system which integrates the needs of body and mind with Indian cultural and philosophical traditions.⁴¹

III. IDEAS OF UPADHYAY ON INDIAN CULTURE, ECONOMY AND INDIAN POLITY

Deendayal lived in the high era of decolonization wherein countries in Asia, Africa and Latin America attempted to search for the roots of their national identities other than that of the identity given to them by the colonial powers. Attempt was made to situate socio-political and economic conditions into the domains cultural and spiritual systems of countries. Deendayal pursued this project seriously throughout his life.⁴²

MEANING OF INDIAN CULTURE

Deendayal firmly believes that lack of strong sense of belonging and understanding on Indian culture is the basic cause of for lack of proper appreciation for Indian culture. Like Mahatma Gandhi, Deendayal believes that Indian culture do not promote excessive consumerism and exploitation of individual and nature. It provides a mechanism which facilitates the holistic development of entire society from rich to poor and powerful to weak. It provides social reorganisation of individual not based upon his power and wealth rather based upon moral character and service orientation to fellow human beings. He proposes that Indian Sanskrit

⁴¹ Ibid, pp. 248-250.

⁴² Ibid,pp248-250

literature provides remarkable socially sensitive ethos and need to be revived for creation of sensible society in India. Deendayal views that any society can function when it achieves social equilibrium which means said that all social class work with mutual cooperation at one level and all social class together work in cooperation with nature and its forms. It is this condition that facilitates smooth function of society which was prescribed in ancient times. Social awareness also means according to Deendayal that the present generation need to live in such as way that future generations should take advantage of their lives.⁴³

IV. IDEAS OF UPADHYAY ON RURAL ECONOMY WITH PARTICULAR REFERENCE TO MANAGEMENT OF NATURAL AND ECOLOGICALLY IMPORTANT RESOURCES.

Deendayal possess a distinctive way of perceiving the dynamics of relationship between rural economy and ecologically important resources. His economic ideas are essentially rooted in decentralised rural-agro based economy catering to the needs of vast sections of rural masses by creating employment and livelihood options.⁴⁴

DEVELOPMENTAL POLICIES

Deendayal was strongly of the opinion that small scale industries in India should be promoted as main agency to accelerate development process. In addition to the development of small scale industries in India, he believes that small appliances should also be given important place. It is this gross root level development that according to Deendayal capable of promoting sustainable

⁴³ Kamal Jyoti, May ,Edition, pp.14-15.

⁴⁴ *Integral humanism*, pp. 121-125.

and environment-friendly development. In addition to this he also believes that this model of development generate more jobs and various livelihood options to rural masses.⁴⁵

AGRICULTURE IN INDIA

Deendyal recognise the fact that the growing population need food to be provided from agriculture. Hence he recognises the importance of expanding agriculture to meet the requirements growing population. The maximum production of agriculture in India is possible only by cultivating more quantity. As a ideologue of Indian Jana Sangh party he made the issue of agriculture as a priority issue. He proposes the scheme of expansion of Indian agricultural system, distribution of essential commodities to all by the public distribution system, giving farmers fertilization, seeds and bulls and other resources for encouraging expansion of agriculture.⁴⁶

INDIAN AGRICULTURE FORM ECOLOGICAL PERSPECTIVE

Deendayal gave serious thought to agricultural development and various aspects pertaining to it. His ideas on soil fertility management show his remarkable sensitivity towards the need of sustainable development. While explaining the benefits of fertilizer, he comments that we are making fertile soil in barren conditions for more yields. He cautions that after 2 to 4 years, due to the influence of chemical fertilizers, no crop will be produced and we will have to use early and organic fertilizers only. The use of chemical fertilizers according to Deendayal will only increase the yield of the nose but we will be able to keep the environment safe. Besides on farming activity, Deendayal also advocated agro related activities such as promotion of animal husbandry which enrich the soul by providing organic manure and promotion of fishing which according to

⁴⁵ Deendayal Upadhyay Volume 6, Prabhat Publication, New Delhi,2017, pp,96-108.

⁴⁶ Deendayal Upadhyay, Vol. 2, Prabhat Publication, New Delhi, 2017, pp. 101-102.

his not only increase or rural households but also promote water conservation process and protect rural ecology.⁴⁷

The ecological sense Deendayal is absolutely deep visionary. By using the available statistics he attempted to comment upon the mismatch in terms of land use and care for environmental conservation. Deendayal often says that we are fulfilling our needs with the speed, we are developing today, but we are harming the environment which can be seen by these figures –

<u>Land use in India</u>	-	<u>Lakhs acre in</u>
I. Natural area	-	8110
II. Systematic area	-	7220
III. Forest	-	1320
IV. Land for agriculture	-	1220
V. No shoe land	-	950
VI. Shoe land barren	-	3720

(Source)⁴⁸

He was a strong advocate for expansion of agrarian areas for production more food grains at the same time, He was seriously concern the factors that promote environmental stability. He proposes that if we want to maintain the natural balance, then the forest will have 33 percent, which means that there will be 2410 lakhs acres instead of 1330, which means that the increase of 1080 lakhs acres. But the shallow land is 950 million acres only. If we abandon the search for

⁴⁷ Ibid, pp. 101-102.

⁴⁸ Deendayal Upadhyay, Prabhat Publication, New Delhi, Vol. 5, pp. 20-22.

new arable land then the goal of the areas of forest cannot be met. Therefore, we are witnessing that with the increasing population, there has been a lot of exploitation of natural resources, it is clear that in the coming time, and we will have to face a variety of solutions.⁴⁹ We can observe the engagement of Deendayal with the issue of possible environmental crisis in India which we are now witnessing and experiencing.

In case of land holding pattern, Deendayal possess his creative ideas and recognise that proper land reform needed for healthy development of Indian agriculture. He suggests for distribution of surplus land from Zamindari system for empowering farmer's life. For Deenayal Zamandrai system cannot improve because the landlord who owns the land lives in the cities and performs agricultural work from labourers. Zamandari class on account of their disconnection with land, resources such as irrigation and planting trees are not undertaken. On account of this, the holistic health of agrarian system collapse in due course of time. It is due to this situation that according to Deendayal we are neither able to protect the environment nor are able to cultivate advanced varieties.⁵⁰

It is surprising to see the remarkable ecological vision Deendayal possess. According to him India's development is possible only after operating on a wide scale of agriculture and industries as well as preserving the environment as it is necessary because the development of industries is accompanied by the environmental pollution. Acceleration of economic activity according to Deendayal essentially results in increase of level of pollution and bound to cripple the population of county. He has thus advocated for sustainable development wherein an organic relationship exists between agriculture, industry and ecological system.⁵¹

⁴⁹ Ibid, pp.20-22.

⁵⁰ Ibid, pp. 20-22.

⁵¹ Deendayal Upadhyay, Prabhat Publication, Vol. 5, pp. 198-221.

For conservation of agro ecology, Deendayal has exciting propositions and insisted that these measures needed to be followed by Indian government for sustainable and eco-friendly development. Some of the measures as follows:

- I.** Promotion of aggressive afforestation programs to prevent soil erosion which is one of the major cause for reduction of productivity in India.
- II.** Encouragement of hill and terrace farming in order to prevent runoff of soil on mountain slopes and protection of mountain eco-system.
- III.** Conservation of large plants for promotion of water conservation in river and Lake eco-systems.
- IV.** Promotion of tree plantation in desert region of Rajasthan to prevent desertification and its expansion to other parts of India.⁵²

Deendayal attempted to find out the root cause of environmental crises in India. For him the main reason for ecological crisis are blind imitation of western model of industrialisation and its civilisation as values in India. For him, besides the severe damage to ecological systems, western civilisation was also responsible for large scale unemployment that exists in rural areas of our country. As a solution to this problem, he proposes that cottage industries should be promoted in India and careful use of machines wherever those are required without damaging employment opportunities to rural folks.⁵³

Deendayal was critical of the kind of economic system followed by the state after independence. His main contention was that holistic and inclusive development could not take on account of short-sighted public and economic policies. One of the main problems of the

⁵² Deendayal Upadhyay, Prabhat Publication, Vol. 5, pp.217-221.

⁵³ Ibid, pp. 217-221.

development pattern according to Deendayal is that introduction of rapid machine based technologies to increase the quantum of production. This predicament for him led to increase in the production quantity, at the same time, the degree of unemployment also increased in an unprecedented way. At the same time purchase of high-technology equipment resulted in increase in foreign. He was alarmed to the fact that the situation of independent India gradually slipping to the times wherein the British acquired control over India. As a solution to this possible alarming situation, he suggested for development of society to be guided by the cultural ethos of our country at one level and development of environmentally friendly development pattern focusing on self reliant. Deendayal lifelong cherished the dream of strong and vibrant Bharat with unleashing economic development by focusing on civilisational and cultural ethos and safeguarding ecologically important resources.⁵⁴

TRIBAL ECOLOGY AND DEENDAYAL

One of the interesting features of Deendayal's thoughts is that of reflection on all social sections of India society. He too had a vision for tribal society India which was subjected to utter negligence by the British colonial rule.⁵⁵

For Deendayal on account of lack of industries, tribal pockets of Indian environmentally rich and lived in peace and tranquillity. If industries to be established, argued Deendayal that destruction of fragile environment is ensured. Particularly he was scared that the machine will be replacing human beings. He brought out to the public attention on the prescription of the Indian constitution and practices that took place at ground level. Instead of protecting living organisms, Deendayal felt that we are destroying ecosystems in India. He was critical of government policy

⁵⁴ Deendayal Upadhyay, Prabhat Publication, New Delhi, Vol. 7, pp. 40-45

⁵⁵ Ibid, pp. 40-45.

of promotion of unprecedented and unplanned urbanisation which is the root cause of destruction of natural forests and other ecological systems in India. He argued the government that to protect tribal environment and culture, Madhya Pradesh should be declared as eco-friendly zone and conservation of natural habitants need to be promoted.⁵⁶

Deendayal like, John Muir (environmental conservation activist and thinker from United States of America) was a strong lover of nature and in fact believed in the fact that nature is the strong determinant of human society and culture. He often writes that ‘humans are born in the lap of nature. At that time, we all do our work in accordance with nature; it gives us many fruits and wood. Even when we grow up, we begin to study the forest and rivers. Why are we to follow the laws of nature to maintain the beauty of nature?’⁵⁷ This was the kind of reverence Deendayal had for the role of nature in influencing human socio-economic and cultural order.

HIS IDEAS FOR AGRICULTURE AND PRODUCTIVITY

As a public intellectual, Deendayal engaged himself in the agrarian and foreign policy pursued by the government in independent India. It was the time India began to import important food items from U.S.A policy of **“food for peace”** to provide food aid around the world. In 1957, the Food Testing Committee headed by Ashok Mehta concluded that the supply of extended money is increasing due to increasing industrialization and urbanization. On the other hand, the increase in the anticipation of general investment from the government and the rise of inflation by the business leaders of the business increased wildly, besides it was found that the prices were

⁵⁶ Deendayal Upadhyay, Vol.7, Prabhat Publication, New Delhi, 2017, pp. 218-220.

⁵⁷ Deendayal Upadhyay, Vol, 9, Prabhat Publication, New Delhi, 2017, pp.73-176.

allowed to fall in 1955 and to combat inflationary inflation in 1956. All these incidents happened according to Deendayal due to lack of coordinated policy framework from government.⁵⁸

The food and economic crisis in independent India according to Deendayal is due to lack of organic linkage between economic development, natural ecology and cultural ethics of Bharat. He was critical of ruling class which allowing crisis to happen and not being able to come up with solutions. On account of these problems according to Deendayal, nature is being exploited and our civilization is declining. He also opined that due to the selfishness of the ruling party the holistic and healthy development of Indian national is not taking place.⁵⁹

Deendayal situates the crisis of 1950s and 60s to the amnesia of history that ruling class of independent India. He argued that the swaraj for India achieved after sacrifice of millions of Indians. He argued that we forget such sacrifice today and following blind imitation of western model of for development of India. He highlights some of the following problems which are result of our ignorance of culture and traditions:⁶⁰

- a). education in India manly guided by the concepts of western learning and Indian values are ignored.
- b). excessive use of foreign good and their promotion resulted in underdevelopment of Indian traditional industries and consequence widespread unemployment.
- c). our traditional agricultural methods are ignored consequently India need to import certain good items from other countries.

⁵⁸ Deendayal Upadhyay Vol, 4, Prabhat Publication New Delhi,2017, pp. 248-250.

⁵⁹ Ibid, pp. 173-176.

⁶⁰ Ibid,pp. 173-176.

d). we had forgotten our values and strengths which resulted in weakening of our moral and confidence.

e). we need to promote self-reliance on for needs of our population rather than over dependent upon other countries. For this we need to promote Indian centric values and culture oriented patriotism among the youth of India. ⁶¹

REFORMS IN AGRICULTURE SECTOR

Deendayal offer exciting solutions for the problems that are affecting Indian society in 1960s. Obviously he mainly focused on Indian agriculture as it provides employment to majority of population. One of the important suggestions that constantly given by Dendauyal is that reforms in Indian agriculture. The problem of land distribution identified by Deendayal as one of the effective solutions that was required for development of agriculture in India. Land distribution for him enables formers to have a sense of security and motivates them to be more productive in agriculture. This reform in agriculture for Deendayal is also capable of bringing equality in rural society by the way of bridging gulf between rich and poor in rural areas. ⁶²

IMPORTANCE OF FOOD AND AGRICULTURE

Deendayal also stood for promotion of agriculture and plans to be devised and executed for supply of food items to entire population of India. This trend for him discourages imports of food

⁶¹ Deendayal Upadhyay, Vol.4, Prabhat Publication, New Delhi,pp.15-16.

⁶² Ibid, pp. 15-16.

items and encourages production for consumption which would increase employment in India.⁶³ He also insists that food, fruits, meat, fish, eggs etc., are needed to be produced in India in order to avoid exports from foreign countries. He proposes that India should produce farming beneficial to agrarian society and industrialization of the village should be included in the planning process.⁶⁴

PROMOTION OF AGRICULTURE AND SMALL SCALE INDUSTRIES AS PRIORITY

The main argument of Deendayal is that our development process needs a careful and positive approach towards our needs and strengths. He always gave top priority to agriculture which is India's largest industry wherein 70% population of the country depend upon for jobs. Deendayal proposes that we need to give top priority to agriculture and at the same time, promotion of small scale businesses, which will help population to gain employment besides agriculture. Small scale industries for Deendayal not only promote economic development but also provide large number of employment to rural population.⁶⁵

Deendayal always preferred small scale industries over large scale. For his small scale industries being paced in village and towns promote our culture and civilisational values and on the other hand the large industries even though generate huge quantities of production and employment, and at the same time cause polluting and destroy environment. Hence, rapid promotion of large scale industries for his inevitably resulted in emergence of environmental crisis. Use of machines for Deendayal inevitably resulted in destruction of environment and loss

⁶³Deendayal Upadhyay, Vol.4 Prabhat Publication, New Delhi, p. 253.

⁶⁴ Deendayal Upadhyay, Prabhat Publication, New Delhi Vol,11, pp, 250-265.

⁶⁵ Deendayal Upadhyay, Vol,3, Prabhat Publication, New Delhi, pp. 27-28.

of jobs and on the other hand promotion of cottage industries not only generate employment but also promote environmental conservation process.⁶⁶

Engaging with history, Deendayal proposes that India has been developing by itself since ancient times. On account of this historical dimension, we need to explore and integrate our culture with development to achieve wider level of development by the way of creating employment and conserving environment. He alleges that the Government of India and the Planning Commission have not given much attention to the public itself and culture. In the days of the fight, cottage industries flourished in us but the post-war era has ended because the reason is that we are not sensitive towards it. It has acknowledged that India has been devalued in that very large quantity of foreign goods was being imported by the government, which is not being accepted, is made in India which consequently remains hopeless situation to today's cottage industries.⁶⁷

Deendayal was always critical of the nature of industrialisation that was adopted and followed after independence. He views that several large factories are opening up in India manufacturing different varieties of products. On account of this, many of them are faced with problems of competition and obviously loss of jobs. He argues that India being an agrarian country suffered due to the expansion of industries of such a high level. He also felt that if industrialization is fully developed in India, then the situation of India will be like Western countries. In that situation the culture values and heritage of India will fall completely in this condition. He asks a question that what will be the condition of our country in this condition? He

⁶⁶ Ibid, pp. 27-38.

⁶⁷ Ibid, pp. 27-38.

also proposes that cottage industry is always a temporary arrangement because the pace of development is slow and it is environmentally friendly.⁶⁸

ANIMAL HUSBANDRY IN RURAL INDIA

Deendayal also pondered upon the agricultural allied activities to increase the income of farmers and their potential in creating employment for rural masses. He proposes that since ancient times, animal husbandry has been practiced in India. He criticizes the government policy which has neglected the animal husbandry for a long period of time. Neglect of animal husbandry for Deendayal leads to destruction of organic relationship between nature, ecology and agriculture in the long run. He proposes that we need to provide a large number of animal husbandry opportunities in order to improve rural employment opportunities and healthy agriculture and environment.⁶⁹

VIEWS OF DEENDAYAL ON INDUSTRIALISATION IN INDIA

Being a serious thinker of Indian economy, Deendayal also reflects upon nature of industrialisation in India and various aspects related to it. Industry being second largest source of employment after agriculture received his attention. Apart from agriculture, a large number of unemployed people are joining their jobs. In addition to providing employment through the establishment of industries also play a major role in strengthening the economic situation of India. On account of lack of proper planning, Deendayal pointed out that India compelled to

⁶⁸ Deendayal Upadhyay, Vol. 9, Prabhat Prakashan, New Delhi, pp. 260-262.

⁶⁹ Ibid, pp. 260-262.

dependent upon foreign countries for several goods and consequently facing huge crises in international trade. Deendayal suggests that we must first provide the means of production with the establishment of our own industry businesses and this will lead to rapid development of indigenous in India and also the spirit of nation will grow very rapidly. He proposes that in the process of development of Indian culture, ecological conditions also improve.⁷⁰

VIEWS ON DECENTRALIZATION OF INDUSTRIES IN INDIA

The concept of decentralization as a model for development of industries in India has been of the core arguments of Deendayal. He proposes that decentralization of industries is very important for the development of this country. He also proposes that it also helps in eradicating the unemployment along with development, by providing means of employment at the village level and eventually we can develop ourselves. For Deendayl economic equality will be possible only in this form.⁷¹

Deendayal proposes that English education is responsible for unemployment in India. On account of this, self-employment and small scale industry development and industrial development have stopped. We are engaged in promoting our industries by discouraging our culture. Due to this phenomenon, for Deendayal the Indian government is out of the hands of the people and in the hands of non-Indian forces. The growing unemployment has stopped small businesses to close. First, the solution to this problem can be overcome only by Indian centric education.⁷²

⁷⁰ Deendayal Upadhyay, *Kamal Jyoti*, June 2018, Lucknow, p. 28.

⁷¹ Deendayal Upadhyay Volume 2, Prabhat Publication, New Delhi pp. 98-102.

⁷² *Ibid*, pp.98-102.

NEED FOR DECENTRALIZED ECONOMY IN INDIA

Focusing on Indian economy Deendayal explains that the country's economic strength is a cottage industry and from here on India's economic condition will be strengthened. He also felt that conservation of ecology will also be maintained by this system. If any person living in any system is big, then spreads evil even in good order. He advocates that it is good to go to nature, and live in harmony with it. He always believes in the fact that nature has an important role in the development of human beings in the basic things of life, in which the person's personality is built in its influence. In the process of economic development, the environment has not kept in mind. Consequently the destruction of environment has not been taken seriously by planners. He believes that in Indian culture, there is a relation between the environment and its development and is seen along with faith towards man. The cottage industries are arranged for small system and need less investment to carry on business. The cottage industry according to Deendayal is capable of providing impetus for development of Indian economy and society.⁷³

The trade-off between industrialisation and environmental protection has always been one of the important ideas of Deendayal. He evolved a consistent narrative on the careful need for protecting environment from the wrath of hungry industrialisation and human greed. He preferred geographically and ecologically friendly development practices which ensure healthy development. Deendeyal echoed the alarming voice on the environmental degradation as the economic development gets accelerated. He confidently proposes that as the economic development graph increase the graph of pollution also increases. It is this situation according to his may result to environmental crisis which may exercise devastating impact on well being of nature and biological world. He offers philosophical critique of western model of industrial

⁷³Deendayal Upadhyay Volume 2, Prabhat Publication New Delhi, pp. 44-45.

development which allows nature to be exploited and the profits to be accumulated into the hands of very few and alienation of large number of rural and urban masses from access to resources. It is this trend according to Deendayal happening all over the world including India. Such a centralise economic development for Deendayal do more harm than benefit to a country like India which had long history of vibrant agrarian economy and cottage industries which were protected by cultural practices and traditional methods. ⁷⁴

DEENDYAL'S IDEA OF NATURE CENTRIC SOCIETY

In the decolonised world context in which Deendayal operated had two choices for development of former colonies such as India. Firstly western model of development process driven by machinery and massive appropriation of natural resources by the way of using massive labour force and the second model which Gandhi advocates is that of focusing on Indian centric development model by the way of focusing on cultural, spiritual, moral development of individual by flowing laws of nature. Deendayal fascinated by the Gandhian model and remained its advocate for lifelong. He always prefers the arrangement of nature over the human interventionist measures as yard stick for development. He often says that nature and man have always been two sides of a coin of life. He reminds us that Indian culture and civilization treats nature as a mother who protects her children from all odds and difficulties. ⁷⁵

THE ROLE OF MARKET IN INDIAN ECONOMY

Deendayal did not prefer unregulated and predatory market system for India driven by big companies. He always prefers cottage industries which are eco friendly in nature and provide

⁷⁴Deendayal Upadhyay Volume 2, Prabhat Publication New Delhi pp. 98-102.

⁷⁵ Ibid, pp. 100-102.

good employment in rural areas. He seeks intervention of the government to enhance the productivity capability of cottage industry by the way of providing market facilities and remunerative selling price. He also urges the government to promote the cooperative network for encouraging the participation of people in the economic activity. All these action would enhance the interest of the people towards the cottage industries and would be able to make us self reliance. The government has to industrialize all types of crops and should give proper value; they should always be made available to the market. Deendayal proposes that this kind of arrangement will only lead to the development of agriculture and industries which we have to find out.⁷⁶

IMPROVED FARMING PRACTICES NEED FOR SUSTAINABLE DEVELOPMENT

The agriculture sector has always been the focal point of Deendayal Upadhyay ideas on Indian economy. He particularly interested in improvement of farming practices with particular focus environmental conservation. His ideas on agrarian economy starts with fundamental point that the methods and practices followed by farmers not irrational as the British always projects, rather such practices were evolved consciously keeping socio-economic, cultural, ecological and moral factors into consideration. Indian farmers according to Deendayal mastered the art of using natural methods for soil conservation and enhancing the productivity of crop by using green manure and cow dung. It is this traditional knowledge according to Deendayal that is practiced for several centuries without disturbing the quality of soil and conserving natural eco-systems. He even commented that the cropping pattern followed by Indian formers also rooted in process of ecological adaptation of forming practices in tune with topographical conditions. He also

⁷⁶ Deendayal Upadhyay, Vol. 9, Prabhat Publication, New Delhi, pp. 258-264.

mentions that when budget is introduced by the Planning Commission, the budget of the agriculture is reduced. On account of this farmers are forced to cultivate such a crop which give them revenue and at the same time destroys the soil and agro ecological conditions.⁷⁷

ECOLOGICAL DIMENSION OF DEENDAYAL THOUGHT

In the preceding section attempt was made to explore the overall thought pattern of Deendayal as public intellectual and committed activist. It was explicitly evident that the aspects of ecological conservation and protection of nature constitute as priority issues for Deendayal. He had indeed shown remarkable sensitivity towards conservation of nature and ecology in a country like India which dependent critically upon natural resources for survival. This section attempts to survey his ideas on ecologically important natural resources and the strategies that he had suggested for development of India without disturbing natural ecological systems.⁷⁸

IMPORTANCE OF FOREST ECO-SYSTEMS

Forest eco-systems constitute one of the critical components of overall eco-system. Forests provide verities of resources of sustenance of human society and at the same time, several ecologically important functions such as regulation of temperature, floods, soil fertility, conservation of water etc are being performed. Deendayal proposes that green ecology will be promoted by protecting forests by fostering conserving forests. He also proposes that adequate forest cover is needed not just for greenery but also for flood control, rain harvesting etc. He also pointed out that people have to plant trees and should be aware of the utilities of having more

⁷⁷ Deendayal Upadhyay Vol. 11, Prabhat Publication, New Delhi, pp. 250-265.

⁷⁸ Ibid, pp. 255-265.

forest cover in the country. At the same time, Deendayal proposes that people living in the forest should be protected with due respect to their way of life. Deendayal thus recognises the importance of forests for protection of natural environment and well beings of human beings at one level and protection of tribal and other forest dependent communities and their interests at another level. Undoubtedly his model of forest conservation represents the concept of sustainable development process.⁷⁹

IMPORTANCE OF FOOD AND AGRICULTURE

Agriculture and farming constitutes the most critical sources of providing food to the population of country. In a densely populous country like India, the need for food is critical. Deendayal opposed to the effort of making agriculture more export and market oriented. Such a trend for him may leads to over exploitation of natural resources and may resulted in imbalance between agriculture and ecological systems. He proposes that India unnecessarily dependent on other countries for food, fruits, meat, fish, eggs etc. This situation according to him may weaken our strength and increase our dependence on foreign countries. He argues that we need to increase the areas under agriculture at the same time, farming practices need to be improved with particular focus on eco-friendly measures.⁸⁰

ROLE OF IRRIGATION RESOURCES

In a tropical country like India natural and artificial irrigation systems constitute a critical component for survival of people. History of India attests this fact explicitly. State systems and cultural practices played crucial role in creation and conservation of irrigation sources.

⁷⁹ Deendayal Upadhyay Vol. 10, Prabhat Publication, New Delhi, pp. 235-239.

⁸⁰ Deendayal Upadhyay, Vol. 11, Prabhat Publication, New Delhi, pp. 250-265.

Deendayal viewed that irrigation facilities should be given top priority in agrarian country like India. He proposes that natural irrigation sources need to be conserved carefully for promotion of agriculture in India. He argues that the natural dams, ponds and other water bodies should not be disturbed as the land detraction prevented by them. He also proposes that with careful planning all old irrigation systems can be revived which is crucial factor in conserving ecology of India.⁸¹

Deendayal has always emphasized the judicious use of natural resources in our country. In this way many societies and settlements have happened with our neighbouring countries. He commented upon the Indus Water Treaty with Pakistan in Sindhu (Indus) River. He cautions that our neighbouring country will not always be with us. In a situation where in a conflict arose over sharing water, Deendayal argues that we need to assert and use the maximum water for betterment of agriculture in India.⁸²

DEENDAYAL VIEWS ON ROLE OF NATURE IN HUMAN SOCIETY

At global level there existed a branch called naturalist philosophy which focuses on the relationship between human beings and nature. American environmental thinkers such as J.P. Marsh, John Muir and Leopold forcefully advocated for more sympathy and respect for nature as a means to promote an organic relationship between human beings and nature. Even, Rachel Carson's argument aimed at restoration of natural linkages between human beings and rest of natural world. Deendayal on account of fascination towards conservation of ecologically important resources can be considered as philosopher with leanings towards organic relationship between human beings and nature. Deendayal proposes that we can use natural resources for our

⁸¹ Deendayal Upadhyay, Vol. 12, Prabhat Publication, New Delhi, pp. 240-242.

⁸² Ibid, pp. 240-242.

use but at the same time, we need to allow nature to recover from the losses that we had inflicted upon it.⁸³

Deendayal believes in the fact that honourable sensitivity in the all-round development of the human being is the meaning of life because it is the natural virtue of man. Even after all this, many kinds of problems are in front of us as a challenge in the neglected village settlement, forest and all other places where there is great poverty and problems like imbalance, exploitation, injustice, caste, illiteracy, illness, suffering etc., which are disturbing social harmony and development. Deendayal warns us that we need to be careful and should not fall as victims to these ills.⁸⁴

The American environmental history writers, especially Donald Wroster developed the binary concept nature and culture. The main argument of this thought is that culture is a codified version of the continuous interaction between human beings and nature in history. Culture is thus treated as tested and socially accepted codes that human beings evolved in following the rhythms of nature. Therefore it has been proposed by American environmental history writings that nature and culture had organic linkages in any country. It not the same, but similar views can be traced in the ideas of Deendayal who emphasised the fact that the great Indian culture is nothing but Indians quest to understand the nature and preserve their interaction with it in the form of culture and civilisation. He also propose that India's national life is nothing but codified version preserved in the form of culture of the long standing relationship between human beings and nature in Bharat. Indian culture and civilisation according to Deendayal is preserved and revered version of ancient Indians in exploring and respecting the nature and its myriad forms.⁸⁵

⁸³ Deendayal Upadhyay, Vol. 4, Prabhat Publication, New Delhi, p. 243.

⁸⁴ Ibid, p. 243.

⁸⁵ Deendayal Upadhyay Vol. 4, Prabhat Publication, New Delhi, pp. 248-250.

The remarkable fact however is that the ecologically sensitive ideas of Deendayal have not yet received proper attention of academicians. Intellectual environmental history of India is dominated by ideas of Gandhi, Vandana Shiva, Anil Agrwal etc. Surprisingly in spite of having fascinating dimension of human ecology, the ideas of Deendayal did not receive proper attention in the existing discourse on environmental thought of India. The main contribution of Deendayal is that he was able to make environmental protection as one of the sacred duty of Indian in order to achieve sustainable and environmentally sensitive development pattern. He also linked the ecology of India with cultural and civilizational ethos of India and advocated that revival of Indian culture and civilisation needs to revive environmentally sensitive practices that Indians were doing long time in history.⁸⁶

⁸⁶ Ibid, pp. 248-250.

CHAPATER: III

NAME OF CHAPTER:

GANDHIAN ECOLOGY: IDEA AND PRACTICE

ABSTRACT OF CHAPTER

This chapter deals with ides and practice of M.K. Gandhi from ecological perspective. Attempt has been made to capture the core ecological ideas of Gandhi and their relevance to the contemporary times for handling the problems related to ecology. Attempt has also been made to compare his ideas with that of Deendayal Upadhyay related to conservation of ecology at one level and linking the concepts of culture and ecological conservation.

CHAPTER-3

INTRODUCTION

In the intellectual environmental history of India, Gandhi occupies a unique place. His ideas and activities have embedded a fascinating ecological dimension. It is this ecological dimension of Gandhi that this chapter intends to capture and document. Another aspect of Gandhian ecology on which this chapter comments upon is the proximity of ecological ideas between Gandhi and Deendayal. The main objective of this chapter is to document the ecological dimension of Gandhi and its proximity with the ideas of Deendayal.

RELEVANCE OF GANDHI FOR ECOLOGICAL DISCOURSE IN INDIA

Undoubtedly, Indian environmental movement has greatly been indebted to Mahatma Gandhi for his inspiration that has guided the movement. The celebrated environmental protection movement of South Asia Chipko movement significantly inspired by the Gandhian idea of nonviolence protest famously known as satyagraha. The intellectuals who inspired and conducted the movement such as Chandi Prasad Bhatt, Sundarlal Bahuguna etc. are greatly influenced by Gandhian ideas of conserving natural resources for everybody needs not for everybody greed.⁸⁷ At the same time, the illiterate and poor women who were real champions of Chipko movement operated within the framework of Gandhian nonviolence protest and successfully driven away the exploiters and able to save the resources critically needed for them. Subsequently, it is well known fact that Chipko movement has inspired the whole generation of environmental activists and sensitized the public. This movement thus exhibited the relevance of

⁸⁷ Vandana Shiva, *Staying alive: Women, Ecology and Survival in India*, Oxford University Press, New Delhi, 1988.

Gandhi in independent India, particularly in case of environmental conservation or environmentalism for the poor.⁸⁸ The anti Tehri dam in the Himalayan region was also inspired by the Gandhian model of protest against the problems.

Another environmental protection movement Narmada Bachavo Andolon is indeed influenced by the framework of protest advocated by Gandhi. Led by Medha Patkar, this movement was mainly fought to protect the interests of the tribes and the other poor whose livelihoods are threatened by submerge of habitant and the lands cultivated by them. The protest went on for several years however peacefully.⁸⁹ The point that needed to be noticed here is that environmental protection movements are inspired by the values advocated by Gandhi at one level and activism he stood with at another level. Hence, a penetrating study on ecological ideas and activism of Gandhi is useful to contemporary society in general and environmental protection movement in particular.

BIOGRAPHICAL DETAILS OF GANDHI IN A BRIEF WAY

Mahatma Gandhi, a priest of non-violence, was born at Porbandar, Gujarat, in the year 1869. His father's name was Karamchand Gandhi and mothers name Putalibai. His father was a Divan. His father was faithful to his actions and faithful to the state. After completing elementary education, at the age of 13, Gandhi was married to a woman named Kasturba Bai. He used to always serve his parents. Therefore, it was also expected from his wife that he had always been serving his parents, Gandhi had given the matriculation exam when he was eighteen years old and at the age

⁸⁸ Weber, Thomas, *Hugging the Trees: The Story of Chipko Movement*, Viking, London, 1988.

⁸⁹ Subhadra Sen Gupta, *Caring Nature: The River of Life* (The Story of Narmada Bacho Andlan), TERI, Bombay, 2016.

of twenty seven he had completed higher education. He also obtained barrister degree from London and aspersed to become a practicing lawyer.⁹⁰

In pursuit of his professional carrier Gandhi went to South Africa in 1892. He settled in Natal and became an activist for representing the problems of Indian in South Africa. After having a fruitful professional and activist carrier, he had come to India in pursuit of his life in 1915. He became an active member of Indian National Congress. From 1915-1947, Gandhi had dominated Indian politics as a politician, strategist and agitator.⁹¹

Besides his vibrant political life, Gandhi also has a remarkable intellectual life as well. With several writings he propagated the ideas he believed in. His ideas reflect a deep sense of nationalism and appreciation for civilisational values of Indian society. He rejects the western modernity as a model of organising society, and cherishes the Indian civilisational values as suitable for a country like India. The intellectual and activist life of Gandhi had a remarkable and fascinating dimension of the relationship between nature and human beings, in other words human ecology.

Gandhi's book *Hind Swaraj*, presents the core philosophical ideas of Gandhi. He claims that Indian civilisation has its distinctive characteristic features in contrast to the western civilisation. The Gandhian version of Indian civilisation is compassionate, upholds morality, promotes simple living, celebrates village centric life, cherishes spiritual happiness and finally live in harmony with nature and its forms. It is the concept of harmony with nature that is the critical point for Gandhian ecology. For him nature provides everything for survival of human

⁹⁰ B.R. Nanda, Mahatma Gandhi: A Biography, Literary Licensing, New Delhi, 2011.

⁹¹ Louis Fischer, The life of Mahatma Gandhi, Harper Collins, 2006.

beings and hence should be respected and revered. It is also a concept which is very close to the ideas of Deendayal who puts nature at a centre stage of human activity and proposes more revered treatment of nature. Gandhi thus initiates naturalist philosophy in the environmental discourse of India.⁹²

Like Deendayal, Gandhi also believes that ancient civilization in India more concern with internal happiness of human beings rather than external or physical happiness. Internal happiness for Gandhi stands for contentment for life, spiritual happiness and moral commitment of individual for protection of dharma. Indian civilisation according to Gandhi makes human beings strong ethically and trains them in the art of living in harmony with nature and social values.⁹³

Having a great fascination for nature centric philosophy, Gandhi's had proposed several strategies which had explicit and implicit ecological dimensions. Gandhi gave an idea of cleanliness in the food of and books on other topics from his early life. It came to his understanding that the defence of animal birds and all creatures is the religion of man that marble scratching is the right beauty. Gandhi remained lifelong a strong vegetarian and personally rejected the idea of killing animals for the sake of food.⁹⁴

GANDHI AND ECOLOGY

Honestly speaking Gandhi is not a systematic thinker on the relationship between human beings and nature. However, his ideas on India civilisation, culture, religion, morality etc possess fascinating dimension of ecology. In order to establish green dimension of Gandhi we need to

⁹² A.J. Parel, *Hind Swaraj and other Writings*, Cambridge University Press, New Delhi, 2009.

⁹³ R. Bakshi, *Civilizational Gandhi*, Gateway House Research Paper, 2012.

⁹⁴ Sulekh C. Jain, *An Ahimsa crises you decide*, *Prakrit Bharti Academy*, Jaipur, 2016, pp. 76-80.

trace his ideas from the perspective of ecology. The subsequent section of this chapter focuses upon the ecological aspect of Gandhi.

The roots of ecological ideas of Gandhi could be traced in his monumental book the *Hind Swaraj* published in 1909. In this book he launches a blistering attack on the idea of colonial modernity that was perceived as the best model for progress of humanity. He attacks the very roots of western civilization and claims that the exploitation of man by man and man by nature was justified with the justification of progress. He perceives the western model of development as bodily development which focuses on physical pleasure of human beings by neglecting spiritual, moral and mental aspects of human life. The Attack of Gandhi on civilizational value of the west resembles the attack of John Muir who happens to be pioneering environmental conservationist in America. For Gandhi the real problem that the world was facing in the early part of 20th century was that exploitation of man by man and man by nature created and promoted by western civilization and its advocates.⁹⁵

If we interpret this proposition to the domain of ecology, it logically implies that the British on account of their resource hungry created by industrial revolution, launched merciless attack on the resources of nature and ecologically important forms. The European civilization according to Gandhi perceives nature as a commodity to be used for profits rather than a life sustainer. The perception of nature as a basket of resources to be tapped by using science and technology is the root cause for emergence of ecological crisis. Thus Gandhi rightly diagnosed the root for ecological problems in the phenomenological domain of European attitude towards nature and ecology. The attack on Gandhi on European civilization as follows:

⁹⁵ Heredia C. Rudolf, *Interpreting Gandhi's Hind Swaraj*, 'Economic and Political Weekly, June 12, 1999. pp. 1-8.

This civilization is irreligion and it has taken such a hold on the people in Europe that those who are in it appear to be half mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. Women, who should be the queens of households, wonder in the streets, or they slave away in factories. This civilization is such that one has only to be patient and it will be self-destroyed. According to the teaching of Mahomed this would be considered a satanic civilization. Hinduism calls it the black age. I cannot give you an adequate conception of it. It is eating into the vitals of the English nation. It must be shunned. Parliaments are really emblems of slavery. If you will sufficiently think. Over this you will entertain the same opinion, and cease to blame the English. They rather deserve our sympathy they are a shroud nation and I, therefore, believe that they will cast off the evil. They are enterprising and industrious, and their mode of thought is not inherently immoral. Neither are they bad at heart. I, therefore, respect them. Civilization is not an incurable disease, but it should never be forgotten that the English people are at present afflicted by it.⁹⁶

The Hind Swaraj also proposes certain fascinating solutions for ecological problems that the world was subjected to. For Gandhi Indian civilization represents a true package for solutions to ecological problems. The Indian civilization according to Gandhi evolved proper checks and balances to human greed and negative attitude. He proposes that Indian civilization focus not on bodily happiness, rather on internal happiness consisting of spiritual, moral, ethical and genuine happiness within human soul. Such an attitude closely resembles the philosophical argument of Deep Ecology which claims that inner impulses of human beings need to be tamed for evolving

⁹⁶ M.K. Gandhi, '*Hind Swaraj*' Indian books bank, New Delhi, 2011, pp. 33-35.

harmonious relationship between human beings and nature. On account of these ideas Gandhi and his ecological domain is fascinating indeed. We need to ponder in a more detailed way on the ideas of Hind Swaraj.

INDUSTRIAL CAPITALISM AND ROOTS OF ECOLOGICAL CRISIS

Gandhi see Capitalism as the dynamic behind colonial imperialism. Gandhi rejection of the capitalism is based on profound repugnance to a system where profit is allowed to degrade labour, where the machine is valued more than humans, where automation is preferred to humanism. He was acutely sensitive to how machinery can dehumanise and technology alienate and he extends his critique to the professions of medicine and law he backs up his criticism of these profession in Hind Swaraj with a later suggestion for their nationalisation (CW68,97).⁹⁷ For Gandhi, if machines are not properly used human beings became destructive agent of nature without having respect to its contribution. ⁹⁸

GANDHI IDEAS OF INDIAN CULTURE

In the previous section, attempt was made to discuss about idea of on Indian culture and civilisation from the perspective of Gandhi. He presents an idealized version of Indian Culture that is completely counter to the modern west and its socio-economic and cultural formulations. Here we pick out three seminal themes: Swaraj Swadesi and Satya elucidated by Gandhi from the perspective of ecology.⁹⁹

⁹⁷ Ibid, pp. 38-40.

⁹⁸ Ibid, pp. 45-47.

⁹⁹ Ingfrid-E. Knudegaard, *Gandhi's Vision for Indian Society: Theory and Action*, Spiring publication, Oslo, 2010, pp. 63-70.

GANDHI'S IDEA OF SWARAJ

The word and concept of Swaraj has been one of the important themes of Gandhian philosophy. Contrary to the his several contemporaries, Gandhi reinterprets the concept of Swaraj and give it a dual meaning. The original Gujarati text uses Swaraj in both senses. Gandhi English translation and makes the duality explicit: Swaraj as self rule and self government. The first as self control rule over oneself was the foundation for the second self government in this second sense local self government what Gandhi really had in mind Gandhi very decidedly gives priority to self rule over self Government and to both over political Independence Swatantrata.¹⁰⁰ In ecological terms the notion of swaraj implies the fact that nation and individual need to adopt an ethical attitude towards resources of nature for harmonious relationship between man and nature.¹⁰¹

Clearly, the foundation of Swaraj in both its sense had to be three folds: self-respect, self realisation and self reliance. This is what Gandhi tried to symbolise with the Chakra and Khadi both much misunderstood symbols today. For Gandhi khadi is the symbol of unity of Indian humanity. It also represents economic freedom and equality and an emblematic expression of grass root level development with due respect to nature and its resources.¹⁰²

¹⁰⁰ A. J. Parel, *Gandhi's Philosophy and the Quest for Harmony*, op. Cit. p. 28-30.

¹⁰¹ M.K. Gandhi, *Village Swaraj*, Navjivan, Publishing Ahmadabad, 1963, pp. 62-68.

¹⁰² Ibid, pp. 65-68.

GANDHI'S CONCEPT OF SWADESI

The phenomenon of swadesi as a discourse acquired prominence during the swadesi movement started in 1905. The emphasis of the movement was on rejection of British goods and promotion of the goods manufactured by Indians.¹⁰³ The concept of Swadesi according to Gandhi basically is a form of localism. As a concept this was not an isolated localism of the deserted village. Is the degradation of oppression that Ambedkar revolted against, but rather the local community? The village as the node in a network of oceanic circles that overlapped and separate out in its ever widening embrace. That was Gandhi's Indian alternative to Western nationalism. Swadesi for Gandhi thus a system of village network which promote the life of villagers by the way of generating demand for the goods and services that originate in village based production process.¹⁰⁴

Gandhi perceive that power in India was monopolised by the urban elite at the expense of village folk, and was trying to reserved is dependency to make the state's other weaker sections. His was an equilateral not just a romantic inspiration. Mao attempted as much in China. But village Gandhi idealised was not just a Geography place or statics or a social class. It was an event a dream a happening a culture as hr used term 'village' implied not entity, but a set of value.¹⁰⁵ It brought together in three basic themes of Swaraj: self respect, self realisation and self Reliance.

¹⁰³ S. Sarkar, *Swadesi Movement in Bengal*, permanent black, Hyderabad, 2012.

¹⁰⁴ Prakash, *Ecological Prospective*, 1995, pp.56-57.

¹⁰⁵ Sethi, *A Conceptual Framework for Environmental Analysis of Social Issues and Evaluation of Business Response Patterns*, Academy of Management, Vol. 4, No. 1 (Jan., 1979), pp. 23.

GANDHI AND NOTION OF SATYA

For Gandhi truth was not a matter of theory but practice. his autobiography is titled Experiment with truth is slowly and indication of this but Gandhi's truth has little to do with experimental science concerned with external prediction Raider is today's experimental one reflexive understanding of oneself very much in the tradition of the Buddha and the ancient received after then the whole life journey was not the outcome of his life struggle to interpret and direct the struggle of the masses for what they themselves could legitimately claim. But Satyagraha was also political strategies in Hindi Swaraj Gandhi define passive resistance as he called it then. As a method of securing right by personal suffering. Clearly Gandhi Idea of Satyagraha was an Indigenous combination of region morality and politics. It appealed to the opponent's a head, heart and interest.¹⁰⁶

GANDHI VIEW'S ON ENVIRONMENT

Gandhi was a great believer in advaita (non duality) and in the essential unity of man and lives.¹⁰⁷ Thomas Weber brings an interesting project on how Arne Naess, who was thoroughly influenced by Gandhian philosophy, interpret the link between self realisation and non-violence. Weber's interpretation is as follows:-

- I.** Self realisation presupposes a search for truth.
- II.** All living beings are.
- III.** Himsa (violence) against oneself makes complete self realisation impossible.
- IV.** Himsa (violence) against a living being is Himsa against oneself

¹⁰⁶ Ibid, pp. 156

¹⁰⁷ M. K., Gandhi, *Young India*, Viking press, 1924,

V. Himsa (violence) against a living being makes complete self realisation impossible.

Nature according to Gandhi is a source and source of inspiration and net exploitation in one of his correspondence letter he writes, nature surface for many inspirations. Have I not gazed and gazed at the marvellous mystery of the starry vault, hardly ever tiring of that great panorama? Beside god's handiwork, does not man's fade into insignificance?¹⁰⁸ Contrary to this view today the relationship between man and nature is death of a complex problem but at local and global level of nation poverty and undirected development have written it did Christina nature the world is ever in a process of change and the human activities has made it very difficult to maintain relative stability for long periods of time the earth has become very small in relation to the demands that man make open it.¹⁰⁹

The traditionalists have always looked at nature as the divine manifestation and supporter of live system. Gandhi and his ideas on ecology is also part of this trend. For his nature and its resources is not only constitutes a meaning of commodities rather something more to this. Echoing the eastern philosophical traditions which perceives nature and its form as a space for realising ultimate reality of life by the way of dimidiation, Gandhi reject the industrial modernity that was adopted by the European civilisation as a means to achieve human progress. Such an attitude for Gandhi brings about the following ecological and human problems:

1. Unhindered urbanisation requiring pillage of natural environment.
2. Unchecked industrialisation and imbalance in nature.

¹⁰⁸ D. K. Roy, letter dated 2 february,1924; *quoted in desai's Diary*, Vol. IV p. 27.

¹⁰⁹ *Ibid*, p. 27.

3. Profit motive and capitalist system at the cost of developing Nation expected a balance approach along the lines so as to threat neither man nor nature.¹¹⁰

Gandhi family opposed the Western view of men's consists of nature he won against men's overpowering over nature that might result in his relation to nature system he also cousins are against using nature for unlimited mass production and consumption purpose Gandhi vision of upliftment to all i.e. Sarvodaya, implies are unhealthy development and environment then can be evolved by man to you show his harmony assistance with nature and other living being.¹¹¹

GANDHI AND VOLUNTARY LIFE

Gandhi skating attack on industrialization and modern Civilization was forwarding to all about the ills of consumerism. Gandhi foresaw the mad rat race for the luxury of life and enslavement of the individual by madam consumerist society.¹¹² Gandhi approaches to nature based upon the promise of need and greed. He proposes that the resources of nature can be used only according to our needs and requirements. During his life time Gandhi did not launch any movement for saving ecology. But the fact is that his emphasis on simple life, life in accordance with the rule of nature, self imposed restrictions on desires etc had potential dimension for promoting an attitude of reverence towards ecologically important resources and thereby promotion of conservation of ecology. The main contribution of Gandhi for ecological thought of India is that his emphasis on

¹¹⁰ Pravin sheth, *green plus Gandhi, Oslo publication*, p.59.

¹¹¹ Ibid,p.59.

¹¹² ambrish mukherjee, bioresource conservation: traditions in india, Special issue, Vol. III: *an international quarterly journal of environmental sciences* p.2

village centric life as an appropriate unit of India life. It is the village life according to Gandhi promotes harmony with nature and capable of facilitating happy life.¹¹³

VILLAGE LIFE AND GANDHI

Like Deendayal, Gandhi favoured development of thousands of Cottage and village industry as they would provide an outlet for more creative facility and resourcefulness are the people that help in solving the unemployment problem in India. The preference of village centric development had remarkable similarities between Gandhi and Deendayal. Both of them preferred village centric cottage development as suitable for an agrarian country like India. The Gandhian model of development is based largely on the use of renewable resources that are abundant in village which has village at its centre decentralized and Agriculture objective Gandhi explain the reason for insistent and village oriented development. The reason for village centric development for India explained by Gandhi in the following words: ¹¹⁴

In the thought process of Gandhi, cities represent exploitation and villages represent emancipation from the burden of exploitation. Development of urban centres for Gandhi is actually development of exploitative domains of humanity. The following quote shows his ideas on this point:

The village civilisation and the city civilisation are totally different meanings. One depends on machinery and industrialization, the other rests on handicrafts. We have given preference to the latter. After all, this industrialization and large-scale production are only of comparatively recent growth. We do not know how it has

¹¹³ M.K. Gandhi, Village Swaraj, Navjivan Publication, Ahmadabad,1963, pp. 87-90.

¹¹⁴ Ibid,pp. 87-90.

contributed to our development and happiness, but we know this much that it has brought in its wake the recent world wars...Our country was never so unhappy and miserable as it is at present. In the cities people may be getting big profits and good wages but all that has become possible by sucking the blood of villagers.¹¹⁵

Gandhi model of village development and development of agro ecology is not completely a new concept in history of India. It means that he was not alone in advancing this kind of argument. In 1870s the reformer from Maharashtra, Jotirao Phule proposed several measures for improvement of agro ecological conditions as means for improvement of rural areas in India. He demanded the British for improvement of soil, irrigation systems, forests, common lands etc for holistic development of India village zone in India.¹¹⁶ The point to be noted here is that development of village areas as one of the essential conditions for progress of India was already recognised in the intellectual circles of India. While Gandhi advocated this trend in colonial period, Deendayal did it in the post-colonial period.

Throughout his life Gandhi remained a strong advocate of village centric development which he believes as best model of development for India. His famous quote on village as follows: 'For me, India begins and ends in the villages'.¹¹⁷ Thus village development occupies most of his activist life. As a part of this, Gandhi also advanced several fascinating inputs for efficient management of ecologically sensitive resources such as soil, forests, water, grasslands and other resources useful for villagers for their sustenance. In 1937 Gandhi has put forwarded the idea of the ideal village in the following passage:

¹¹⁵ Quoted in Surinder S. Jodhka, 'Nation and Village: Images of Rural India in Gandhi, Nehru and Ambedkar', *Economic and Political Weekly*, vol, 32 (August 10-16, 2002, pp. 3346.

¹¹⁶ V.M. Ravi Kumar, Non-Brahmanism and Nature: An Intellectual Environmental History of Jyotirao Phule, *International Journal and Basic and Applied Research*, October, 2018, Vol. 8, no, 10, pp. 520-536.

¹¹⁷ *Ibid.* pp. 33-46.

It will have cottages with sufficient light and ventilation, built of a material obtainable within a radius of five miles of it. The cottages will have courtyards enabling householders to plant vegetables for domestic use and to house their cattle. The village lanes and streets will be free of all avoidable dust. It will have well according to its needs and accessible to all. It will have houses of worship for all, also a common meeting place, a village common for grazing its cattle, a co-operative dairy, primary and secondary schools in which industrial [i.e. vocational] education will be the central fact, and it will have Panchayats [village councils] for settling disputes. It will produce its own grains, vegetables and fruit, and its own Khadi [hand-spun cotton]. This is roughly my idea of a model village.¹¹⁸

The advocacy of Gandhi for going back to the roots of human life that is village centric life is actually a reaction to the rampant and rapid progress of industrial modernity and large scale displacement of rural society in the Europe as well as the colonies controlled by European countries. In a way industrial modernity created a paradigm of development which had displaced several primitive communities. The romantic thought of nature in the form of Leo Tolstoy's preference to Mir (medieval Russian village life), William Bosworth call for go back to country side, John Muir's advocacy for celebration of wilderness and Dayanand Saraswati's slogan of go back to Vedas are symptomatic thought process against industrial modernity and rapid and often uncomfortable changes it had brought about. The thought process of Gandhi is part of this global concern for traditional life which was threatened by dynamic and rapid industrialisation. The

¹¹⁸ Ramachandra Guha and M. Alier, *Verities of environmentalism*, p. 157.

advocacy of Gandhi for village life and its reiteration by Deendyal in post colonial period is a trajectory of celebration of rural life by the way of preserving its presence.¹¹⁹

The present environmental crises created a context in which global community agreed upon the fact that the world need an immediate and effective damage control strategies for conservation of ecology. This can be achieved according to Gandhi by the way of return to the roots of human life ie. Village Gandhi ecological thought thus a romantic thought that constantly invokes the pre-industrial society as pure and untouched by human greed for resources of nature.¹²⁰

Obviously Gandhi did not speak directly on ecological crisis but it is the apparent fact that Gandhi indirectly indicated to environmental awareness by the way of advocating ethical and moral treatment of nature and rural life. Gandhi's treatment of nature shows the eco-utilitarian approach with focus on morality. He also opines that all animals and plants provide several type of resources like as water, milk, fruits, air, wood, and food etc. These are more important for all human being for survival. He gives a call to everyone that we are in critical need of saving nature which saves our life. The emblematic significance of the Gandhi Ashram is that it propagates a model for commitment for promotion of sustainable development by focusing on simple, spiritual lives that take little from nature.¹²¹

In principle Gandhi did not support technology because he knews that the Indian people who are looking for a job would make the unemployed with this machine guarantee and we

¹¹⁹ M.K. Gandhi, Village Industries, Navjivan Publication,Ahmadabad,1963, pp. 52-58.

¹²⁰ M.K. Gandhi, cooperative farming, Navjivan Publication,Ahmadabad,1959, pp. 92-105.

¹²¹ Ibid,pp. 102-104.

would stay around in the absence of employment and other means. Hence Gandhi preferred cottage and rural which for him generate more employment in village than the big industry located in urban centres. Like Deendayal, Gandhi also had remarkable vision for sustainable use of natural resources for the best advantage human welfare. Particularly Gandhi became an emblematic figure for promotion of Khadi. Inspired by the message of the Swadeshi movement of 1905, Gandhi constantly in fact relentlessly promoted Khadi in India in opposition to the machine made cloths from England. For Gandhi, emphasis on Khadi at one level promotes the revenue to the farmers engaged in cultivation of cotton at another level, it also promotes employment to workers in rural areas and finally Khadi also ecologically friendly in a tropical country like India which has lot of heat. Khadi thus became an important ecological domain on which Gandhi focused upon.¹²²

GANDHI AND VIEWS ON INDIAN ECONOMY

The concept of Gandhian economics based upon the principle of trusteeship, in which every person is given opportunities for his or her development. The principle of trusteeship is essentially an antithesis to the western economic model of development which aims at profit making as a priority issue rather than welfare of society. The concept of trusteeship bids for welfare of the weaker sections as a priority issues than that of profit making. The trusteeship model proposes that human society needs to cultivate compassionate attitude towards not only weaker sections but also towards nature as well. For Gandhi weaker sections in an inclusive category which includes human and non human factors. In case of human factors, his life long crusade for removal of untouchability, problems of sanitary workers, women, tribes, minorities

¹²² B. P. Pandey, '*Gandhi and Economic Development*' Rediant Publisher, New Delhi, 1991, pp. 12-20.

and other weaker sections are parts of his convection for welfare of the weak. In case of non human factors, Gandhi was equally sympathetic towards non human factors such as his lifelong conviction for vegetarian food, focus on simple life, emphasis on nature centric therapeutic practices, organic farming practices in his ashrams, techniques on self control, etc shows the way Gandhi engaged with sustainable use of natural resources. Gandhian model of economics and his life style itself is a message for sustainable way of managing environmentally important resources.¹²³

At practical level, Gandhi on several occasions reflected upon the ecological conservation factors. Particularly his experiments at the Sabarmati Ashram gave him concrete evidence of need for conserving ecologically sensitive resources. For instance, he has warned the rapid industrialisation in the following words: ‘trading on soil fertility for the sake of quick returns would prove to be a disastrous, short-sighted policy. It would result in virtual depletion of the soil’.¹²⁴ This reflection of Gandhi shows the kind of in-depth understanding he possessed on the importance of conservation of ecologically sensitive issues. Particularly his emphasis on village centric development encouraged him to look at ecologically important resources from a sympathetic perspective.

The core feature of Gandhi and his philosophy is that throughout his life he hated the exploitation of both human beings and nature. His entire political program was also designed in such a way that human wants can be fulfilled with proper use of resources of nature. In his famous movements such as the Champaran peasant movement, non-cooperation, civil disobedience and the Quit India movement he actively endorsed the rights of peasants against the restrictions imposed by

¹²³ Ibid, pp. 12-18.

¹²⁴ Harijan, 25th August 1946, cited in Ibid, p. 158

forest department. Violation of forest rules became symbol of nationalism during these movements. To make the village centric simple development as practical work, Gandhi established two organisations namely All India Village Industries Association and an All India Spinners' Association. These two associations strived to actualize the dream of Gandhi on village development.¹²⁵

The ecological legacy of Gandhi continued after his death by his disciples. The ecological ideas of Gandhi have been carried by his two followers subsequently. C.J. Kumarappa, an economist by training dedicated his life for actualisation of Gandhi's dream of rural development with effective management of rural ecology. Like his guru he too launched a bitter critique of capitalist exploitation of nature. The following passage shows the typical Gandhian notion of ecological conservation:

In case of an agricultural civilisation, the system ordained by nature is not interfered with to any great extent. If there is a variation at all, it follows a natural mutation. The agriculturist only aids nature or intensifies in a short time what takes place in nature in a long period...Under the economic system of (industrial society)...we find the variations from nature are violent in that a large supply of goods is produced irrespective of demand, and then a demand is artificially created for goods by means of clever advertisements.¹²⁶

¹²⁵ The Ramachandra Guha, *'Omnibus'* Oxford University Press, 2005.

¹²⁶ *Ibid.*, p.48-51.

Kumarappa as a public intellectual and Gandhian political activist remained active with his principle and attempted to develop the model of Gandhian economics. This concept mainly advocates the decentralised development of rural areas and making villagers as partners in natural resource management. This notion can be termed as village democracy. In this model, most of villagers are expected to participate in management of local resources and take decision which for their best interests. The cotemporary discourse and practice on decentralised developmental policies introduced for management of natural resources such as forests, water, mines and agriculture are certainly being inspired by these ideas.¹²⁷

Another disciple of Gandhi Mira Behn actively worked for development of rural areas. In 1947 she set up an ashram near Rishikesh and propagated the ideas of Gandhi in the Himalayan region. She actively worked to sensitize villagers to the need for protection of natural resources much before Chipko movement. In fact, she has sent several reports to the government urging its intervention in protection of trees and hills. She recognized herself a devotee of the great primeval Mother Earth. She has commented upon the nature of exploitation of nature in the following passage:

The tragedy today is that educated and moneyed classes are altogether out of touch with the vital fundamentals of existence- our Mother Earth, and the animal and vegetable population which she sustains. This world of Nature's planning is ruthlessly plundered, despoiled and disorganised by man whenever he gets the chance. By his science and machinery he may get huge returns for a time, but

¹²⁷ Makarand Paranjape., Decolonization and Development: Hind Swaraj Revisited, Sage Publication, New Delhi, 1993.

ultimately will come desolation. We have got to study Nature's balance, and develop our lives within her laws, if we are to survive as a physically healthy and morally decent species.¹²⁸

The aforementioned reflection of Meera Ben shows the moral and ethical critique of Gandhi and his thought on the developmental model and ethics it has generated in the contemporary world. Gandhi and his followers denounced the materialist development model of the West and emphasized upon the decentralized development model based focusing upon village reconstruction. It is this process for according to Gandhi facilitate efficient conservation of environmentally sensitive resources and brings about sustainable development. The point to be noted here is that Gandhian environmental ethics mainly focused upon the ethical treatment of the resources of nature at one level and individual transformation by the way of adopting simple life style patterns as a means to achieve sustainable development.¹²⁹

The ideas of Gandhi on the linkages between ecology and civilization are extremely controversial occasionally show contradictions. The idea of Gandhian ecology is mainly structured based upon the ideal village communities living happily with minimum needs. But the ostensible fact is that villages are not free from caste rigidities, gender discrimination, domination of upper class and castes, religious domination, superstitions and unequal distribution of resources among communities. On account of these problems, conservation of ecologically important resources with the model of Gandhi appears to be more of romantic rather than a practical process. In fact Dr. Ambedkar differs with Gandhi

¹²⁸ R. Guha and Alizer, *Verities of Environmentalism*, p. 161.

¹²⁹ *Ibid*, p.161.

on the point of his romantic perception of Indian religion, society and villages. The debate apart, undoubtedly the ideas and activities of Gandhi indeed embedded remarkable in fact fascinating dimension of ecology. With the principle of respect of simple life and resources of nature, Gandhi and his life proposes a strong ecological message that human life can sustain with careful use of resources of nature. In this respect both Gandhi and Deendayal share remarkable similar vision. Their ideas proposes that human progress, happiness can only be possible with careful planning for management of ecologically sensitive resources such as soil, forests, water, mountains etc. ¹³⁰

The narrative this chapter presents is that Gandhi and his ideas represent a distinctive environmentalism from the perspective of nationalism. His ideas proposes that Indian civilization and socio-cultural practices intrinsically embedded with care, respect and sympathy for nature. This is a kind of cultural ecological nationalism with which Deendayal seriously engaged throughout his life. Like Gandhi, Deendayal proposes that Indian culture and civilization unlike western civilization possess deep respect and reverence for human life and the eco-system he/she lives. The trajectory of cultural nationalist ideology thus was articulated and propagated by both Gandhi and Deendayal in India context.

¹³⁰ Aditi Athreya, *Cultural Nationalism in India*, Athreya, Anthropol ,Issue 2,Maharashtra, 2016, pp. 1-5.

CHAPTER: IV

NAME OF CHAPTER:

CONCLUSION AND FINDING

ABSTRACT OF CHAPTER

This chapter essentially deals with the summery of this study and important finding this study offers after examining the ecological perspective of M.K. Gandhi and Deendayal and its linkage with Indian culture and civilisation.

CHAPTER: IV

CONCLUSION

INTRODUCTION

The 19th century is a century of nationalism world over including India. As an ideology, nationalism provides a distinctive perspective on the socio-economic and cultural formations of a particular territory having common history. Nationalism also promotes an attitude of reverence towards culture followed by people living in a particular geography. This process happened in India and has several linkages. The linkages between nationalist thought and environmentalism is still a less explored academic domain in India. This study attempted to explore the relationship between ecological thought and nationalism by focusing on two thinkers namely Gandhi and Deendayal. The main objective of this study is to capture the trajectory of ecological thought and its linkage with cultural nationalism in India with particular reference to Gandhi and Deenayal.

One of the important features of this study is to propose a comparative study of Gandhi and Deendayal from the perspective of Indian ecology. The fact is that comparison is between Gandhi and Deendayal is a difficult as they belong to different time period. While Gandhi was active during the British colonial rule, Deendayal's life existed in early years of independent India. This study proposes that the comparison between these two personalities is possible as they share common beliefs and assumption in their views on Indian culture and civilisation in which the concept of cultural ecology is a part.

There is significant degree of differences between Gandhi and Deendayal, While Gandhi opts for cosmopolitan identity for India civilisation and refrained to treat it as Hindu civilisation, Deendayal is an open advocate of treating Indian culture and civilisation as product of Hindu

thought and action. In spite of a strong disagreement on several issues, at the level of civilisation as a unit for measuring India's progress both Gandhi and Deendayal Upadhyay share remarkable similarities. Both treat Indian civilisation as a reflection of life style of India consisting of morality, ethics, spirituality, contentment, and reverence for nature. It is the domain of reverence to nature and its myriad forms has been one of the remarkable similarities that Gandhi and Deendayal shares. This study attempts to capture these similarities and has been organised into four chapters. All the chapters attempts to provide conceptual and theoretical tools to capture the similarities of Gandhi and Deendayal in the domain of cultural ecology of India and Indian attitude towards forms of nature.

The apparent fact is that both Gandhi and Deendayal believe in the fact that India lives in village. The phenomenon of village became an authentic representative specimen for Indian culture and civilisation for both thinkers. Indian rural areas emerged as domains for Gandhi and Deendayal to prove their convictions and assumptions. They focused on rural ecology consisting of rural physical resources and people lived there. One of the important domain of compression of ecological thought of Gandhi and Deendayal is their views on importance of hygiene in rural ecology. Gandhi appeals for giving attention in daily life over health, hygiene, sanitation, environment and education of rural community. He says that focusing over sanitation hygiene is priority factor in development of human progress. Gandhi says that Gram Sarvodaya and Ramrajya conceptualisation could only be imagined through Indian culture and society civilization. Ecologically important factor like pure air, hygiene, health, hygiene conditions are essential for Gandhi for overall development of human capabilities. He also proposes that nature plays important role in making and moulding human society. The crux of Gandhi ideology on rural India can be captured from the following famous statement: 'Soul of India lives in village'.

In the domain of rural ecology, Deendayal shares close connection with Gandhi. Rural development for Deendayal is a critical component in a agrarian country like India. Within the broad domain of rural ecology Deendayal focus on the importance of health and hygiene and proposes that rural sanitation and place of worship need to be maintained for good progress of rural areas. He suggests that in every village we have to plant at least three plant species for healthy ecological conditions. Those species are Neem, Bodhi Virksh (Pipal Tree) and Tulsi. these plants for Deendayal promote purity along with spirituality in rural areas.

Human ecology and rural development has close linkages. When the level of income in rural areas improves, the ecological conditions also improve. This premise has been recognised by Gandhi and Deendayal. Gandhi says, we have to develop our village community for developing our civilization and culture. Swadesi of Gram Swaraj and self employment for Gandhi strengthen society and culture in rural India. The development of charkha makes the person self reliant in view of Gandhi's Swadesi development. Gandhi says about charkha is a type of instrument which makes people self reliant for survival. The concept of Swadesi for Gandhi is important bone of Gramodyog. This sense provides a co-cooperativeness and mutual integrity and fraternity among society. Gandhi does concern over rejuvenation of village and development of cottage industry which is an important agency for development of rural areas. Gandhi also proposes that village based cottage industries have been evolved in tune with local geo-ecological conditions and do not destroy ecology.

Deendayal holds similar views on the need for rural development with focus on cottage industries. He proposes that cottage industry play a important role in Indian economy by the way of providing employment to large section of population in rural areas. For him the reason for backwardness of India lies in negligence of cottage industry and organic link between

agriculture and industry. He proposes that through Gram Swaraj we can fulfil all our needs at village level than as we could do development of our culture and civilisation in real way, and able to establish the concept of Ramrajya in real way.

M. K. Gandhi and Deendayal Upadhyay both give priority to Swadesi and Swaraj for rural development and overall development of India. Resources available at village level could be utilised in making village prosperous. Gandhi has considered the land fertile and making it for productive use, unemployment may be removed out. Gandhi suggested that waste and barren lands available in India can be converted into fertile land which may solve the problem of unemployment and productivity. For Gandhi these types of productivity resolution would make us more self dependent and will be able to provide more and more employment. Agriculture land will be more fertile by being used manure in place of fertilizer and will be able to hold more moisture and conserving capacity along with conservation of ecology and environment. Upadhyay also has advocated for the utility of unfertile land in crops land production by making and use of it.

Concerning the importance of water conservation Gandhi says that we have to do trade and agriculture and other commercial activity beside the river so that water could not be lost more. Deendayal has said that we should consider river development superior to all type development. He proposes that through internalizing the nature of his life he says that all state have river and its Sangam (meeting points of two and more rivers) than we have to take steps for proper sanitation, cleanliness and should do these activities in manner of habitual action not in passive way.

Gandhi indirectly has considered to the environment and forest conservation, an important factor for considering its importance to ecology. As like water is life in same way by the support and protection of the forest the existence of human life is possible. Gandhi also says that forest not only provides us air, shadow, but fruits, fuel and pure environment for existence of life even. First of all we have to take action against deforestation which is being done without any hesitation, and then it would have sustained the natural conservation and existence of human life as well. Deendayal has emphasised over the enhancing the forest and environment ecology along with opposing the industrialisation and warn of us that we have to do all industrialisation activities keeping in mind the forest and environment conservation. If it would not we managed than the existence of human life even be destroyed, along with forest and environment deterioration.

In the thought process of both Gandhi and Deendayal spirituality plays a major role in conservation of ecology. Gandhi has conceptualised the factor like - Sarvodaya, Swaraj, non-violence and nature conservation through spirituality. Gandhi has tried to attach all his movement in these factors. Gandhi has tried to emphasis over the attitude of peacefulness, non-violence and truthfulness. He has focused more on ethical development along with nature conservation. Gandhi anyhow has, conceptualised the concept of Vasundhaiv Kutumbkum (Earth is family) through the evaluation of Sarvodaya. Through the Sarvodaya concept, the distribution of things among us, exchange of things and surplus things, are to be used distributed to needy person, not accumulation of excess things for self, are enclosed.

Deendayal has exposed the spirituality in religious form and has included the elements of nationalism. Nationalism of Deendayal depicts the human activities centralised values. Upadhyay prescribed the integral Humanism as an essential community for economic development. He recalled that there is relation between religions and human and work in being performed through following the religion (work action), doing with the pollution of environment conservation. Deendayal has mentioned the Sanatan Dharma (Hindu Religion) in which these has been given the importance to the plant and animals, worshipping the nature, the nature have also been worshiped.

Deendayal has depicted the nation of nationalism inside the all human being, through integral Humanism. He considered that human not only the physical means support and help the human being but spiritual and mental means also play important role in supporting of human nature and help in shaping the Humanism on earth. The development of Indian culture is key note of Indian spirituality along with the development of spirituality the preservation of nature and environment takes a spiritual protection safeguard inside the human nature and become a human habitual action.

Deendayal was a deep and original thinker. His philosophy was Integral Humanism, which is supposed to be the synthesis of the materialistic and the spiritualistic approach, the individual and the collective, bears persuasive testimony to this. In the field of politics and economics, he was pragmatic and down to earth. He visualized for India a decentralized polity and self reliant economy with the village as the base. Deendayal wished to develop an indigenous economic system instead of copying alien economic patterns. He proposes that it may appear too easy to fallow what had been done and practiced in Europe, but in most cases they

become misfit and unfit in Bharatiya (Indian) situations. The development with focus on Indian values for Deendayal is nature friendly and sustainable.

In this study both ideas of Ecology M K Gandhi and Deendayal Upadhyay they are found many similarities and some differences. Both ideas supported of Swadesi and village development. The ideological thought of Deendayal can be considered pro action of M. K. Gandhi integral humanism is support to be eclipse Gandhian view of India's vision all though there seems to have diverse path for India's development in both of ideologue, do not mind the supposition of capitalism and presence of materialism in Indian society, and are not in favour of individualistic society in modern age and both seek the suitability of Varna dharma based community and culturally richer society possessing the morals of Indian values .

The Ecological ideas both philosopher some differences, Gandhi focus in village community but Deendayal focus in individual development. Gandhi directly says that Swaraj and Swadesi movement through ecological development but Deendayal indirectly says economical development through village development. In the context of the Indian environment, the relevance of the view of Gandhi and deendayal also increases because in the era of modernization about 68% of India's population depends on agriculture. In this way it can be said that most of India's population is based on rural life. In this way, the basic principal of M. K. Gandhi indigenou swaraj and the ideas of small industries is near the rural environment.

This study does not suggest the fact that the views of Gandhi and Deendayal are same on ecological traditions. But it does suggest the fact that both hold remarkable similar views on the ecological sensitivity of Indian tradition. Both also hold similar views on village centric

development and promotion of rural ecology. The difference is that of while Gandhi opted for inclusive social framework as unit for rural ecology, Deendayal opts for Indian ecological tradition inspired by spiritual Hinduism as a framework which invariable excludes vulnerable communities from ecological process.

The following paragraph shows a quick and sharp list of similarities between Gandhi and Deendayal on the issues of the relationship between ecology and Indian civilisation:

SIMILARITIES

1. Deendayal like Gandhi favoured Swadesi like Mahatma Gandhi and the concern of Swaraj and the promotion of national development.
2. Both the ideologies promoted the cottage industry and opposed the western industrialization. Both appeal for self development being a self reliance.
3. Both used to focus over the development of Indian culture and formation of Indian civilization.
4. Both used opposed of mechanisation of modern industrialization at higher level.
5. Both advocates for environmental conservation along with biological development and appealed for indigenous technology.
6. Both focused on providing the conservation to national to national resources for irrigation, agriculture and water management like that.
7. Gandhi and Deendayal both do the advocate of Varnashram (Varna system).
8. Both used to do focus over development along with religious development.

9. Both Gandhi and Deendayal consider the strongest of rural economy for overall development.
10. Gandhi and Deendayal both do the matter of developing the cottage Industry for self development for the problem of resolution of unemployment and health along with being living in rural Deendayal development.
11. Both do concern over the development of Indian culture and civilization, through the realization of ancient culture and civilization of own.
12. Both of them oppose the persuasion of western model of development .
13. Gandhi and Deendayal do the advocacy of development of Indian traditions and culture for the development of national sentiments and development.
14. Both oppose social evil at ground level of concern.
15. Gandhi and Deendayal tell how to do development eco- friendly compare with rural development.
16. Both clear the role of environment discipline and social system.
17. Both criticise the western Ideas and thought and there working culture and focus over the creation of self identity.
18. Both give the idea of co-operative thought for health and hygienic cleanliness.
19. Both actualize the importance of participation of government in trade and agriculture and demands for creation of markets.
20. .Both gives priority for the development of market along with national and social development.

DISSIMILARITIES

1. Gandhi laid focus over the social association on the other hand Deendayal gives priority is economic development.
2. Gandhi concerns for the development of social, political and cultural development at rural level, on other hand Deendayal captured his attention for the development of banking at rural areas in concern with rural development.
3. Gandhi Ideas prevails for collective development in association with rural social development for this development they used to promote the cottage industry through the help of rural organisation. Deendayal gives the responsibility of development to all passions of socially and considers all people as parts of development and does the advocacy of profit for all people of society. He has given prior attention for all people of society rather than a single one. He used to say that if the benefited does not get by the person who stand at ends in a system of society, of government planning and scheming then it does means that development work are not being performed in suitable country.
4. Gandhi conceptualisation the matter of holistic development of society and person. On the other hand Deendayal gives priority for minimum need fulfilment of person.
5. Gandhi support for secularism, while Deendayal even opposes the capitalism, socialism and individualism and supported the integral Humanism thought promoted by self evaluation in the society.

Having discussed similarities and differences, in the preceding section, we now enter in the final section of this study. The crux of this study is that nationalism, culture and ecology has complex interplay in modern India. This interplay was commented by Gandhi and Deendayal in a detailed way. After comparing the ideas of these two thinkers, this study proposes that Indian

environmentalism from the perspective of cultural nationalism can be constructed in an admirable way. This line of research needs further probing and there exit a need for evolving nationalist thought and ecological world in India for better relationship between human beings and nature.

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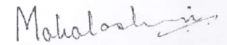
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