

# Manthan

Journal of Social & Academic Activism

A UGC Care Listed and Peer-Reviewed Journal

*Dharmasya Mūlam Arthah*

**Arthāyāma Special**



# 200 यूनिट तक बिजली पर बिल हाफ



श्री विष्णु देव साय  
माननीय मुख्यमंत्री, छत्तीसगढ़

श्री नरेन्द्र मोदी  
माननीय प्रधानमंत्री

## प्रदेश के 42 लाख उपभोक्ताओं को लाभ

- » घरेलू उपभोक्ताओं को 200 यूनिट तक विद्युत खपत पर 200 यूनिट तक हाफ बिजली का पूरा लाभ
- » 200 से 400 यूनिट तक बिजली खपत पर अगले 1 वर्ष तक 200 यूनिट तक हाफ बिजली बिल का लाभ



क्षमता	सब्सिडी केन्द्र+ राज्य सरकार
1 किलोवाट	30+15 = 45 हजार
2 किलोवाट	60+30 = 90 हजार
3 किलोवाट	78+30 = 1 लाख 8 हजार



## प्रधानमंत्री सूर्य घर मुफ्त बिजली योजना

- » **मुफ्त बिजली:** 3 किलोवाट क्षमता वाला रूफटॉप सोलर सिस्टम लगाने पर, प्रति माह 360 यूनिट तक बिजली उत्पादन
- » **अतिरिक्त बचत:** 3 किलोवाट के सोलर सिस्टम से ₹26,000 प्रति वर्ष तक बचत
- » **सब्सिडी लाभ:** केंद्र एवं राज्य सरकार द्वारा संयुक्त रूप से 1 किलोवाट क्षमता के सोलर प्लांट स्थापना पर 45,000, 2 किलोवाट पर 90,000 रुपए और 3 किलोवाट के सोलर प्लांट की स्थापना पर अधिकतम 1,08,000 रुपए की सब्सिडी
- » **लोन सुविधा:** सोलर प्लांट की स्थापना पर बैंकों द्वारा 6% ब्याज दर पर ऋण
- » **अतिरिक्त आय:** उत्पन्न अधिशेष बिजली को ग्रिड को बेचकर अतिरिक्त आय



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# Manthan

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## Arthāyāma Special

Editor

**Dr. Mahesh Chandra Sharma**

### A UGC Care Listed and Peer-Reviewed Journal

**Manthan is a multidisciplinary, peer-reviewed, academic and theme oriented journal** dedicated to the social and academic activism, published quarterly from Delhi. It is always oriented on a particular theme. It welcomes original research articles from authors doing research in different genres of Humanities.

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# छत्तीसगढ़ की नई स्टार्टअप नीति 2025-30

## प्रमुख आकर्षण

- » नवाचार प्रोत्साहन के लिए सशक्त, समावेशी एवं वैश्विक स्तर पर प्रतिस्पर्धी स्टार्टअप इकोसिस्टम निर्माण
- » हब-एंड-स्पोक मॉडल पर आधारित इनक्यूबेशन नेटवर्क का विकास
- » वर्ष 2030 तक 5,000 से अधिक नए स्टार्टअप्स को प्रोत्साहित करने का लक्ष्य
- » वित्तीय सहायता, इनक्यूबेशन, मेंटरशिप, बाजार संपर्क, क्षमता निर्माण तथा प्रौद्योगिकी एवं बौद्धिक संपदा समर्थन सुविधाओं का विकास
- » ₹100 करोड़ के छत्तीसगढ़ स्टार्टअप (कैपिटल) फंड, ₹50 करोड़ के क्रेडिट रिस्क फंड
- » सीड फंड सहायता (₹10 लाख तक)
- » ब्याज अनुदान, किराया अनुदान, पेटेंट एवं गुणवत्ता प्रमाणीकरण अनुदान
- » रोजगार सृजन सब्सिडी सहित कई महत्वपूर्ण प्रोत्साहनों का प्रावधान
- » महिला उद्यमियों, अनुसूचित जाति/जनजाति, दिव्यांगजन, सेवानिवृत्त सैनिक, नक्सल प्रभावित व्यक्तियों के लिए विशेष प्रोत्साहन
- » पब्लिक वेलफेयर एवं सर्कुलर इकोनॉमी से जुड़े स्टार्टअप्स के लिए भी विशेष प्रोत्साहन

नए विचार  
नई ऊर्जा  
नया विश्वास

अब कल्पनाएं  
होंगी साकार



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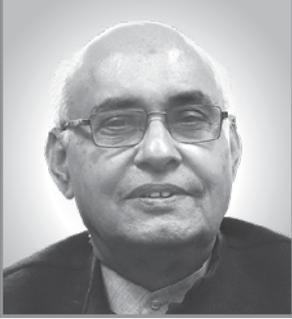
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## Editorial



Dr. Mahesh Chandra Sharma

**H**earfelt good wishes for the Western New Year 2026. This is the first issue of the year—an “**Arthāyāma Special Issue.**” It is the first in this year’s special-issue series. Deendayal Upadhyaya regarded the goal-oriented work of Integral Humanism as four-dimensional in nature. In the Indian knowledge tradition, these four dimensions are described as the *Chaturpurusharthas*—Dharma (righteousness), Artha (wealth and material well-being), Kama (desire), and Moksha (liberation). In principle, the first issue ought to have been a “Dharma Special Issue.” However, from the standpoint of editorial convenience, the “Arthāyāma Special Issue” has received first priority. The second special issue will be “Dharmāyāma,” the third “Kāmāyāma,” and the fourth “Mokshāyāma.”

Let us now speak about this issue in somewhat greater detail. A significant concept in Integral Humanism is that of the *Chaturpurusharthas*—the four fundamental aims of human life. Deendayal Upadhyaya expounded these *Purusharthas* in various dimensions. We should therefore, attempt to understand the concept of “Arthāyāma” through his own exposition. The platform for all of Deendayal Upadhyay’s public work was the Bharatiya Jana Sangh and hence, he clarified and articulated his ideas primarily in the context of the Jana Sangh.

Being a holistic philosopher, Deendayal Upadhyaya disagreed, on every issue, with those who regarded any single particular dimension of life as the regulator of life in its totality, or who advanced such an excessive interpretation of one aspect that the many other facets of life were neglected. In this context, Upadhyay writes:

“The Bharatiya Jana Sangh has a clear economic programme; yet its place within our overall programme is only that which *Artha* (material well-being) holds within Indian culture. Western culture, being materialistic, is centred primarily on wealth. We, however, seek to harmonize both materialism and spiritualism. Therefore, it is certain that, in this matter, the Jana Sangh will always appear to lag behind those economists and political parties who proceed by disregarding every other value of life before the claims of wealth. The Jana Sangh takes into consideration the integrated needs of the heart, the intellect, and the body. For this very reason, some people level the accusation that the Jana Sangh neglects spirituality and cannot speak in the language of great seers



# प्रमत्तिशील युवा विकसित छत्तीसगढ़

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such as Sri Aurobindo and other illustrious personalities. We welcome both kinds of accusations and wish to say only this: *Artha* is necessary for the sustenance of society. In our programme, we have accorded place only to that much of it as enables an individual to maintain himself and to strive for the attainment of higher values.”<sup>1</sup>

To elaborate his economic thought, Deendayal Upadhyay wrote a book titled *Bharatiya Arthneeti: Vikas Ki Ek Disha* (Indian Economic Policy: A Direction for Development). In this work, while discussing economic policy, he sought to explain the “Arthāyāma” (the economic dimension) of his concept of the “Integral Human.” “Arthāyāma” is defined as the proper organization of the economy by removing both the excessive influence of wealth and the condition of its absence from society.”<sup>2</sup>

### Artha in Indian Culture

In Indian culture, *Dharma* is regarded as the fundamental Purushartha (aim of human life). “The root of happiness is Dharma; the root of Dharma is Artha.” According to this statement of Chanakya, Dharma cannot be sustained without Artha (material prosperity or economic means).”<sup>3</sup> In his first economic policy document, written in 1953, Upadhyay writes:

“.... We know that the Indian way has always been the way of *Dharma* (not religion in the sectarian sense), and it is upon this Dharmic foundation that the blueprint for economic reconstruction must be prepared. We adopt that interpretation of Dharma found in the Vedas in which its twelve characteristics are enumerated. Among these, the primary characteristic of Dharma is the most important (*Shramena Tapasā Srishtaa*), and that is *labour*. Labour has been described as the first characteristic of Dharma. The recognition of the importance of labour did not have to wait until the birth of Marx and Engels; we had, through direct and intuitive realization in very ancient times, already given this truth to humanity. To work is the fundamental duty of man (duty to work). Likewise, it is the fundamental duty of the State to grant man the right to work. Therefore, the right to labour (right to work) is a constitutional right of every human being. It is the foremost duty of the State to provide every citizen an opportunity to work according to his or her qualifications and capacity. In providing these opportunities, there must be no discrimination—neither of caste, nor of colour, nor of gender. Whatever plan is formulated for national reconstruction must aim at providing employment to all individuals (full employment).”<sup>4</sup> On this very basis, Deendayal Upadhyay consistently maintained, in the context of formulating the Five-Year Plans, that we ought to declare our planning objective as: “Work for all.”

### The Psychology of Wealth

The lack of wealth makes a person a thief. Theft committed in moments of destitution is not regarded by Indian lawgivers as a crime, but rather is designated as “*Āpaddharma*”—the moral law applicable in times of distress.

“He (Vishwamitra) violated many of the established bounds of dharma. By designating it as *Āpaddharma* (the code of conduct in times of distress), the lawgivers have justified his conduct. If the calamity arising from want of wealth persists, then *Āpaddharma*—that is, theft—will itself become dharma. And if this

distress assumes a collective form, or comes to afflict the greater part of society, then people will sustain their so-called *Āpaddharma* by stealing from one another.”<sup>5</sup>

That is to say, the absence of wealth in society—or an economic system rooted in scarcity—turns adharma into dharma. In the same way, the excessive influence of wealth also destroys dharma. When wealth generates attachment—either to itself, to the objects acquired through it, or to the pleasures and luxuries obtained by means of it—this is called the dominance of wealth. “Sarve Guṇāḥ Kāñcanamāśrayanti” i.e., all virtues take refuge in gold. When an entire society becomes devoted solely to money, then every activity will demand ever greater amounts of it. This overpowering influence of wealth will, in turn, create a condition of want in the life of each individual.”<sup>6</sup>

“Therefore, they propound that “the norms of society should be so framed that not everything can be purchased with money. ... If value is assessed solely in monetary terms, the result will be that the weak will not be protected at all. One who is physically weak will resort to cunning, using intellect to earn wealth dishonestly in order to pay the price for his own protection (leading to bribery and corruption). It is impossible to measure the value of labour in terms of rupees and money. Although labour and remuneration are closely related within the sphere of economics, it is neither easy nor truly useful to establish a universally accepted and all-encompassing theory of value for practical life. The reality is that each is evaluated by a different standard. The dignity of labour does not arise from the wealth it yields, but from its intrinsic righteousness (dharma). Similarly, the remuneration given to any individual is not a repayment for the labour performed, but rather a provision for his *yogakshema*—his well-being and security.”<sup>7</sup>

Upadhyaya advocates a sociology and psychology of this kind in which the motivating force behind action is not greed, but rather the joy of duty (*kartavya-sukha*). He stands opposed to that kind of economics which neglects the social and psychological dimensions of human life.

“... We can neither regard the unrestrained and unlimited competition among individuals as the regulator of social life, nor can we consider it conducive to security. ... Such a belief propounds the principle of *matsya-nyaya*—the law of the aquarian world (where the strong devour the weak). We have never considered this principle to be in accord with *dharmā*. In society, certain restraints upon human freedoms are necessary. Absolute and unregulated freedom is merely a figment of imagination. Indeed, the more external such control is, the more painful it becomes for human beings. Education and *sanskara* (cultural refinement), philosophy and idealism, in practical life, teach a person self-restraint.”<sup>8</sup>

“Society cannot be handed over to an economic system that runs solely according to its own momentum. The economic cycle must be directed in harmony with sociology and *dharmashastra*. Therefore, he says: “An economy that continues to move perpetually by its own inherent motion is impossible. To set it in motion—and thereafter to ensure that it continues to function smoothly with minimal obstruction—we must seek sources of motivation in the life of the individual and society other than mere economic gain. The political aspirations of a nation, an individual’s desire for social esteem, the love of family, and many other such motivations help in creating

and sustaining the desired economic order.”<sup>9</sup>

Upadhyaya holds that consumerism, excessive competition, and class struggle are all rooted in unrestrained consumption. “Western thought allowed its old doctrine of ever-increasing consumption to continue unchanged and felt no need to revise it. The truth is that the principle of maximum consumption itself is the cause of human suffering. If the craving for consumption is gratified, it only keeps expanding further. Class struggle—upon which the entire edifice of communism stands—arises precisely from such consumption. When Indian thought rejects class conflict, it implies that it has placed consumption under restraint and has made minimal consumption, rather than maximalist consumption, its ideal. By refining and disciplining the natural impulses of human beings, and cultivating within them the tendency toward greater production, equitable distribution, and restrained consumption—this alone constitutes the cultural task in the economic sphere. In this lies the balance among all three.”<sup>10</sup>

Communist and capitalist ideologies alike consign sociology, anthropology, and jurisprudence entirely to the domain of economics. The industrializing tendency of economics has fostered the centralization of financial power. As a result, human life itself has become mechanized. Upadhyaya advocates a mutual balance among *dharmashastra*, economics, and sociology. He regards the task of establishing this equilibrium as a “cultural” undertaking and, from this standpoint, supports the establishment of a suitably aligned economic dimension (*arthāyāma*).

For this issue, *Manthan* has been fortunate to have a worthy Guest Editor, Prof. Ashwani Mahajan, who is the National Co-Convenor of the Swadeshi Jagaran Manch. It is he who has played a decisive role in compiling and organizing the content of this issue. It is through the Guest Editorial you will be able to understand this compilation in depth. Kindly do read it.

The next issue will be a “Dharmāyāma Special Issue” (April–June 2026). I trust that you will appreciate this series. Please continue to share your views and feedback. Best wishes.

mahesh.chandra.sharma@live.com

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|  |   | 9. Ibid; p. 23   |
|  |   | 10. No. 1; Chapter-12, Arthneeti ka Bharatiyakaran”, p. 85 |

## Contributors' Profile

**Prof. Ashwani Mahajan** is a renowned economist. He frequently expresses his views on economic issues on various TV channels and writes for several national newspapers and magazines. He taught economics, first at Shri Ram College of Commerce, Delhi University, and later at PGDAV College for a long time. Specializing in public economics, monetary economics, and the Indian economy, he has authored over a dozen books and contributed to several prestigious research journals. For his contributions to the field of economics, he was awarded the prestigious Skoch Award in 2019. As the national co-convenor of the Swadeshi Jagran Manch, he played a key role in changing economic policy. His policy interventions included the withdrawal of the controversial ordinance on land acquisition, a reconsideration of the GM crop field trial policy, the government's FDI policy, especially in retail trade and e-commerce, and withdrawing from the Regional Comprehensive Economic Partnership, a mega trade deal between 16 countries, including China.

**Prof. Murli Manohar Joshi** is one of the founding members of the Bharatiya Janata Party. A multiple-time Member of Parliament, Professor Joshi has also held the positions of Union Minister of Science and Technology, Union Home Minister, and Union Minister of Human Resource Development. He has also served as President of the Bharatiya Janata Party. He holds the distinction of publishing the first research paper on physics in Hindi. He was a Professor of Physics at Allahabad University.

**Dr. Krishna Gopal** is the joint general secretary of the Rashtriya Swayamsevak Sangh. While shouldering important responsibilities for the Sangh, both ideologically and organizationally, he is a strong exponent of the Sangh's views on social and cultural issues. He advocates for a development model for the Indian economy that preserves traditional values while also creating employment in rural areas. He has delivered numerous academic lectures and popular speeches on the role of youth in preserving Indian cultural values.

**Naresh Sirohi** holds a special position among farmer organizations influenced by various ideologies in the country. He has played an active role in farmer organizations for the past 37 years. He has served as the National Treasurer, National General Secretary, and National Vice President of the BJP Kisan Morcha. He has held various positions with the Government of India, including as the founding advisor of the Doordarshan Kisan Channel, a member of the Crop Systems Research Project Directorate of the Indian Agricultural Research Institute and the Indian Council of Agricultural Research, Modipuram Meerut, and as a member of the Sakshi Mandal and Research Advisory Committee of the Indian Agricultural Systems Research Institute, Modipuram Meerut. He has been striving to promote the eternal agricultural tradition, based on the principle of coexistence with the eternal Vedic agricultural tradition bestowed by nature, and to make farmers self-reliant and economically strong through comprehensive reforms in current Indian agricultural practices and agricultural policies. He played a key role in the Atal Government's Kisan Credit Card initiative, the development of a model of integrated farming system, and in the Modi government's conceptualization of the 24x7 Doordarshan Kisan Channel, dedicated solely to farmers, and the implementation of a roadmap for the conservation and promotion of Indian indigenous cattle.

**Prof. P. Kanagasabhapathi** is known for his groundbreaking studies on India, conducted from a people's perspective. His studies reveal how unique Indian models, grounded in our cultural foundations, function and drive the economy. He writes in Tamil and English. His work has been used in numerous universities and institutions. He has been associated with several universities and research institutions at the national and state levels. He previously served as Chairman of ICSSR, New Delhi. Currently, he is the State Vice President of the BJP - Tamil Nadu and Secretary and Trustee of the Dr. Syama Prasad Mookerjee Research Foundation, New Delhi.

**Prof. Bhagwati Prakash Sharma** is an economist and an expert on ancient Indian scriptures. He served as the Vice Chancellor of Gautam Buddha University, Noida, Uttar Pradesh. He is the convener of the India Solar Power Development Forum and coconvener of the Swadeshi Jagran Manch. He is currently the Group President (Planning and Control) at the Pacific University Group.  
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**Saji Narayanan** has been associated with the Bharatiya Mazdoor Sangh for several decades and served as its former president. He was in charge of international affairs for the International Labour Organization and the BMS, and was one of the main conveners of the L20 summit held in India as part of the G20 process. He was a member of the second National Commission on Labor and also served as a faculty resource person at the National Judicial Academy, Bhopal. He has authored over fifteen law books, covering topics such as labour law, family court law, marriage and divorce, land reforms, and the Civil Procedure Code. He has published over 250 articles on a wide range of subjects. He is a lawyer by profession and has served as the President of the Thrissur Bar Association in Kerala.

**Guest Editorial**

Prof. Ashwani Mahajan

**India was an Industrial Nation even Before the Industrial Revolution**

**F**or a long time now, in the blind race for development, the intimate relationship between the individual, society, and creation has been steadily pushed to the margins—not only in policy frameworks but also in intellectual discourse. The natural consequence of this neglect is the degradation of nature, environmental crises, and rising poverty, inequality, crime, and erosion of values driven by increasing disparities in income and wealth. Today, the world is grappling with these adverse consequences of development and striving to find alternatives. Yet, when we attempt to search for solutions to present crises within the very model of development that produced them, no clear path emerges. When development is equated with ever-increasing production, ever-growing energy consumption, expanding consumption patterns, the production and use of newer and more numerous goods, and the relentless commercial exploitation of nature—regardless of the damage inflicted upon it—the very existence of humanity appears to be at risk. Since the onset of industrialization, global temperatures have already risen by about 1.5 degrees Celsius, and there is growing concern over whether this increase can be limited to 2.0 degrees Celsius by 2050. Countries across the world are announcing their respective “net zero” targets, each setting different timelines for achieving them. India has resolved to attain its net zero target by the year 2070.

On the other hand, rivers are either disappearing or are so burdened with pollution and filth that their very existence and utility are being called into question. Melting glaciers, landslides in the mountains, changing weather patterns, excessive and scanty rainfall, and the continuous rise in sea levels all toll like warning bells, signalling a grave threat to the very survival of humanity.

Over the past nearly two hundred years of industrialization and so-called economic development, GDP may indeed appear to be rising continuously, yet the destruction of creation seems to be emerging as its natural and inevitable consequence.

The world is not unaware of the adverse consequences of this model of development, and efforts to safeguard humanity are indeed underway. For the

past thirty years, annual COP conferences have continued to deliberate on environmental crises, global warming, and climate change, with a sustained focus on dialogue and international cooperation. Yet, it does not appear that the world has made any decisive progress toward a real solution.

Long before the so-called First Industrial Revolution, India was perhaps the world's only truly industrial nation. Evidence of India's excellence can be found not only in chemistry, textiles, handicrafts and metallurgy, shipbuilding, medicine, construction and architecture, but also in education, research, yoga, philosophy, and science. India stood as a global centre of knowledge, trade, science, agriculture, industry, and culture. The well-known economic historian Angus Maddison writes that from the beginning of the Common Era until the 15th century, India accounted for approximately 30 to 35 percent of the world's GDP. Yet environmental balance remained a defining feature of India's development. There is no evidence to suggest that it gave rise to any crisis for humanity. The reason lies in India's eternal traditions and the underlying philosophy that emphasizes unity with nature and a deep sense of compassion toward all living beings. As a result, even after attaining the highest goals of development, no harm was inflicted upon the environment.

There is a need to deliberate beyond the prevailing model of development and to consider whether Indian thought can offer solutions to the problems generated by the Western model of development. With this objective, representatives of various organizations working in the economic sphere participated in discussions alongside the Sarsanghchalak of the Rashtriya Swayamsevak Sangh, Dr. Mohan Bhagwat; Sarkaryavah Dattatreya Hosabale; Sah-Sarkaryavah Dr. Krishna Gopal; along with other office-bearers of the Rashtriya Swayamsevak Sangh. Economists, academicians, thinkers, eminent personalities from industry and trade, former officials of the Government of India, and various experts also took part in these deliberations. The present Arthayama special issue of Manthan is an effort to compile the ideas that emerged from those discussions, along with the reflections of other intellectuals associated with the theme of Arthayama.

Dr. Krishna Gopal, Sah-Sarkaryavah of the Rashtriya Swayamsevak Sangh, has explained with great clarity that in Indian thought, the four *Purusharthas*—*Dharma* (righteousness), *Artha* (wealth), *Kama* (desire), and *Moksha* (liberation)—are conceived in an integrated manner. It is emphasized that *Artha* must function under the illumination and guidance of *Dharma*. Neither the absence of wealth nor its overpowering dominance is considered desirable. No one should remain hungry; consumption should be imbued with a spirit of renunciation and guided by restraint. Indian philosophy establishes that the entire universe is an integrated whole and that the whole earth is but one family. The solutions to the problems arising from the current model of development can be drawn from India's eternal traditions and the foundational philosophy and values underlying them. Since *Arthayama* influences most spheres of society, moving toward solutions requires holistic reflection on

the entire economic system—rural small and cottage industries, all sectors of industry, agriculture, street vendors and traders of all scales, technology, and international economic relations. When viewed in the light of the four *Purusharthas*, India's timeless thought offers clarity: the earning, planning, and utilization of wealth must be carried out with integrity, authenticity, and a commitment to the welfare of all. This forms an essential part of the Sanatana tradition. The broader Indian or Hindu economic philosophy seeks to ensure the well-being of all. Whereas in Western countries social security for the poor and marginalized is often presented as a matter of state policy, Indian thought regards it as a natural human value. The glorification of wealth is viewed as a moral failing. All humanity is one integrated whole—and not only humanity, but the entire cosmos itself is one unified reality.

Within the Rashtriya Swayamsevak Sangh, there prevails the conviction that we are the sons of our motherland and that we carry the spirit of dedicating ourselves wholly to her supreme glory. Alongside this stands our Sanatana vision of integral unity (*ekatma bodha*) and universal welfare. Discourses were constructed about India claiming that its people were indolent, poor, illiterate, undisciplined, and incapable of collective action. However, many European writers themselves have firmly refuted such assertions and have documented the remarkable progress of the Indian economy across various fields. Numerous such examples are found in the address of Dr. Krishna Gopal.

However, in the present times, rising inequalities in income and wealth, environmental pollution, migration from villages to cities and the inhuman living conditions there, and the erosion of employment in the name of technological advancement—all these compel us to reflect that somewhere, our current path is not the right one.

In Dr. Murli Manohar Joshi's address, it becomes clear that the world today is passing through grave environmental crises. Glaciers that have been forming over thousands of years are steadily melting; life-giving rivers are increasingly polluted and their water levels are declining. The Himalayas—and consequently our very existence—are under threat. The year 2024 has been recorded as the hottest year globally. The oceans are warming, and sea levels continue to rise. Before the Industrial Revolution, energy consumption was minimal, but has increased dramatically in recent times. In the name of tourism-driven development, large-scale construction is taking place; yet now vast numbers of tourists are being stranded due to landslides, and destructive tendencies in the Himalayas are intensifying. On the one hand, GDP growth continues to rise and per capita income is increasing; on the other, there is a visible erosion of morality, values, truth, respect, and justice. If this crisis can be averted, its answer lies in *Integral Humanism*, which affirms that the universe is an indivisible, complete whole that cannot be fragmented. The world was not constructed like a machine; it has evolved organically. Whereas Western thought tends to regard the universe as a machine, *Integral Humanism* views it not through a mechanical but an organic conception of creation. This philosophy opposes a fragmented vision of reality and holds that all living

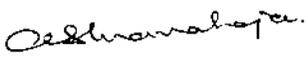
beings are co-existent and interdependent; in such mutual existence, there can be no place for exploitation. While Western thought is seen as self-destructive, India's philosophy of Integral Humanism is self-creative and self-renewing.

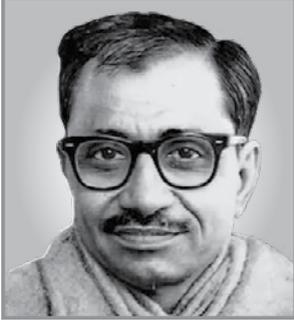
Today, across the world, there is growing discussion of “degrowth” in place of growth. It is increasingly being recognized that nature possesses only limited resources; therefore, it is through restrained consumption, equitable sharing, and simplicity that happiness for all can truly be attained.

At the conclusion of the meeting, Dr. Mohan Bhagwat, Sarsanghchalak of the Rashtriya Swayamsevak Sangh, stated that there is no need for debate or reconsideration regarding our foundational philosophy of *Integral Humanism*, for it constitutes the very basis of our worldview. He further observed: “Over the past two thousand years, the world has largely forgotten the element that binds everything to its essential core. Today, the world stands upon an incomplete foundation. There is discussion of the body, mind, and intellect, but the understanding of the soul that integrates them has been lost. There is talk of *Artha* (wealth), *Kama* (desire), and *Moksha* (liberation), yet *Dharma*, which harmonizes and regulates them all, has been left behind. It is by forgetting this unifying principle that the world has progressed. The result has been that old problems remain unresolved, and instead, new ones have emerged. A system built upon an incomplete foundation naturally remains incomplete—and therein lies its failure.”

At times, one hears the response that we cannot change the world's thinking. Yet, over the journey of the past hundred years, through patience, self-confidence, and steadfast commitment, swayamsevaks have walked the path of truth and influenced every sphere of society. Today, it has become clear that the prevailing model offers no real solution; its very foundational principles are incomplete—and this is now widely acknowledged.

For meaningful change, the awakening and enlightenment of the public mind is absolutely essential. Many successful experiments in social transformation have already taken place— not only in service activities and rural development, but also in education, employment, and several other fields. We must undertake new experiments, establish more models, document them systematically, and expand their outreach. It is important to understand that this path does not move in a straight line. With complete conviction in our hearts, affirming our ideals through our conduct, presenting workable models before society, and moving forward step by step with perseverance—this is the way ahead. It is through transformation of society that transformation of the system will ultimately occur.

  
Prof. Ashwani Mahajan



Pt. Deendayal Upadhyaya

# Integral Humanism Arthāyāma

*(Last year marked the diamond jubilee (60th anniversary) of Integral Humanism. Integral Humanism was officially adopted at the Bharatiya Jana Sangh convention in Vijayawada in 1965. Subsequently, on April 22, 23, 24, and 25, 1965, Pandit Deendayal Upadhyaya delivered four lectures on the subject of Integral Humanism in Mumbai. The topic of his final lecture on April 25th was 'Economics'. This historical speech is presented here in written form.)*

Yesterday we had deliberated on the topic of nation. According to our traditions, a nation is an organic, self-generated, living entity. It brings forth a number of institutions to fulfil its needs, and to invent a shape to realise its fundamental nature. Among these institutions, the State is an important institution, but not the supreme. Our ancient literature mentions the responsibilities of the king and underscores his importance. It is done to make him aware of his duties and responsibilities. A king/ruler holds tremendous sway on human life. Hence he must pay attention to self. Bhishma has stated the same thing in Mahabharata. When asked whether circumstances influence a king or a king shapes the circumstances, Bhishma said the king determined the circumstances. Now, some persons feel that Bhishma attributed supreme importance to a king. But, it's not right. Despite giving so much importance to the king, Bhishma has not put him above Dharma. It is true that the king

wields considerable influence and sees to it that Dharma prevails in society, but the king is not the one who constitutes Dharma. He only ensures that people follow it in their lives. By implication, he holds an equivalent position to the Executive wing of governance, today.

## Responsibility Lies with the Executive

The Executive does not make laws even now, but it has the responsibility to see that the State is run properly. If the Executive would not function properly, no one would care about the rule of the law, as we around us today. Today, we can very well say, "Executive can be held accountable for the present-day evils to a great extent." After all why has prohibition not met with success? To whom, we can attribute this failure? When even those very persons who were entrusted with the task of implementing prohibition, started claiming hafta (extortion money). how will the prohibition policy run and succeed? The responsibility

The goal of our economy should be moderate consumption, not excessive consumption. A holistic analysis born from deep reflection

lies with the Executive, and in the context of this Bhishma's statement in Mahabharata is quite justified. It leads to the conclusion that it would be a mistake to accord supreme importance and power to the king. If it were so, why was the despotic King Venu dethroned by sages and Prithu was again crowned as king? This action by the saints was never censured in any scripture or in history, rather it was affirmed by everyone. Only the acceptance of Dharma's supremacy gave saints the authority to remove a king who deviated from his duty. Otherwise, it would have been construed as totally unlawful to dislodge a king. So, it is a part of Dharma to overthrow a king who does not abide by his duties. In the West, either a king was deposed by some other king or the people as a part of social revolution. This was not usual because the king was considered a divine representative who could not be ousted under any circumstances.

### Several Institutions in Social System

The king or the State is not supreme, nor it is the only institution. There are several institutions besides the State to run the social system and regulate its functioning. Those institutions have been constituted at both horizontal and vertical levels. We have had Panchayats and janapada sabhas. Even the kings did not abolish the Panchayats. Similarly, we have had occupation-based associations too. These were

also not obliterated by the State; on the other hand, their autonomy was acknowledged. They formulated their own norms in their respective spheres. Organisations such as village and caste Panchayats, divisions, nigams, janapada sabhas and the like used to frame rules. The function of the State was mostly to see whether these rules were followed or not. The State never interfered in the functioning of these associations. Thus, the State would touch only some aspects of the life of society.

Similarly, several institutions were created in the economic sphere too. From this angle, we have to think about the nature of our economic structure too. What kind of economy should we develop? We need an economic system which can develop our humane traits, not challenge or harm them. It should enable us to transcend our human existence

to attain divinity. Because in our culture, the fullest development of human beings culminates in attainment of divine status. Let's ponder over the defining limits of economy to achieve this goal.

### Limits of Economy

The aim of the economy should be to focus on the production of essential goods for the sustenance and betterment of human life as well as on generation of resources to nurture the nation and boost its development. This brings us to the obvious question: should there be more production for more prosperity and comforts after fulfilment of our essential needs? The Western economies find it desirable to keep producing more and more to satisfy the needs and desires of mankind. Excess is the new norm for them in this regard. Usually, first comes the desires and then the resources are mobilised to produce the desired things. But now things have come to such a pass that excess products are being manufactured and public is being lured to buy them. Businesses are producing goods in such excess that in absence of creating a new market to sell off the surplus, they are misleading the customers to buy more products. Earlier, production followed the consumption, now demand follows the production. Consider tea, for instance. Tea was not produced because there was demand for it. Rather tea was first produced and then we were tempted to consume it. Now we



are used to tea-consumption and it has become a part of our life. Similarly, we are using vegetable oil. Did we ever demand for it? In fact, the oil was first produced and then we were taught how to consume it. If consumption does not follow the production, it leads to recession. Some of us might recall the Great Depression of 1930-32. There was no dearth of goods at that time but there was no demand. Therefore, factories were shut down one after another. Bankruptcy and unemployment were on the rise. So, today, it has become important to find ways and means for the consumption of manufactured goods.

A few years ago, the editor of English weekly, Organiser had gone to the USA. On returning from there, he narrated an interesting incident. The USA has a factory manufacturing 'potato-peelers' where the production of the device increased so much that it has outgrown the demand for it. Now the factory owner was considering how to induce consumers to buy more potato-peelers. A meeting of all the salesmen of the company was conducted. One of the suggestions made during the meeting was to make the colour of the handle indistinguishable from that of the potato-peeler to increase the possibility of dumping the peeler along with the peel. Also, the peeler was designed in a more attractive packing. Now this consumption-oriented economy is actually leading us to destruction. It

encourages the tendency of 'use and throw' (discard the old and use the new). Instead of catering to the existing demand, the economy now focusses on inducing the desire in consumers to create fresh demand.

### **Lets' Not Forget Nature**

Production is linked to natural resources, too. How long will natural resources sustain us if we keep increasing the production indiscriminately? Some people try to resolve this question by assuming that if we run short of a particular kind of resource, we will discover new ones to replace them, and that newer substitutes can be explored. Even after accepting the inherent strength in this argument, we will have to acknowledge that Nature, despite its vast wealth, has its limitations too. We will have to regret one day if we unnecessarily keep exploiting natural resources at a fast pace.

### **Toying with Nature**

Even if we don't care about the limits of Nature, we will have to at least acknowledge that there is a cyclic relationship in various resources of Nature. If we were to remove one of the three sticks leaning on each other for mutual support, the other two will fall by themselves.

The present economy and system of production are fast disrupting this equilibrium. Consequently, on the one hand, we are exploring new resources

to satisfy our ever-increasing desires, on the other hand, new concerns are cropping up about the threats to our entire civilisation and humanity.

The commodities that we use and the manner in which we extract them should be such that Nature can replenish them easily. Plucking off the fruits from the tree is beneficial, not harmful to the tree. However, chemical fertilisers that we are using to procure more harvest from the soil which ultimately turn the agricultural land infertile after some time. Today, lakhs of acres of land has been turned into wasteland in America for this very reason. How long will this destruction continue?

A factory-owner arranges for depreciation fund to replace the old machinery. But, how is it possible that we have not thought of any depreciation fund for this factory of Nature? When we consider it from this angle, it must be said that the objective of our economy should not be unbridled consumption, but a well-regulated use of available resources. All the material resources required for a purposeful, happy and progressive life must be acquired. If we take a close look at god's creation, it will become clear that god has provided for this much. However, it will not be right to consume all our resources for indiscriminate consumption by turning man into a senseless consumer. Coal is required for the functioning of engine, but then the engine

has not been manufactured for the sole purpose of consuming coal. On the contrary, our constant endeavour is to ensure the maximum production of energy with the minimum of coal-consumption. This is the right economic perspective. When it comes to human life, we should deliberate on its ultimate objective and then make such arrangements wherein human beings are able to move towards the goal, but with the least consumption of resources. This will be a human economy which will not confine itself to a single aspect, but will take a holistic view of human life, including its final aim. This will be a creative, and not destructive approach that relies on not exploitation, but on sustenance of Nature. Harnessing rather than exploitation should be the basis of our policies, so that we are able to create such a system where outpouring from Nature sustains and nourishes our lives.

### **Western Economy Slogans Detrimental in Nature**

If economy takes a humane objective, then our way of looking at economic issues will also undergo a sea change. In Western economies, whether capitalist or socialist, price holds a very significant and central position. All economic thoughts revolve around price and value. However, whatever may be the importance of the analysis of value from the viewpoint of an economist, the

If economy takes a humane objective, then our way of looking at economic issues will also undergo a sea change. In Western economies, whether capitalist or socialist, price holds a very significant and central position. All economic thoughts revolve around price and value. However, whatever may be the importance of the analysis of value from the viewpoint of an economist, the philosophies which have been formed on this basis are quite incomplete, inhuman and to an extent, unethical. For example, these days we quite often hear the slogan, 'Earn your bread. Usually, communists raise this slogan although capitalists, too, do not disagree with this thought. If there is any disagreement between them, it is only with regard to who earns and how much

philosophies which have been formed on this basis are quite incomplete, inhuman and to an extent, unethical. For example, these days we quite often hear the slogan, 'Earn your bread. Usually, communists raise this slogan although capitalists, too, do not disagree with this thought. If there is any disagreement between them, it is only with regard to who earns and how much. The capitalists attach importance to enterprise and capital, and hence they feel it is only right if they get a bigger share of the earnings. On the other hand, communists consider labour as the main contributory factor in production. Therefore, they grant the right to consume to only the labourers. Neither of these thoughts is right. In fact, our slogan should be that every earner is supposed to feed others and there should be enough for every person to eat. The right to food is our birthright. Education provides the ability to earn. But

there are people in society who cannot earn but need to be fed. Society has to quash the hunger of the children and the old, the diseased and the crippled. The benchmark of any society and culture lies in its commitment to discharge its duty towards the weak. The purpose of an economy is to create the capability of a society to fulfil this duty. Economics is unable to reflect on the inspiration behind this duty. Man works to perform this duty or otherwise those who have their bellies full would not have been working.

### **Bare Necessities**

Fulfilment of basic necessities of human life should be the first Priority of an economy. Food, clothing and shelter epitomise the basic requirements of mankind. Similarly, the society also owes a fundamental duty towards providing free healthcare for individuals. The society must provide for all those requirements

prescribed by dharmarajya, as the absence of these provisions will lead to lawlessness (adharmā). Describing the King Dilip, Kalidas has said in Raghuvansha, "As King Dilip ensured the maintenance, protection and education of his subjects, he can be called their true father, as opposed to those who were merely instrumental in giving birth to them." King Bharata, after whom our country has been named, has also been described similarly: "He was called Bharata as he sustained and protected his subjects." If today in this country of Bharat, sustenance and protection of people are not guaranteed, then we are truly not living up to the spirit of the 'Bharata'.

### **Education-a Social Responsibility**

Educating children is for the benefit of the society. Humans are born with animal instincts. It is only education and culture that refines their primitive tendencies to make them a part of the civilised society. It will be irrational if the society were to charge fees for a service that it is doing for its own interest. Can you imagine what will happen if children stop their studies and start protesting against high fees or simply refuse to pay due to their inability to afford the high fees? How will the society bear this situation? We do not charge anything from trees for planting and nourishing them. On the contrary, we invest our money in them with the knowledge that once they grow,

we shall definitely reap fruits. Education is an investment of the same kind. After receiving education, an individual will definitely work for the society. But given the system that turns us individualistic since childhood, it will not be surprising if it starts grooming people who hardly care for society. Education was free in all the princely states in India before 1947. The gurukuls even provided for free food and lodgings. There was this tradition of students approaching the society for bhiksha (alms) and which no householder would refuse to the students. Why change now when the society has always provided for free education?

### **Free Medical Care**

Similarly, if the State starts to charge for medical treatment, it will be rather surprising. Medical care should be given free of charge. Earlier, not a penny was charged for health care in our country. Today, one has to pay even to enter a temple. In Tirupati, to enter the Balaji temple, there is a charge of chaar anna (25 paise). However, dharma darshan is held from 12 noon to 1 p.m. for one hour during which one is not required to buy any ticket. It is as if at other times there is adharmā darshan! What we mean the basic living facilities and the opportunity to work and progress.

### **Fundamental Life Facilities for All**

Now the question arises from

where the resources will be generated to provide the bare minimum facilities to all? It is clear that they will have to be produced by our own efforts and achievements. Therefore, once we get the right to a minimum standard of living, any individual who is not engaged in work becomes a liability on the society. Similarly, any social or economic system which hampers the individual efforts is self-destructive, as such a system disables the society to fulfil its responsibility towards individuals. Also in individuals, whose requirements are met but who are not allowed by the society to put the best of their efforts in any enterprise, will not be able to develop his personality to his fullest potential. Man has been given stomach to feed and desire to work. No man can be truly happy if his stomach is full and his hands are empty. A man without work will not be able to progress; worse, such a man feels hollow and anguish, as a woman without a child.

### **Work for All**

The fundamental aim of economy should be to provide work opportunities for everyone. This means that every healthy member of the society must be given an opportunity to earn a living. Today, the situation is very odd. On the one hand, we have 10-year-old children and seventy-year-old men working hard to earn their living, and on the other hand unemployed youth

of 25 years, are committing suicides for want of employment. We shall have to resolve with this chaotic situation. God has given a desire in every man to earn a living but the desire cannot produce work by itself. They require the support of capital to start any work. The relationship between labour and capital is akin to that between man and Nature, the interaction of which gives rise to the creation of world. We cannot neglect either of them.

### Capital Formation

For capital formation, it is necessary to save some portion of the total production before it can be channelled into increasing more production. Thus, capital cannot be formed unless there is restraint on consumption. The 'surplus value' referred to by Karl Marx is the very basis of capital formation. This surplus value is used by the industrialist to create capital in the capitalist system. In a socialist system, this work is executed by the State. What's common in both the systems is that the entire production output is not distributed among workers. If production is oriented towards large-scale industries, the sacrifices on the part of workers in capital creation go unrecognised. However, in a decentralised system, workers feel their direct participation in the utilisation of the surplus value.

### Domination of Machine

Machine is an important form

Machine is an important form of capital. This equipment was created in order to relieve physical labour and to increase human productivity and capacity. So, machine is an aide to man, and not his competition, However, in Western countries where human labour was considered as a commodity that could be measured in terms of money, the machine became the man's competitor. This is the drawback of the capitalist outlook. If the machine takes place of the man and makes him redundant, it will defeat the very purpose for which it was created

of capital. This equipment was created in order to relieve physical labour and to increase human productivity and capacity. So, machine is an aide to man, and not his competition, However, in Western countries where human labour was considered as a commodity that could be measured in terms of money, the machine became the man's competitor. This is the drawback of the capitalist outlook. If the machine takes place of the man and makes him redundant, it will defeat the very purpose for which it was created. This is not the fault of the machine, but of the economy which has lost its discretion to distinguish between the resource and the objective. Thus, we will have to first consider the limitations of the machine before determining its utility. It would be a blunder to mindlessly import machines from the West as these have been manufactured in view of the shortage of manpower. The utility or relevance of machine is subject to a country and period, and is not independent of it. It may be a product of the

latest scientific progress, but it is not its representative. No country has a monopoly over knowledge. But every country uses a particular knowledge in sync with its circumstances and requirements. The machines that we use must not only be tailored for our specific economic needs, but should also avoid any conflict with our political and cultural values, if not nourish them.

### Seven 'M's

Professor Visvesvaraya has stated in one of his books, that while considering the production system from an economic viewpoint, one must consider the seven 'M's: man, material, money, management, motive power, market and machine. This is to say that we should consider the number, skill and ability of the workers or for those who are looking for work opportunities, we should consider their ability to read numbers and grasp technology. We would also have to take into account the existing and potential reserves of natural resources in terms of raw material. We also need to consider

how much capital is available to us, how are we going to utilise it to maximise our profits and how much of the capital will be used as a working capital.

We would have to deliberate on the strength of our country. Barring human labour, the machines can be run on wind, water, steam, oil, gas, electricity and atomic power. What kind of power and in how much quantity can be harnessed without costing us heavily must also be taken into account while considering our production system. Similarly, it is very essential to plan for management skills. Everything will go waste if we are unable to co-ordinate and integrate the efforts of a number of workers. We will also have to plan about making our goods useful to people. This means that without taking into account the potential market, we cannot justify production of goods from the economic point of view. We should create machines that are relevant to us after taking into account all these factors. But what actually happens is that machines are installed first and then all other factors are adjusted and incorporated around them. But this is not how other countries work around the world. New machines would not have been manufactured unless people in West were looking for more specific solutions to the problems facing them. It is irrational to view scientific progress in static forms. As we import machines, we have little expertise on this

topic to make the necessary changes. Thus, we will have to develop indigenous technology to develop the machine that matches our requirements and local environment conditions.

None of the seven M factors is irreversible. In fact, each one of them is subject to constant changes on regular basis. How these changes will be channelised towards progress in terms of minimising wastage of existing energy and towards fulfilment of our social obligations, is something that the planners must think over. For example, labour productivity in India is very low. It can be increased by use of machines, and it is in our interests to increase it. But if the machine is such that only a few people are needed to run it, or is the cost of importing the machines so heavy that any increase in its productivity does not offset the rendered expenses, then such a machine is not suitable for us. It is as economically unfeasible as non-utilisation of the full, installed capacity of a factory. Plus, such machines are going to increase unemployment by not allowing industries to fully utilise the available manual labour. An idle machine consumes only the capital invested in it at the time of purchase, but an unemployed person has to be fed every day. Therefore, we will have to create Indian economy by replacing the slogan of 'Every worker must earn his bread to 'Everyone who eats must secure employment' We need to replace charkha by

weaving machines, but we do not require automatic machines for every task. We must set the target for full employment before deliberating upon the remaining six production factors.

## Individual's Place in Economy

While considering the utility of an individual and his employment, we must always keep in mind that he is an integral entity. The economic theories of the past few centuries and founding of an economic system on their basis, have made us lose sight of the living human being. We do not even think about his personality. The capitalist economy knows him only as an 'economic man', whose decisions are based entirely on economic considerations. For this man, even a difference of a few rupees means a lot. He is solely motivated by the desire to create wealth. His aim is to make maximum profit. In the capitalist system, human labour is a commodity to be bought and sold just like other commodities in the market as a part of free enterprise. In the race of competition, the economic man feels all other restrictions and control are unfair to him. While running this race, he is not willing to stop and carry those who have been left behind. On the contrary, he sees justice in their elimination as marginal units. He believes that marginal units are uneconomic, and so must perish. With the elimination of marginal units, the economic power is concentrated

in the hands of a few. This is considered as a natural process by capitalist economics. But as soon as someone's monopoly is established, the competition no longer works as a check and balance. In such a situation, the incentive and inspiration to produce goods at cheaper rates so as to beat the competition dies down. Prices become arbitrary and the quality of products declines.

Even for the consumer, the capitalist focusses not on human necessities and desires, but on his pocket as that is his purchasing power. This system cares for the needs of the affluent and the well-fed instead of the poor and the hungry. Consequently, even as innumerable varieties of goods are produced to cater to the wealthy, the poor face shortage of even the most basic commodities.

### **No Development in Capitalist Economy**

As production gets centralised and monopolised, it gradually undermines the influence of the consumer. The markets

are organised in such a way that the consumer has to buy non-customised products. The classification is increasing at such a level that the individual's personality has been reduced to a number. As per Dewey decimal classification, human beings can be allotted numbers as consumers, much like the books in a library. The capitalist economy, which talks of giving priority to the Individual, has ironically decimated all of his individuality. It is clear that the capitalist system has failed to achieve its objective of development of human beings.

### **Socialist System is Reactionary**

Socialist economy emerged as a protest to capitalism, but even that failed to establish the prestige of the human beings. It contented itself by handing over the ownership of capital to the State. But the State is an extremely impersonal institution and conducts all its work by strict rules and regulations. Usually, there is no room for individual discretion and even where it

is allowed, even the slightest dereliction in the sense of duty and social responsibility by those in position of power breeds corruption and favouritism.

The capitalist economy merely visualised a man bound by economic interests, but left other aspects of his personality unexplored. However, the socialist system only dwells upon the abstract man as a human specimen. It provides no scope for the development of the individual personality based on his tastes, nature and diverse traits.

Just as a prison manual considers an individual on the basis of his needs and makes provision for his labour in prison, the socialist system also looks at man on a very impersonal basis. The concept of individual liberty does not exist there.

### **State Dominates Individual**

The socialist society provides no room for private property. It is free from the problems arising out of private ownership of property. However, it provides no satisfactory arrangement to preserve the development of personality and inspiration for purushartha borne out of property and its acquisition. The State is made supreme in all the spheres. The individual reduced to mere cog in this gigantic wheel. There are no provisions to provide any internal inspiration to this individual to perform his functions properly. According to

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Socialist economy emerged as a protest to capitalism, but even that failed to establish the prestige of the human beings. It contented itself by handing over the ownership of capital to the State. But the State is an extremely impersonal institution and conducts all its work by strict rules and regulations. Usually, there is no room for individual discretion and even where it is allowed, even the slightest dereliction in the sense of duty and social responsibility by those in position of power breeds corruption and favouritism

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Djilas, the old class of exploiters has been abolished, but a new exploitative class of bureaucrats has come into being. In his analysis of history, Karl Marx has described communism as a natural and inevitable outcome of capitalism, predicting that capitalism contains the seeds of its own destruction.

This concept may be helpful in fostering the confidence of the communists about their ultimate victory, but this view demolishes the reformist and revolutionary spirit in human beings. As they are no longer creators of a new epoch and revolution, they are reduced to no more than a tool in a predetermined process. Their tasks are reduced to accelerating the working of destiny. Therefore, even organised workers unions, do not care for their betterment, but use them as mere means for revolution. The dialectic materialism of Marx, too, lasts only till the time State is established as supreme head of the proletariat after destroying the capitalism. Thereafter, the State does not allow the principle of dialectic materialism to come into practice. In the name of crushing counter revolutions, the State becomes more and more totalitarian and the dream of a stateless society when the State will fade away turns out to be a mirage. In fact, according to the Marxist theory, obstructing the process of thesis, antithesis and synthesis is itself reactionary and regressive. Marx thus betrays his own philosophy. In

both these systems (Capitalist and communist), the true and complete view of the integrality of human beings has not been taken into account. One considers him to be a selfish, money-minded struggler who is inclined to act according to the law of the jungle, whereas the other system views him as a weak, poor and faithless victim of systems and circumstances. The centralisation of power is implicit in both the systems, which has resulted in the dehumanisation of mankind.

Human beings, the best creation of god, are losing their uniqueness. We will have to restore them to their rightful position, make them realise their own significance, reawaken their potential and inspire them to make efforts to become the best version of themselves. This can only be achieved through a decentralised economy.

We are for neither capitalism nor socialism, but for the progress and happiness of 'man'. The two systems are fighting each other at the cost of human prestige. Both the systems are incapable of understanding human beings and do not care for their welfare.

### Our Economy

Our economy should work towards the following objectives:

- Ensuring minimum living standard for every individual and making provisions for the defence of the nation.
- On achievement of the above aspiration, it should aim for higher prosperity to enable

to access to resources for the individual and the nation to help them excel in their field of interest and, thereby, contribute to the global progress by following the nation's soul/highest conscience (chiti).

- To achieve the above objectives, every healthy citizen should be provided meaningful employment and the natural resources should be consumed with prudence.
  - Development of suitable technology after considering the national production factors.
  - This system must not disregard but contribute to the development of human beings, as well as protect the cultural and other life values. This is the limit, which shall never be crossed under any circumstances.
  - The ownership of State, private sector players or other institutions or industries must be on a pragmatic basis.
- These are some broad directions which we must take into account while building our economy. Under the current circumstances, swadeshi and 'decentralisation' are the two words which can summarize the change in the direction of economy. In our policy-formation today, 'centralisation' has become an article of faith, knowingly or unknowingly. We have become prisoners of the belief that only centralisation is key to economic growth and hence without

worrying about its ill-effects, we keep drifting more and more in that direction. The same is true of swadeshi, which is now regarded by some as outdated and reactionary. We are very keen to consume foreign goods. We have become dependent on foreign countries in all areas, be it our thought process, management ideas, capital formation, methods of production, technology and even by our consumption standards. This is not the way to progress. It will not lead to our development, but only subjugate us by making us forget our Individuality. We should grasp the emotive content of swadeshi to make it the cornerstone and fulcrum of nation-building.

### **National Reconstruction is Essential**

For want of time, I have not touched upon the institutional aspects of economy. But it is clear that many old institutions will change and new ones will be born. This will deal a blow to those who have vested interests in old institutions. Some others

who are by temperament resistant to change will also suffer from reform and reconstruction efforts. No disease can be cured without a medicine and no strength can be gained without rigours of exercise. So, we will have to rebuild our nation by giving up the attachment to the status quo. In our reconstruction initiative, we need not be ignorant or adopt an attitude of irreverence towards our past. On the other hand, we need not cling to it either.

### **Conclusion**

In the last four days, we have reflected a bit on the holistic, integrated form of 'human being. On this basis, we shall be able to integrate nationalism, democracy, socialism and world peace with the eternal values of Indian culture. The conflict among these ideals will cease to exist and they will complement each other. This way, human beings will be able to retrieve their dignity and purpose of their existence.

We have made a fundamental analysis, here. But the workers of Bharatiya Jana Sangh (BJS)

are not mere philosophers and teachers. We have started off with the resolve to make a strong, happy and prosperous nation through the medium of the BJS. Therefore, we will use this foundation to make realistic efforts for reconstruction of our nation. We have reflected on our ancient culture, too. But we are neither archaeologists, nor have any intention of becoming the custodians of some archaeological museum. Our goal is not merely to conserve our culture, but to give it momentum for its revitalisation as a dynamic and capable entity. We need to make arrangements for it to become the foundation of our nation and to ensure that our society leads a healthy and progressive life. To achieve this, we shall have to end a number of outdated practices and bring many reforms which are helpful in aiding human development and fostering unity in society. We shall do so and discard those traditions which obstruct this progress. We need not find fault with the body we are born with or indulge in self-pity, but we must not shy away from surgical operation if it becomes necessary to remove the abscess from our body, and to remove the affected portion, while keeping intact the healthy limbs. If the evils of untouchability and discrimination continue troubling us by creating social resentment with their unequal treatment of human beings, we must firmly stamp them out.

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We will have to build such institutions which makes us embrace the spirit of kurma, and change our focus from self-centredness and selfishness to that of serving the nation by inculcating not only empathy for our brethren, but also a sense of affection and oneness with them. It is these kinds of institutions only which can help us discover the chiti, the higher conscience of our nation.

### Our Virat

As chiti is the soul/higher consciousness of a nation, the strength which forms the concept of nation is called virat. It is the power of karma (action) spurred and organised by the chiti. The significance of virat in the life of nation is similar to that of prana (life force) in the body. It is prana, which empowers various organs of the body, imparts consciousness to the

intellect and protects soul inside the body, In a nation too, only a strong virat can empower its various organs, its institutions, by making them more capable and effective. It is only on the basis of virat that democracy succeeds and State becomes powerful. Subtle differences in language, occupations and faiths exist everywhere: however, they do not flare into conflicts at places where virat is proactive, and people work in harmony like well-co-ordinated limbs of the human body or the members of an extended family. In this situation, a nation's diversity is no hindrance to Its unity.

### Let's Awaken Virat

We have to work towards awakening the nation's virat. Let us get into this work with a sense of pride for our heritage, a realistic assessment of the present and aspiration for the future.

We do not wish to make India a shadow of times gone by nor a replica of Russia or America.

With the support of global knowledge and the unbroken, integrated traditions of our culture, we shall create a Bharat (India), which will surpass even the prosperity levels of the country of ancestors that people flocked to from across the world. It will be a nation where every citizen will develop his personality to the best of what he can be and achieve a sense of unity with the entire Creation, not just the humanity. Nar (human being) will transcend his limitations to become one with 'Narayan' (the cosmic man, the ultimate evolution of man into divine). This is the eternally flowing and divine form of our culture. This is our message to the humanity standing at crossroads. May god give us the strength to succeed in this task! ●

- Panchjanya; April 25, 1965

### References:

1. The Great Depression, began in 1929 and lasted until 1939-40. It had widespread economic and political impacts. It led to the rise of fascism and ultimately to World War II. The Great Depression's profound impact resulted in 13 million unemployed people. Industrial production declined by 45 percent and housing construction by 80 percent between 1929 and 1932. More than 5,000 banks closed during this period.
2. Sir Mokshagundam Vishweshvaraya (1860-1963) was a great engineer of India, who served as Dewan of Mysore state from 1912 to 1918. It was due to his relentless efforts that the Bank of Mysore, Krishnasagar dam, Bhadravati Iron and Steel Works, Mysore Sandal Oil and Soap Factory and University of Mysore, etc. were established. He used to consider industry as the soul of India, that's why he further developed the existing industries with the help of experts from Japan and Italy. To promote infrastructural development of Indian industries, he wrote several books, prominent among which include: Constructing India (1920); Rural Industrialisation in India (1931); Unemployment in India: Its Cause and Cure (1932); Planned Economy for India (1934); National Building: A Five-Year-Plan for the Provinces (1937); District Development Scheme (1939); Prosperity through Industry (1942) and Cool Village Industrialisation (1945).
3. Milovan Djilas (1911-1995) was a Yugoslav communist politician, theorist and author.



Dr. Murli Manohar Joshi

# Philosophy of the Indian Model of Development

In the face of a culture of uncontrolled consumption that is giving rise to numerous problems, we have the option of sustainable and balanced development. A holistic approach

India stands at a critical juncture where ancient philosophical wisdom intersects with contemporary environmental crises. The Indian model of development, rooted in Vedic principles and environmental ethics, offers a compelling alternative to the Western linear economy that has created unprecedented ecological degradation globally. This analysis examines how India's philosophical traditions—encompassing Vedic teachings, Ayurveda, and indigenous circular economic practices—provide solutions to modern environmental challenges.

The urgency is evident: environmental degradation costs India 2.5% of its GDP annually, while climate change threatens water security for over one billion people dependent on Himalayan glaciers. This comprehensive analysis evaluates eight critical environmental domains affecting India: degradation, climate change, himalayan destruction, seismic vulnerabilities, droughts, heatwaves, and consumerism's ecological footprint. Ultimately, it demonstrates how India's philosophical framework can

pioneer sustainable development globally.

## Environment Degradation

India's environmental degradation encompasses severe land, water, and air pollution affecting diverse ecosystems and populations across the country. The Ministry of Environment, Forest and Climate Change reports that nearly 90 percent of Indian states experienced rising land degradation in 2018-2019, with the annual cost of degradation reaching Rs. 3,177 billion—equivalent to 2.5% of India's GDP and 15.9% of the gross value added from agriculture, forestry, and fisheries sectors. Water erosion has emerged as the most significant degradation process, followed by vegetation loss and wind erosion, particularly affecting agricultural productivity.

Bihar, Jharkhand, and West Bengal experience severe land degradation due to mining activities and agricultural intensification. In the Eastern region, coal mining in Jharkhand has degraded over 400,000 hectares. Rajasthan faces acute desertification, with 70%

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of the state classified as desert or semi-arid. Uttarakhand experiences catastrophic erosion from deforestation, affecting the Himalayan water systems. Maharashtra's coastal and western regions face groundwater depletion, with water tables declining 0.5-1.5 meters annually in some districts. Karnataka and Tamil Nadu struggle with alkalinity and salinity in agricultural soils, particularly in groundnut and cotton-growing regions. Odisha's coastal zones face salinization from saltwater intrusion, compromising 45,000 hectares of agricultural land.

The Banas River basin in Rajasthan exemplifies the degradation crisis. Once supporting extensive agriculture, over-extraction for irrigation has reduced groundwater levels by 15 meters in three decades, rendering over 60,000 hectares unproductive. In Punjab's Malwa region, unrestricted pesticide use and soil mining have degraded 35% of agricultural land, with farmers reporting declining yields despite increased chemical inputs. The Sutlej-Ravi-Beas

system shows alarming soil erosion, with approximately 800 million tons annually eroded from the catchment. In Chandrapur district (Maharashtra), coal mining has created a wasteland exceeding 12,000 hectares, affecting the Wardha River ecosystem and downstream villages dependent on its water.

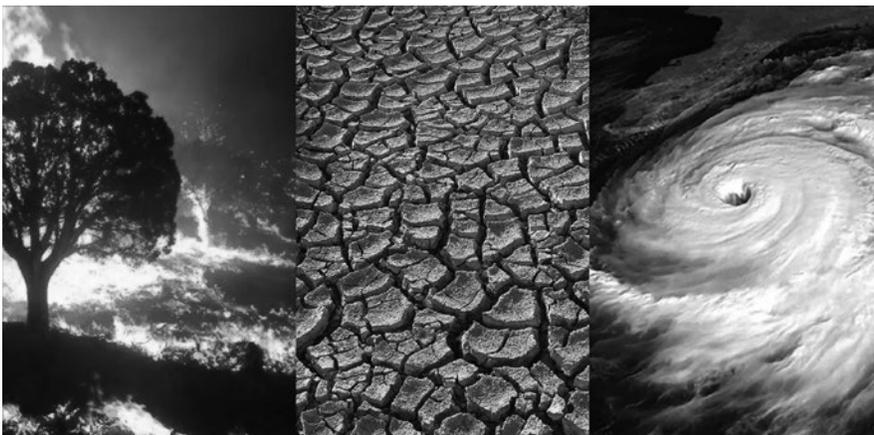
The National Action Plan to Combat Desertification (2023) documents conversion of 8,404.86 square kilometers of wasteland to non-wasteland between 2008-09 and 2015-16, yet 5,66,070.36 square kilometers remain degraded. However, 11 of 28 states recorded increased wasteland during this period, indicating persistent degradation in resource-poor regions. Agricultural productivity losses from degradation reach Rs. 70,000 crores annually. In Rajasthan alone, desertification costs the state Rs. 8,000 crores yearly in lost agricultural revenue. Gujarat's Little Rann witnessed a loss of Rs. 2,500 crores in livestock-dependent livelihoods over two decades.

Brazil's Atlantic Forest, once

covering 120 million hectares, retains only 12% coverage despite conservation efforts, costing the economy \$100 billion in ecosystem services loss. Chile's copper mining regions face similar degradation patterns to India's eastern states, with over 300,000 hectares compromised. However, Switzerland's successful restoration of 40% of degraded agricultural land through cooperative models and subsidy mechanisms demonstrates viable recovery pathways. South Africa's rehabilitation of post-mining landscapes using indigenous species has restored ecosystem functions in Mpumalanga province over 15 years. India's Forest Survey 2023 reveals that while forest cover increased marginally to 71.61 million hectares (21.71% of land area), degradation of existing forests continues at approximately 3,000 hectares annually.

## Global Warming and Climate Change

India experiences climate change impacts disproportionately, with rising temperatures, erratic precipitation patterns, and shifting monsoon behavior threatening agriculture, water security, and human settlements. The Indian Meteorological Department documents a warming trend of 0.62°C per century over the past 100 years, accelerating to 0.16°C per decade since 2005. India contributes 5-7% to global emissions despite



its relatively low per-capita carbon footprint, reflecting its population's vast scale and development challenges.

Maharashtra faces severe heatwaves with temperatures increasing by 0.8°C over two decades, affecting cotton and sugarcane productivity. Assam's flooding cycles have intensified, with the 2022 floods submerging 2.5 million hectares across multiple districts, displacing over 900,000 people. Bihar and Uttar Pradesh experience erratic rainfall, with annual variability exceeding  $\pm 40\%$  in precipitation, disrupting kharif and rabi cropping patterns. Karnataka and Tamil Nadu face unprecedented dry spells, with precipitation declining 15% since 2000 in coffee-growing Western Ghats regions. Gujarat experiences both floods and droughts within single monsoon cycles, indicating climate system destabilization.

The Sundarbans (West Bengal) exemplify climate vulnerability. Rising sea levels combined with extreme cyclones (as in 2021's Cyclone Yaas) have submerged villages, displacing 4,000 families. Saline intrusion has rendered 8,000 hectares of rice paddies unproductive, forcing 12,000 farmers into debt. Fishery-dependent communities like Pakhirganj village face shrinking catches as warming alters fish migration patterns. In Maharashtra's Marathwada region, six consecutive droughts (2012-2017) devastated sugarcane agriculture, reducing

state production from 90 million tons to 35 million tons, pushing 3,000 farmers to suicide. The Nilgiri Mountain ecosystem in Tamil Nadu illustrates biodiversity impacts: temperature increases of 1.2°C have shifted the elevation of shola forests upward by 120 meters, fragmenting habitats for endemic species like the Nilgiri tahr (population reduced from 4,000 to 1,200 individuals).

The Ministry of Environment estimates annual climate-related losses at Rs. 45,000-50,000 crores, representing 1.5-1.7% of GDP. The 2022 Mumbai floods caused Rs. 30,000 crores in direct losses and Rs. 60,000 crores in indirect economic disruption. Agricultural losses from climate variability exceeded Rs. 40,000 crores in FY 2022-23 alone. Insurance sector data shows crop losses from unseasonal hail and frost increasing 300% over the past decade.

Kenya faces similar climate vulnerabilities with 2.5 million people dependent on drought-impacted pastoralism; climate adaptation investments are Rs. 2,000 crores annually versus India's inadequate Rs. 1,200 crores. Bangladesh's Sundarbans show advanced saline intrusion affecting 840,000 hectares. However, Denmark's successful transition to 80% renewable energy (costing €50 billion) and Costa Rica's achievement of 99% renewable electricity demonstrates viable decarbonization pathways. The

World Bank estimates India will lose 2.8% of GDP annually by 2050 under 2°C warming—approximately \$450 billion in 2024 values.

## Himalayas Destruction and Need for Protection

The Hindu Kush Himalayan (HKH) range represents the world's third-largest ice reserve, containing 46,000 glaciers that supply meltwater to 1.3 billion people across 10 countries. India's Himalayan glaciers feed major river systems—Indus, Ganges, Brahmaputra—providing drinking water, irrigation, and hydropower. However, accelerating glacier melting threatens this lifeline. Between 2000 and 2020, glaciers in the Drass basin (western Himalayas) lost 7-9% of their mass annually, with some glaciers retreating 50-100 meters per year.

Himachal Pradesh's Parbati glacier (feeding the Sutlej) has retreated 2.5 kilometers since 1950, reducing seasonal discharge by 35%. Uttarakhand's Kedarnath glacier has lost 35% of its mass since 1962, threatening the Mandakini River's dry-season flow. Jammu and Kashmir's Kolahoi glacier has disappeared from lower elevations, with retreat accelerating 8 meters annually since 2000. Sikkim's Kanchenjunga glaciers are projected to lose 60% of remaining ice by 2100 under current emission scenarios. Arunachal Pradesh's Tawang

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glacier has retreated into permanently shadowed zones, reducing meltwater contributions to the Brahmaputra basin.

The Bhagirathi Glacier Complex exemplifies this crisis. Satellite monitoring shows retreat of 850 meters between 1990 and 2020—averaging 28 meters annually. The glacier's terminus has shifted from 3,850 meters to 3,960 meters elevation, indicating loss of lower-elevation ice. This translates to reduced dry-season discharge for 400 million people dependent on Ganges water. Downstream impacts include reduced irrigation in Uttar Pradesh (affecting 8 million hectares) and diminished hydropower generation at dams in Uttarakhand.

The World Bank projects that glacier melt will initially increase Indus and Ganges discharge (by 10-15%) through 2050, followed by precipitous decline of 40-60% by 2100. This threatens irrigation for 150 million farmers and drinking water for 600 million urban residents. Hydropower loss alone could reduce generation capacity by 25%, necessitating Rs. 3 lakh crore investment in alternative energy infrastructure. India's national glacier monitoring program (Ministry of Earth Sciences) maintains 30 ground stations; yet only 77 of 46,000 glaciers receive regular monitoring—a 0.17% coverage rate.

Globally, Switzerland's Alps, similarly threatened by 1.5°C warming, have invested

€2 billion in glacier monitoring and adaptive dam operations. Austria's five-decade glacier protection program combined structural measures, flow regulation, and seasonal water management—reducing climate vulnerability while maintaining hydropower output at 75% of historical levels. The 15th Finance Commission recommended significant funds for Disaster Risk Management (DRM) for 2021-2026, creating National Disaster Risk Management Fund (NDRMF) and State Disaster Risk Management Funds (SDRMF), totaling roughly Rs. 2.12 lakh crores, split between response (80%) and mitigation (20%) funds at both central (Rs. 68,463 crores) and state (Rs. 1.6 lakh crores) levels, focusing on proactive mitigation, a shift from just relief, with Centre sharing 75-90% for states. Disaster Risk Management (DRM) includes glacial lake outburst flood (GLOF) risk reduction and high-altitude watershed management.

### Earthquakes – Losses and Damage Control

India sits at the convergence of three major tectonic plates—Eurasian, Indo-Australian, and Arabian—making it inherently seismically active. The National Center of Seismology records 100-150 earthquakes annually (magnitude 3.0+), with devastating potential in densely populated regions. Historically, major earthquakes have killed

over 300,000 people; projected future events pose catastrophic risks as urbanization concentrates populations in earthquake-prone zones.

Jammu and Kashmir experiences high-magnitude events; the 2016 earthquake (6.7M) caused 73,000 deaths across the Indo-Pakistan border region. Himachal Pradesh and Uttarakhand lie on the Main Central Thrust, with significant earthquake potential (2005 Kinnaur: 6.8M killed 21; 1991 Uttarkashi: 6.9M killed 2,000). Assam sits on the Assam Syntaxis, experiencing frequent high-magnitude events (2018 Assam: 5.3M). Gujarat experienced the 2001 Bhuj earthquake (7.6M) killing 20,000 people, devastating 11,000 settlements. Odisha's offshore regions face tsunami risks from Indo-Andaman subduction zones. Maharashtra's Marathwada region lies on the Narmada-Tapi lineament, experiencing moderate seismicity. Telangana and Karnataka's southern zones show emerging seismic activity correlated with water dam construction.

The 2001 Bhuj earthquake devastated 11,000 settlements across 165,000 square kilometers, with 1,000,000 people left homeless. Reconstruction required Rs. 23,000 crores; yet building code implementation remained incomplete, leaving similar vulnerabilities. A 2006 study found 65 percent of reconstructed buildings still non-

compliant with seismic codes. In Uttarkashi (1991 earthquake, 6.9M), villages near the epicenter suffered 100% structure collapse; recovery took 12 years, with 15% of population permanently migrating to plains.

The 2004 Indian Ocean tsunami (triggered by 9.1M Sumatra earthquake) killed 10,700 Indians, primarily in Tamil Nadu and Andaman-Nicobar. Tamil Nadu's Nagapattinam district was swept 2-3 kilometers inland; 350,000 hectares of agricultural land were damaged by saltwater intrusion, with 40% remaining degraded 15 years post-event. Historical earthquake damages exceed Rs. 1 lakh crore. The 2011 Sikkim earthquake (6.9M) caused Rs. 2,500 crore damage and 97 deaths. A 2020 study estimated annual expected loss from earthquakes in metropolitan areas at Rs. 30,000-40,000 crores.

On the global front, Japan achieves 98% building code

compliance, reducing mortality per magnitude unit to 1/100th of India's rate. New Zealand's 2011 Christchurch earthquake (6.3M) caused \$40 billion damage but zero deaths due to strict building codes. India's Disaster Management Act (2005) identifies 59% of Indian landmass in seismic zones II-V. Yet implementation in high-risk zones remains only 15% currently.

### **Droughts Occurrence**

Droughts represent India's costliest natural disaster, affecting 87% of districts according to the Indian Meteorological Department. Climate variability combined with groundwater depletion and agricultural intensification has created recurring drought cycles devastating rural economies. Recent analysis reveals that 91 districts fall in "Very High" drought risk category and 188 in

"High" drought risk category.

Rajasthan experiences perennial drought conditions, with 70% of state classified as arid/semi-arid. Annual rainfall varies  $\pm 50\%$ , creating feast-famine cycles. Groundwater tables have dropped 25-30 meters in Jodhpur, Jaisalmer, and Bikaner districts. Maharashtra's Marathwada region suffered six consecutive droughts (2012-2017), reducing sugarcane production from 90 to 35 million tons and pushing 3,000 farmers to suicide. Karnataka's northern districts face recurring droughts, with farmer distress suicides increasing 400% since 2000. Tamil Nadu's 2019-2021 drought reduced agricultural area by 2.2 million hectares. Andhra Pradesh experienced moderate drought in 2023, affecting 4.2 million hectares. Telangana's Narayangpur district suffered five consecutive dry years, reducing groundwater availability by 75%.

Bundelkhand (Madhya Pradesh and Uttar Pradesh) exemplifies drought's human-ecological dimensions. Eleven consecutive years of below-normal rainfall (2009-2020) devastated a region supporting 7 million people dependent on rainfed agriculture. Groundwater tables collapsed by 15-30 meters across 60,000 square kilometers. A 2016 study documented that 65% of villages lacked potable water supply for 7+ months annually; children's malnutrition rates reached 45%. Over 800,000 agricultural laborers permanently

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migrated, disrupting village social structures.

Annual drought-induced agricultural losses exceed Rs. 40,000 crores. The 2018-2019 agricultural drought cost Rs. 35,000 crores in output losses across 50 districts. Groundwater extraction requires electricity subsidies costing Rs. 95,000 crores annually (27% of agricultural expenditure). Well failures in Maharashtra cost farmers Rs. 25,000-50,000 per well to deepen—expenses exceeding annual incomes.

Sub-Saharan Africa's Sahel droughts have displaced 40 million people, with ecosystem recovery requiring 20+ years. Ethiopia's 1983-1985 drought killed 400,000; subsequent investment in community-based water harvesting reduced drought vulnerability by 30% over 25 years. India's updated Manual for Drought Management 2016 identified 234 districts for targeted intervention, with MGNREGS channeling Rs. 2 lakh crores into drought-proofing works.

## Heatwaves: Causes and Consequences

India experienced record-breaking heatwaves in 2024, with temperatures exceeding 50°C in multiple locations and an estimated 700+ heat-related deaths (official count: 360), plus over 40,000 heatstroke cases. The 2024 heatwave represented the third consecutive year of extreme heat, part of an accelerating trend linked to climate change, reduced monsoon precipitation, and urban heat island effects.

Rajasthan recorded India's highest temperature in eight years when Churu district reached 50.5°C in May 2024. Jaisalmer and Bikaner also recorded 50°C+, with night temperatures remaining above 35°C. Delhi experienced its warmest night ever at 35.2°C minimum temperature (May 2024), exacerbating heat stress. Odisha's coastal plains recorded 47.5°C with 85% humidity, creating dangerous wet bulb temperature conditions. Uttar Pradesh's eastern districts recorded 48.8°C, with 2024

heatwave days exceeding historical averages by 2.5 times. Maharashtra's Vidarbha region experienced 49°C temperatures disrupting cotton reproductive cycles.

Delhi's 2024 water crisis exemplifies interconnected heat-related catastrophes. Intense heat increased per-capita water consumption from 200 to 350 liters daily, while river levels dropped 3 meters below normal. By late May, taps ran dry in multiple neighborhoods; authorities deployed 10,000 water tankers—unable to serve 8 million persons. The economic impact: small industries using process water lost Rs. 500 crores in income. In Odisha, the 2024 heatwave coincided with peak election campaigns: field studies documented 147 heat-related deaths, with 33 polling officers dying from heatstroke due to absent cooling facilities.

Tamil Nadu's southwestern regions experienced heat-triggered crop losses across coffee, spice, and tea plantations. In the Nilgiris district, unseasonably high temperatures caused 30-40% flower abortion in coffee plants, reducing 2024 production prospects by Rs. 1,500 crores. Temperature increases of 1.2°C over 30 years have shifted flora distributions upward by 120 meters.

A 2024 epidemiological study revealed that India experienced 25,000 confirmed heatstroke cases but an estimated 40,000-45,000 actual cases. Mortality

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India experienced record-breaking heatwaves in 2024, with temperatures exceeding 50°C in multiple locations and an estimated 700+ heat-related deaths (official count: 360), plus over 40,000 heatstroke cases. The 2024 heatwave represented the third consecutive year of extreme heat, part of an accelerating trend linked to climate change, reduced monsoon precipitation, and urban heat island effects. Rajasthan recorded India's highest temperature in eight years when Churu district reached 50.5°C in May 2024. Jaisalmer and Bikaner also recorded 50°C+, with night temperatures remaining above 35°C

increases when mean temperature exceeds the 99th percentile for 5+ consecutive days; this threshold was breached in 6 metropolitan areas. Ahmedabad and Varanasi showed strongest heat-mortality associations. Economic losses from 2024 heatwave exceeded Rs. 50,000 crores: Rs. 22,000 crores from reduced manufacturing output, Rs. 18,000 crores from agricultural productivity loss, Rs. 10,000 crores from increased electricity and water supply costs.

The 2019 European heatwave caused 2,500 deaths and €3.3 billion losses; subsequent investments in cooling centers reduced 2021 heatwave mortality by 40% despite similar temperature extremes. UAE's Dubai maintains low heat mortality through mandatory workplace cooling, water fountains every 50 meters in public spaces, and synchronized rest hours. India's National Action Plan on Heat-related Illnesses (2021) mandates awareness campaigns and hospital preparedness.

### **Western Economic Model Failure: Promoting Consumerism and Ecological Footprint**

The Western linear economic model—based on extraction, production, consumption, and disposal—has generated unprecedented environmental destruction globally. This model promotes consumerism as an economic driver, incentivizing

resource-intensive goods production divorced from ecological regeneration. India's selective adoption of Western consumerism without corresponding environmental safeguards threatens catastrophic replication at scale.

The Western economic model prioritizes GDP growth above ecological limits. Per-capita consumption in high-income countries reaches 60-80 tons of material annually, versus 3-5 tons in developing nations. A single U.S. resident generates 50x the ecological impact of an average Indian. The model treats nature as externality—environmental costs are not reflected in market prices. Advertising expenditure globally exceeds \$700 billion annually, with 80% promoting goods of limited essential utility. Planned obsolescence deliberately shortens product lifespan; average smartphone use declined from 4 years (2010) to 2.5 years (2024), generating 62 million tons of e-waste globally.

India's urban consumption patterns increasingly mirror Western models. Metropolitan India's per-capita consumption rose from 8 tons (2000) to 18 tons (2023)—a 125% increase. Delhi's consumption of single-use plastics increased from 400 tons daily (2010) to 2,200 tons daily (2023), requiring 45,000 hectares of landfill expansion. Mumbai's retail expansion (2010-2024) involved deforestation of 3,200 hectares of Western Ghats forests; subsequent flooding

losses exceeded Rs. 30,000 crores.

India's fast-fashion industry illustrates Western consumption pathologies. Annual textile consumption increased from 5 kg per capita (2005) to 15 kg (2023). Tiruppur's textile industrial cluster processes 55% of India's cotton exports; untreated dye effluent contaminates 40,000 hectares of surrounding agricultural land, causing 35% crop yield losses in 50 villages. Textile workers suffer 8x higher cancer rates due to carcinogenic chemical exposure.

The United Nations Environment Programme estimates that Western consumption patterns generate ecological footprints of 3-5 Earth equivalents; if India's 1.4 billion reached even half such consumption, planetary capacity would be exceeded 18-fold. India's waste generation increased from 200 million tons annually (2010) to 380 million tons (2023), with only 60% managed through engineered landfills. E-waste represents the fastest-growing waste stream: India generated 3.2 million tons in 2023, yet only 30% undergoes formal recycling; 70% is processed by unregulated sectors exposing workers to toxins.

Sweden and Denmark demonstrate alternatives: consumption-based carbon footprints of 5-6 tons per capita with 80% renewable energy. Costa Rica maintains 60% forest cover whilst achieving human

development indicators superior to many wealthy nations. Bhutan's Gross National Happiness (GNH) framework rejects GDP growth as development measure, maintaining 60% forest cover while achieving better human development than many wealthy nations.

The Western model assumes infinite resource availability and waste-absorption capacity—assumptions manifestly false for resource-constrained India. Replicating Western consumption for 1.4 billion people would require 4-5 Earths of biocapacity. India's ancient philosophical traditions offer superior alternatives—models predating this conversation, embodying millennia of ecological refinement within planetary boundaries.

### **Indian Philosophy and Integral Humanism as a Solution to the Environment Crisis**

Integral Humanism, articulated by Pandit Deendayal Upadhyaya, represents India's philosophical answer to environmental degradation and consumerism. Unlike Western frameworks that bifurcate human and natural domains, Integral Humanism harmonizes material development with spiritual growth and ecological stewardship—offering indigenous solutions grounded in Indian civilizational values rather than imported paradigms.

Integral Humanism centers on

human beings as development's core unit, not machines or markets. This anthropocentric-but-balanced approach recognizes that sustainable environments enable human flourishing, whilst human flourishing without environmental respect becomes hollow. The philosophy explicitly rejects both communist materialism and capitalist consumerism, instead advocating ethical consumption, decentralized economics, and village-centric self-reliance. Deendayal emphasized that economies must harmonize with nature—economic activities should regenerate ecosystems rather than exploit them for short-term profit.

The philosophy's decentralization principle directly opposes Western centralized industrialization. In geographically and ecologically diverse India, localized decision-making enables communities to align economic activities with local environmental conditions. Deendayal advocated cottage industries and small-scale production, reducing resource intensity whilst promoting local employment and preventing rural-urban migration. Research demonstrates that cottage industries maintain 60% lower resource consumption per unit output compared to large-scale factories, whilst achieving superior economic inclusion.

Integral Humanism's emphasis on restrained consumption contrasts sharply with Western

consumerism. The philosophy draws from ancient Indian wisdom: Aparigraha (non-possession)—the Jain principle of consuming only what is necessary; Vasudhaiva Kutumbakam (the world is one family)—recognizing interdependence with all beings; and Chakra Vyuha's principle of balance—maintaining equilibrium between individual rights and social obligations. These frameworks promote voluntary simplicity rooted in spiritual values rather than imposed scarcity. Research on Indian ashrams and village communities reveals that communities practicing voluntary simplification achieve ecological footprints of 1.5-2.0 gha (global hectares) per capita versus 8-10 gha in Western nations, whilst maintaining comparable human development indicators.

Integral Humanism integrates Vedic environmental philosophy systematically. The Vedic vision of Prakriti (nature as living consciousness) and Rta (cosmic order violated by ecological destruction) provides ethical grounding for environmental protection. Unlike Western environmentalism's legalistic frameworks imposing regulations through top-down enforcement, Integral Humanism's cultural-ethical approach transforms consciousness—making environmental care intrinsic to human identity rather than external obligation. This distinction proves crucial in large, diverse democracies where

regulatory enforcement remains inadequate.

Traditional circular agriculture exemplifies Integral Humanism operationally. Banswara district's revival of indigenous farming systems (combining crop rotation, integrated livestock, agroforestry, and water conservation) reduced external input costs 60% whilst restoring 1,500 hectares of degraded land over 8 years. These successes demonstrate that Integral Humanism's decentralized, community-based implementation model achieves measurable environmental restoration at scale.

Integral Humanism's governance implications emphasize Panchayati Raj (village councils) and community-based resource management. Deendayal envisioned decision-making authority residing in communities most affected by environmental conditions, enabling customized responses to local ecological variations. Contemporary implementation through Forest Rights Acts, Gram Sabha authority over common lands, and community-based watershed management has shown greater success than centralized conservation schemes.

The philosophy addresses consumerism's spiritual dimension—emphasizing that material abundance without moral growth generates psychological alienation and environmental destruction. Modern research confirms this: in high-consumption Western societies, mental health

crises (depression, anxiety, suicide) paradoxically increase alongside material prosperity. Integral Humanism's integrated development model—balancing material well-being with ethical growth, community harmony, and ecological stewardship—offers psychologically and ecologically sustainable alternatives.

Integral Humanism provides frameworks for ethical governance transcending Western capitalism-communism binaries. By centering human dignity (neither commodifying individuals nor subsuming them in state apparatus), emphasizing cultural-spiritual grounding (beyond secular materialism), and promoting regenerative economic organization, it offers holistic solutions to environmental crises whilst maintaining development trajectories suitable for India's scale and diversity. Its emphasis on decentralization, restrained consumption, and ecological harmony - rooted in 2,000-year-old philosophical traditions—demonstrates that sustainability requires neither technological regression nor spiritual surrender, but conscious integration of material and transcendent dimensions of human existence.

### **The Way Forward**

India confronts unprecedented environmental crises across eight critical domains: degradation, climate change, Himalayan destabilization, seismic vulnerability, droughts, heatwaves, and consumption-

driven destruction. These challenges threaten the livelihoods of 1.3 billion people and the nation's development prospects. Yet India possesses philosophical and practical resources uniquely positioned to pioneer sustainable development. Vedic traditions embedding reciprocal human-nature relationships, Ayurvedic frameworks linking environmental and health security, and successfully implemented circular economic models in agriculture demonstrate viable alternatives to the Western linear economy. India's unique advantage lies not in economic capacity (which remains limited) but in civilizational wisdom accumulated across millennia.

By integrating traditional ecological knowledge with modern science and technology, India can develop an authentically Indian environmental governance model: rooted in Dharma (ethical obligation to ecosystems), emphasizing Aparigraha (voluntary restraint in consumption), and advancing through Seva (community service). This philosophy-grounded development model offers India leadership potential in global climate negotiations, whilst simultaneously ensuring ecological regeneration, food security, and human flourishing within planetary boundaries—demonstrating that development and sustainability are not contradictory but mutually essential. ●



Dr. Krishna Gopal Ji

# From Dharma to Artha: A Paradigm for India's Economic Direction

In Indian culture, the financial system has been depicted in the light of Dharma. It is designed for the welfare of all, not just oneself or a group of people. Here is a soulful examination of the subject

**T**he influence of wealth affects almost all the aspects of the society. Whether it is abundance of wealth or lack of it - both do not augur well. Indian culture defines four 'purusharthas' (actions or efforts) as 'Dharma' (righteousness), 'Artha' (wealth), 'Kama' (desire) and 'Moksha' (salvation). Artha and Kama will have to be achieved while following the path of Dharma. Acquisition, planning and utilization of Dharma will have to be done with truth, sincerity and authenticity while keeping the aspect of public welfare in mind. This practice has been a part of our tradition since time immemorial.

When we talk about Hindu philosophy, it includes the economic philosophy of the Hindus too. However, there are a few common things that are deeply ingrained in our people's minds. The heart of a Hindu is pained by seeing anyone hungry. So, "everyone must have access to food" is the first common vision in Hindu philosophy. That is why the Hindu society runs so many community kitchens and centres offering free food at many places because it does not like to see anyone

hungry. It is said in Panchatantra: *Bubhukshitah Kim Na Karoti Papam, Kshina Jana Niskaruna Bhavanti|| Aakhyahi Bhadre Priya-Darshanasya Na Gangadattah Punareti Kupam||* (Panchatantra: 4-16)

It means hunger drives a man to commit sins. Hence, every living being should get enough food. But, at the same time, it has also been said that control must be maintained on consumption. That means even enjoyment should be sacrificial in nature.

*Ishavasyamidam sarvam yatkinch jagatyam jagat||*

*Tena tyaktena bhunjitha ma gridha kasyasviddhanam||*

It means this whole creation - consisting of both animate and inanimate beings - is permeated by the Supreme Soul. Man should enjoy things as per his need, but should collect them with the feeling that "all these are not mine alone".

There is another sentiment which is automatically but deeply ingrained in our psyche: "Everything belongs to God. Whatever I have is not mine alone. The earth belongs

to everyone; we are merely servants of this Mother Earth. The entire creation is somehow unified, everything is connected - one to the other, the other to the third." The Hindu mind accepts these things very easily and tries to percolate it down to the bottom as to how everything is integrated.

I was reading a story. In that story, a person said, "You say that Lord Vishnu resides in the 'Ksheer Sagar' (Ocean of Milk), but the water of the ocean is salty." The other gentleman immediately replied, "That Ksheer Sagar lies within the ocean only; it is a lake filled with milk. You know how clouds rise. The wind turns them into monsoon, rain falls all over the earth, grass and crops grow, milk is filled in every grain, milk also comes from the cow's udder. This is the same water which comes from the ocean. That is why we call it Ksheer Sagar." This sense of oneness is instilled in us in such a simple language. Every Hindu has this feeling that the entire earth is one family. We have never glorified

our country's material wealth. Rather, the sacrifice is glorified by itself.

His Holiness the Dalai Lama has written somewhere, "Whenever wealth begins to be glorified, you should understand that some serious problem has arisen in the total value system of the society." This has always been our attitude towards wealth. The Vedic sages asked, "*Ma gridhah kasyasvid dhanam*", that is, "Whose wealth is this?" This eternal question confronts everyone in our country. Keep in mind that whatever you have belongs to God. This social perception was formed in the eternal light of Dharma. That is why our society decided to move forward by combining both intellectual growth and spiritual progress.

### **Samutkarsha Nishreyas**

'Samutkarsha' means material growth as well as spiritual progress. "*Yato abhyudaya nishreyas siddhih saḥ dharmah*", which means "That which leads to both is Dharma." Economic

thinking does not occur in isolation. It affects every sector of the society. It impacts the entire society, and hence the idea that the entire world should be happy. The happiness of the entire world and individual happiness are not separate; rather they are intertwined. They are inseparable. A coin has two sides. If one side becomes ineffective, the other will also become worthless. This eternal philosophy of ours has been prevalent for thousands of years.

***Tasyaah Prithivya  
Labhpalanopayah  
Shastramarth Shastramiti||  
Prithivya laabhe palane cha  
Yavanyarthashastrani||  
Purvaacharyaaiah  
prasthaasthani sanhritya||  
Ekam idam artha shastraam  
kritam iti||***

When Chanakya began composing the Arthashastra, the very first verse he wrote was, "*Prithiviya labhe palane cha*", which means "The fundamental purpose of writing this scripture is to nurture the earth - that is, the entire earth - for its benefit." This means that the policies that will be formulated will further the entire earth's benefit, taking into account the welfare of all, everyone's happiness and everyone's well-being, while protecting and advancing themselves.

He further states that the scripture he is writing is not something he is creating anew. "*Yaavanyarthashastraani  
p u r v a a c h a r y a a i h*

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'Samutkarsha' means material growth as well as spiritual progress. "*Yato abhyudaya nishreyas siddhih saḥ dharmah*", which means "That which leads to both is Dharma." Economic thinking does not occur in isolation. It affects every sector of the society. It impacts the entire society, and hence the idea that the entire world should be happy. The happiness of the entire world and individual happiness are not separate; rather they are intertwined. They are inseparable. A coin has two sides. If one side becomes ineffective, the other will also become worthless

*prasthaasthani*", which means "Previous Acharyas have established it. May it bring prosperity to the entire earth." Vishnugupta was explaining this approximately 2,300 years ago. This unified understanding is for the entire earth. Its concept reflects our eternal vision of "*Udarcharitanantu Vasudhaiva Kutumbakam*", which means "The magnanimous people see the entire world as one family."

While talking about the knowledge of 'Sattva' (purity) in the Gita, Lord Shri Krishna says, "*Avibhaktam vibhakteshu*", which means "Sattvik knowledge is that which sees the oneness in all." Our Vedic sages have been called '*Mantradrashtrah*' or the seers. The eternal fundamental knowledge that they have given us has the sense of unity and also the welfare of the entire world.

This fundamental philosophy of unity is the one that brings supreme glory to our motherland and happiness to the entire world. In the light of this basic philosophy, all our institutions must move forward with shoulder to shoulder, reflecting on their respective fields. Whether education, industry or even the traditions in our homes should progress in the light of this basic philosophy. The ethics, thoughts and behaviour of social life must all progress in the light of this fundamental philosophy. For this, we must study the literature of Pandit Deendayal Upadhyaya and Dattopant Thengadi.

## India's Great Glory

While discussing about a country, it is important to consider its historical background. In his book "The World Economy: Historical Statistics", Angus Maddison writes about the countries around the world. According to him, 500 years ago, India's share in the world's gross domestic product (GDP) was 34 percent. By the seventeenth and eighteenth centuries, this share had declined to 24 percent. Famous Roman writer Pliny writes, "The Romans consume so much of Indian goods that they have to send millions of sesterces (the Roman currency) to India."

In his book "The Wonder That Was India: A Survey in the Culture of the Indian Sub-continent Before the Coming of the Muslims", A.L. Basham writes that India used to export almost everything. "This wealth was created by the vast and varied industries of the Hindus. Almost every type of manufacture or product known to the civilized world - almost every creation of the human mind and hand that existed anywhere and was valued for its utility or beauty - was produced in India from the earliest times."

India was a far greater industrial and manufacturing nation than any other nation in Europe or Asia. Its textiles - exquisite loom products of cotton, wool, linen and silk - were renowned throughout the civilized world. Its incomparable

jewellery art and precious stones, cut into every beautiful form, were equally renowned. Its pottery, porcelain and ceramic works of every kind, quality, colour and beautiful shape were also renowned. Its exquisite metal work in iron, steel, silver and gold was also well known around the world.

"Its architecture was great. Its engineering works were magnificent. Its merchants, industrialists, bankers and financiers were highly respected. It was not only the largest ship-building nation, rather it had extensive trade and commerce - both by land and sea - extending to all known civilized nations. Such was the India the British found upon their arrival." [As quoted by Will Durant]

Though J.T. Sunderland has not mentioned about Indian spices, perfumes, Ayurvedic medicines, animals, birds and timber, but these were also being exported. Basham has mentioned this in his book. India was a country with great industrial potential in every field. Iron, silver, gold works as well as construction of large ships... all were being done here.

When India was prosperous, every country in the world wanted to trade with it and used to establish companies in their own countries for this purpose. Companies from at least 15 European countries, including Portugal, the Netherlands, Denmark, France and Austria, used to trade with India.

Megasthenes, Fa Hien, Marco Polo and François Bernier all have written about Indian merchants that they were honest and wise. They never used to cheat or break agreements and deliver goods with integrity. This means that India was not only prosperous, but also unmatched in morality, authenticity and integrity. On one hand, there was material prosperity, and on the other, the spiritual values that established integrity. Both went hand in hand.

The Islamic invasion is a long chapter. It once destroyed all our research works and damaged our major universities. Not only was our contact and trade with other countries disrupted, but India also lagged behind in research. The British also tried to destroy India in every way. To understand the reality, one should read Dadabhai Naoroji's book "Poverty and Un-British Rule in India" and Romesh Chandra Dutt's book "The Economic History of India Under Early British Rule" in two volumes.

Double tariffs on Indian goods, restrictions on trade and the syphoning of Indian money abroad... this is how India was impoverished. At one point, people even abandoned farming due to the British's tragic land tax policy.

### **India's Journey Back to Glory**

After 1947, India progressed rapidly. The most notable advancement was in the agricultural sector. In the 1960s, India produced only 10 million tonnes of wheat and imported another 10 million tonnes. Today, we produce around 120 million tonnes of wheat. India then produced only 50-60 million tonnes of food grains, but today it produces over 350 million tonnes of the grains. India ranks first or second in milk, sugar, vegetable and fruit production. It ranks second in steel production. We have a strong position in the pharmaceutical sector. We have achieved a good position in software, missiles

and satellites. India's doctors, engineers, scientists, technicians and managers are now ranked highly in the world. Indian Space Research Organisation (ISRO), Defence Research and Development Organisation (DRDO), Council of Scientific & Industrial Research (CSIR), Indian Agricultural Research Institute (IARI) and Indian Council of Medical Research (ICMR) have also made significant discoveries. Per capita income is rising along with the country's GDP. Today, we have reached nearly 75 percent literacy and have eradicated many diseases from our country.

### **The Plight of the Current Development Model**

The model of development we chose for our country has created many problems. The earning population is approximately 620 million. The rest are elderly or children who cannot contribute much to the national income. Of these 620 million, 82 to 85 percent have a monthly income of less than Rs 10,000. Of these, ten crore people have a monthly income of less than Rs 5,000. In total, there are 400 million people earning between Rs 5,000 and Rs 10,000 a month while ten crore people are earning less than Rs 5,000. All these figures have been released in the Periodic Labour Force Survey by the Union Ministry of Statistics and Program Implementation.

No doubt GDP is growing,

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but what is the condition of this 82 percent of the population? Capital is limited to a few. Only one percent of the country's population possesses more than 40 percent of the national wealth. That is, this one percent alone possesses 22 to 24 percent of the total GDP. Why is this so? Because we have limited development to a few sectors only. Mumbai, Bangalore, Chennai, Ahmedabad, Kolkata, Delhi, Hyderabad, Surat, etc. are some of the places where development has taken place. What happened to the remaining seven lakh villages and 7,000 development blocks in the country? People are forced to leave these areas and move to cities. Thus, in 75 years, 20 percent of the population has migrated from villages to urban areas, and the urban population has now reached 37 percent, up from 16 percent in 1950. Sadly, about a 100 million of these people have moved into urban slums.

The slum population in India is between 90 and 100 million,

but only a few people are able to find good jobs. About 80 to 85 percent of people end up living in small tenements, where there is no environment, no security, no values, no health and no hope of a good income. This is the result of the centralised development model that we chose. This is why workers are becoming migrants and agriculture has become unprofitable. There are many reasons for this. If one area within every 100-200 villages is developed, people of these villages would find employment there. Then, only the highly educated would migrate to big cities. Today, approximately 1.25 percent of rural people migrate to cities every year. But when jobs are not available, half the migrating population returns to the villages.

National thinker Pandit Deendayal Upadhyaya used to say that every field should have water and every hand should have work. Even today, 54 percent of cultivable land in the country is unirrigated, while 40 percent of our water goes into the sea. We

import pulses and edible oils worth Rs 1.5 lakh crore, yet rural people remain unemployed. This model has made a large section of the population so poor that they cannot even take care of their health. According to a report, 57 percent of women aged between 15 and 49 are anaemic while 67 percent of children under five are also anaemic in India. Our country has 85 million children under the age of six, whose physical growth is stunted due to this. The report says the brain of 35 percent of children are not developing properly. This number is not small. With this kind of stats, what future will we build for India? Where will this country go? In many states, development of 50 percent of children is stunted. In Maharashtra's Nandurbar district, the figure is as high as 68 percent. In Jharkhand's Singhbhum district, it is 66 percent while in Uttar Pradesh's Chitrakoot district, 59 percent of children fall in this category. These figures are so saddening.

Therefore, we must move towards decentralisation of developmental work, and for this, we must focus on our micro, small and medium size enterprises (MSMEs). These MSMEs grow far and wide, providing employment to people in close proximity to villages. These MSMEs provide 90 percent of all industrial employment. There are 60 million such units in the country. They contribute 46 percent to exports, 30 percent

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to total industrial production and 30 percent to GDP. Yet they are going through a major crisis. Because their scope is shrinking with the arrival of large industries.

There is a large segment of the country that runs small shops. Some set up stalls on the sidewalk, some put up carts while some hawk. In total, there are approximately 45 million people in this category. They are self-sufficient. They don't need much from anyone. But today, they are facing a major crisis due to the onslaught of big companies. Walmart, Big Bazaar, Amazon, Reliance Retail, Future Group, Tata Group, Big Basket, Fashion and Retail - the list is long. A big company comes, opens a large showroom, and suddenly 2,000 small shops are wiped out. Even countries like America are troubled by them. How will we manage them in our future plans? What will happen to those who run small shops to support their families?

We must choose a development model that spreads employment across the country and minimizes migration. Whenever we design our future plan, we must keep in mind the welfare of all 1.4 billion people, seven lakh villages and 7,000 small towns, as well as the country's diversity. Every day, we burn 25 million tonnes of coal and consume 20 million tonnes of oil across the planet. It took 10 lakh years to create these 25 million tonnes of coal. Three times that

Global warming is increasing. Artificial intelligence is being used these days. This will have various adverse effects. In India, we must formulate our development plans taking into account the size of our population, our needs, our ecology, our thoughts, our sociality, our culture and our spirituality, among other things. We must move forward by considering which technologies the country needs, which ones it does not, when it needs them and what their consequences will be. Today, we have to observe how families are breaking up, how people are becoming individualistic, how everyone's personal ego is growing and how intolerance is increasing... We have to think about all this

amount of carbon dioxide enters the atmosphere. Approximately 100 to 120 million tonnes of carbon dioxide are entering the atmosphere every day.

Global warming is increasing. Artificial intelligence is being used these days. This will have various adverse effects. In India, we must formulate our development plans taking into account the size of our population, our needs, our ecology, our thoughts, our sociality, our culture and our spirituality, among other things. We must move forward by considering which technologies the country needs, which ones it does not, when it needs them and what their consequences will be. Today, we have to observe how families are breaking up, how people are becoming individualistic, how everyone's personal ego is growing and how intolerance is increasing... We have to think about all this.

We never considered the world a market. For us, the world is a family. It is not right

to simply make profits. We must ensure that human emotions and feelings are not extinguished. The West does not attach importance to these things. A pharmaceutical company in America developed an injection to treat spinal muscular atrophy, a serious childhood disease. It is called Zolgensma. It costs Rs 17 crore. Two million children worldwide are the patients who need this drug. There is a drug for blood cancer - Ibrutinib. A single dose of just two grams costs Rs 4.5 lakh each. India still provides the cheapest medicines because we have considered the entire world as one family.

Rabindranath Tagore once delivered a very good lecture. He explained that the Western world's habit of plundering is old, because the conditions then were very bad there. They had small plots of land and very little production was possible on it only for six to seven months in a year. Therefore, they would seek opportunities to plunder the fertile lands of others, protecting

## Manthan

their own. They learned to attack together, loot together, seize together and plan together, but even after becoming prosperous, their tendency to plunder hasn't gone till now. They used to physically plunder together then, and now they are plundering by forming multi-national companies (MNCs) together.

Rabindranath Tagore had said this almost a century ago. This is the nature of Westerners. That's why they can sell a single dose of medicine for 10 to 20 million rupees. If the world's children die, let them die; they don't have much of a problem. Therefore, the models they create and the forms of development they create are designed with this in mind. Words like empathy, compassion, kindness, love and brotherhood are not even included in their management courses. They only want to run their company by hook or crook. If you go to any Indian businessman, he values the concept of 'Shubh-labh' or auspicious profit, that is, profit coming from righteous paths. Therefore, the models we develop here will be built on a spiritual level. The Western model is destructive for the world. Everyone understands this. Hundreds of Nobel laureates, scientists, writers and social scientists are troubled by this. The paradigm the world has inherited is nothing but destructive.

Lord Krishna has said in the Gita that this mind is also eternal. This means that this

materialistic mind is also eternal. In the Sixteenth Chapter of the Gita, it is written:

*Aashapaashashtairbaddhaah  
kaamakrodhaparayanaah||*

*E e h a n t e y  
k a a m b h o g a a r t h m a n y a  
ayenarthsanchyaan||*

This means that this mind accumulates wealth unjustly for the sake of enjoyment. It earns money unjustly.

Imparting education is our primary duty. Pandit Deendayal Upadhyaya has written that it is absurd to charge fees for the education which is meant to inculcate values in the children within the society and which is in the interest of the society. Because of this, children who cannot afford the fees would stop studying altogether. Will the society tolerate this situation? We don't charge for planting and watering trees, because we know that those trees will bear fruit one day which will be available to us only. After getting education in this manner, individuals will work for the society. But why be surprised if a system that fosters individualism from childhood produces individuals who disregard the society? Previously, there was no fee-paying education system in India. The British imposed fees. Pandit Deendayal Upadhyaya's words are very clear: It's time to inculcate values in our children. Don't charge fees for imparting education. If we charge fees from the children to get educated, what will they contribute to

the society? Will any feelings for the society be awakened in them? This issue also falls under the umbrella of economic development.

Elaborating his vision of a Swadeshi society, Rabindranath Tagore writes: "We must think about a fully self-reliant country - a society that preserves its great cultural values, a society that upholds ethical standards, a society that carries the spirit of spiritual sentiments and an economically prosperous India that preserves its unique identity." I had the opportunity to visit Shantiniketan a couple of years ago. I enquired as to what kind of work did Gurudev do to set up Visva Bharati? You will be surprised to know that Rabindranath Tagore sent his son to America. He told his son: "Go and do a PhD in agriculture, and then come back and tell me what all you learned there." His son went there and did his PhD in agriculture. After his son's return, with the knowledge he had brought in, Gurudev began experimenting as to what our India should become. Gandhiji also pondered over this matter, as did Pandit Deendayal Upadhyaya. All of them contemplated the future of India. The foundation of all these was self-respect, eternal philosophy and Dharma. Therefore, we must design a blueprint for the future, tailored to our country's circumstances.

We have the world's most fertile land. Even today, we

produce 360 million tonnes of food grains with minimal chemical input. Therefore, we must have a decentralized model based on our culture, our society, our ideas and our Dharma. We must build an India that can move forward with a sense of friendship and intimacy. We need a society that controls the mind. Both things have to go hand in hand. No doubt wealth will be acquired, but it should be consumed with our philosophy of 'Kasyasvid dhanam' (whose wealth is it) and 'Tena tyaktena' (give it away first and then consume it).

The life of Ratan Tata is there in front of us as an example. He used to travel in a simple small car. One day Nitin Ji narrated a story to us. "Ratan Tata was scheduled to come to our house, so I sent him my location. But he called back asking, 'Hello, brother Nitin, I am not able to find your house. Where is it?' Nitin Ji told him to hand over the phone to his driver. To this, he quipped, 'Hey brother, I am driving the car myself.'" It shows Ratan Tata had not appointed any chauffeur to drive his car. Throughout his life, he used to travel in a small car and live in a small flat. But he donated around 1,500 crore rupees set up a cancer hospital in Kashi and about 2,000 crore rupees for construction of 10 hospitals in Assam. This is the 'Tena tyaktena' message of his life.

We can also quote the example of the great scientist

The life of Ratan Tata is there in front of us as an example. He used to travel in a simple small car. One day Nitin Ji narrated a story to us. "Ratan Tata was scheduled to come to our house, so I sent him my location. But he called back asking, 'Hello, brother Nitin, I am not able to find your house. Where is it?' Nitin Ji told him to hand over the phone to his driver. To this, he quipped, 'Hey brother, I am driving the car myself.'" It shows Ratan Tata had not appointed any chauffeur to drive his car. Throughout his life, he used to travel in a small car and live in a small flat. But he donated around 1,500 crore rupees set up a cancer hospital in Kashi and about 2,000 crore rupees for construction of 10 hospitals in Assam

Kalam Sahib. Many people know how much stuff he used to keep with him. It is very important to be frugal in our lives. The habit of frugality will only be effective if it is instilled in us through spirituality. I have seen professors who owned only one coat in whole of their life; they never made another coat. I have seen them wearing the same coat for 20 to 25 years and living in small houses. They helped many people get their PhDs, but never went to teach in coaching institutes. "My Dharma, my ideology does not allow me to do this" - this is the consciousness of our Dharma. This is the feeling we have for our tradition.

Today, the world expects from us that at least India would stand up for it. The world has begun to understand our spirit of service. The world has turned its attention towards our 'asanas' and 'pranayams'. The world is also looking at our family system with attention. We can offer a lot to the world.

Here, I present a proof of this before you. Arnold Toynbee has written a sentence in the preface of the biography of Swami Ramakrishna Paramhansa. He writes all the civilizations that exist today are materialistic. This might have brought the world closer, but has pushed it towards an inevitable destruction. The world has reached a dangerous turning point. Now, only the people of India, the thoughts of India, the consciousness of India can save it. Only the vision that India possesses can save it. Toynbee writes, "It has become clear at the outset that if the human race is not supposed to destroy itself, the chapter that began in a Western way must end in an Indian way. At this very dangerous time in human history, the only way humanity has to survive is through an Indian way... Here, we have the vision and spirit that can help humanity move forward together as a single family - and, in this nuclear age, this is the only

alternative to self-destruction.”

Toynbee has said two things - Here in India, we have the vision and spirit as well as the passion. That spirit is of Dharma, of our great culture and of spirituality. He says that in the light of this spirit, there is an attitude. There is a specific behaviour of the people here. This can move forward by taking the world along as one family, which can save the world from destruction. This is the only option. But we must keep in mind that the direction we are moving on is happening only by the grace of God. We will move forward keeping three things in our mind - the protection of Dharma, the supreme glory of our country and the well-being of the world. It is certain that we can offer the world a new alternative.

## The Indian Alternative

The entire world is in trouble today. But no immediate

alternative is visible. Because even if someone proposes an idea, they don't find millions of people to follow it. But India is such a country. We observed it during the COVID-19 pandemic. Many people would go out with millet and water in their vehicles in the midst of lockdowns. Oh! Who will feed these poor pigeons? Who will feed those dogs out there? Poor monkeys are sitting quietly as no food is available. Nevertheless, even during the peak of the pandemic, hundreds of people would go out in Delhi to feed those hapless animals and birds. Despite the horror of the pandemic, people provided food and even hand-delivered food packets to those who were traveling outside. This is the spirit of the Indians.

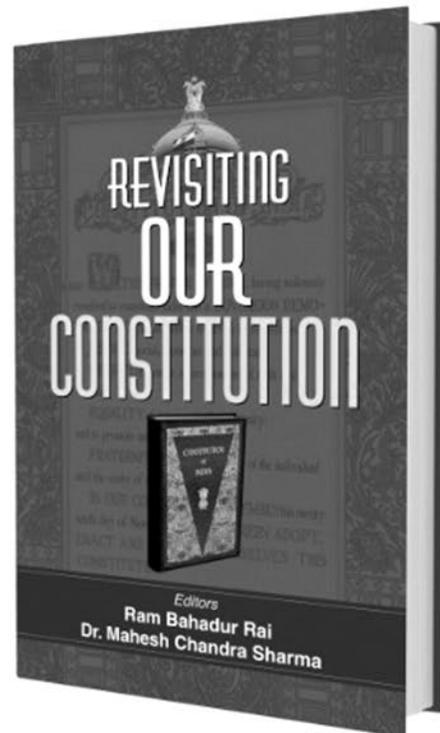
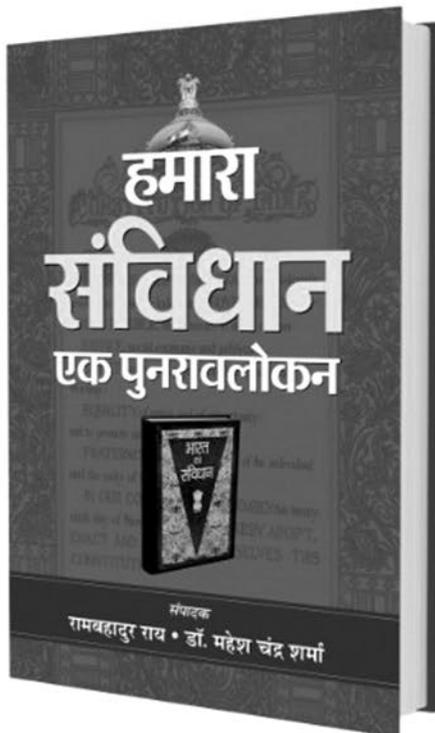
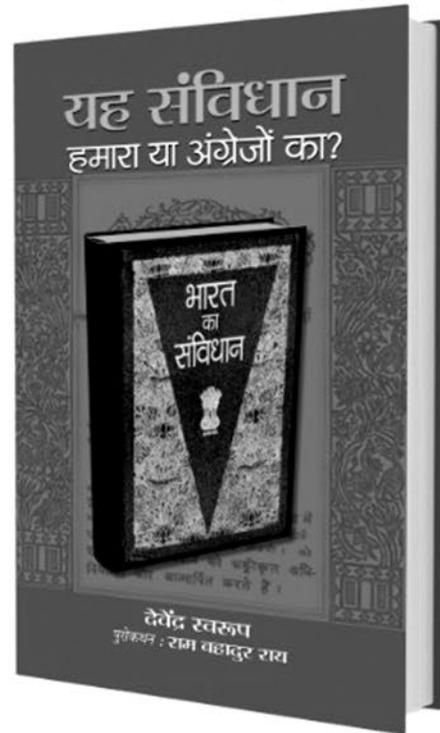
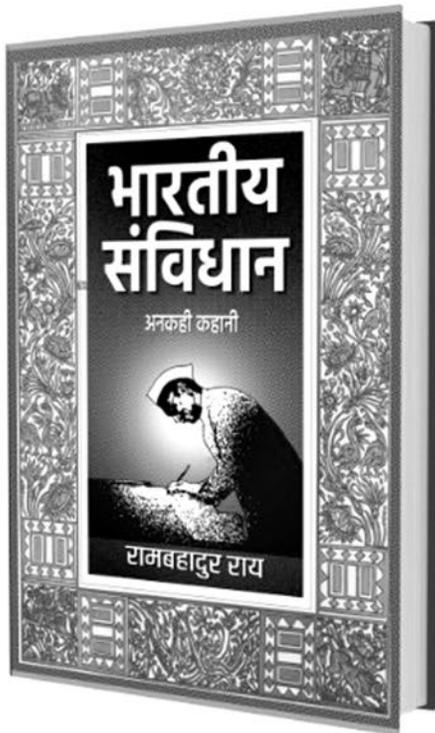
I want to tell you an incident. When people were migrating eastward during the COVID-19 pandemic, I received request: "Brother, people are going barefoot in Agra and Mathura.

There are no slippers. Please send some." My goodness! It was May-June and it was extremely hot; their feet must be burning! So, we called up Action Shoe people, "Please send two to three thousand slippers." They said, "Sir, the factory is closed, but we will somehow get them delivered." You will be surprised to learn that within six or seven hours, they loaded a truck with 5,000 slippers and sent them immediately. Later, when the slippers arrived, we were surprised to find that each pair cost Rs 2,000; they were really very expensive. I asked them how they managed to send them and told that they would not get any money for it. They just smiled. In light of this sentiment, our country has an attitude that can bring about great changes. If the world does a rethinking on its material values, we believe that we can move toward a model that the world desperately needs today. ●

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# भारतीय संविधान पर महत्त्वपूर्ण पुस्तकें



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Naresh Sirohi

## Indian Agriculture and Farmers: A Perspective

If we compare income with input costs, the Indian farmer is consistently incurring losses, and the sad truth is that these losses are increasing every year. A factual study of the situation

The importance of agriculture in India's economic, political and social system is well known. Agriculture contributes approximately 16% to the gross domestic product. 55% of the country's total population, or more than half, is directly dependent on agriculture, and it is the largest employment provider. Furthermore, three-quarters of the labor in industry and services still comes from villages. The main manpower for the military and paramilitary forces is also obtained from villages. Although not as much as expected, agricultural products play a significant role in the country's exports. No one can deny the fact that after independence there has been unprecedented progress in the agricultural sector. The main factors for this all-round development and progress in the agricultural sector are expansion of sowing area, expansion of irrigation, role of land reform law including consolidation of land, increase in productivity, development of high yielding variety of seeds, development and use of agricultural research and technology, use of fertilizers, use of pesticides and disease control, minimum support price and purchase based agricultural

price policy, storage system, improvement in marketing system, though not in sufficient quantity but increase and improvement in capital investment and loan system, providing information to farmers through publicity services, rural infrastructure roads, electricity, education, medical etc.

This all-round development of our agriculture was termed the Green Revolution. We were a food importing nation until the sixth decade of independence. Emerging from that difficult situation, we have now become a food exporting nation. Despite this enormous success, some shortcomings remain, leaving agriculture and farmers facing various crises. Agriculture, which accounts for more than half of the population, contributes only 16% to the GDP, reflecting the economic plight of farmers who earn their living through it. Data from the National Disaster Records Bureau reveals that between 1995 and 2014, 296,438 farmers committed suicide. According to the latest data from NABARD, farmers currently owe ₹21 lakh crore in debt to all banks in the country, or ₹1.35 lakh per farmer. Despite all the efforts of the

government, at present, a farmer family earns less than Rs 150 per day from farming. According to the report of National Bank of Rural and Agricultural Development, the average income of farmer families from farming is Rs 4,476. According to the report, in 2021-22, the monthly income of per farmer family from all sources was Rs 13,661, out of which farmer families

This means that a farmer family saves only ₹1,951 per month. Furthermore, the adverse effects of the agricultural system adopted during the Green Revolution are now becoming apparent, and we will discuss this in detail later.

India's Finance Minister, Nirmala Sitharaman, began her budget speech by identifying four "powerful" growth engines, the first of which was agriculture. Therefore, we need to identify all the causes of the anomalies in

the agricultural sector, candidly analyze the current situation, and, taking a holistic view, prudently find solutions to relieve the agricultural sector and farmers of the various crises they face. Farmers are being hit hard by the government's indifferent attitude and the policies they enact.

It is well known that the relative prices of goods produced by different sectors and communities of the economy determine the share of economic growth that each class or community receives. It is also a universally accepted fact that the prices of goods produced by the agricultural sector have consistently lagged behind those produced by other sectors of the economy, especially industry and trade. Even before independence, the prices of agricultural products were always lower than those of other products. However, even after 1947, the relative price

policy (Terms of Trade) has been detrimental to farmers. Every year, the prices of agricultural products have ranged between 82% and 94% relative to the prices of other products. This means that the income earned by farmers from their products sold has consistently fallen short of the profits they purchase. Due to this disadvantageous price system, farmers have suffered an average loss of 12% per year compared to other sectors of the economy. The first direct adverse effect of this was that approximately every seven years, the average income of each person engaged in agriculture was halved compared to other occupations. The second adverse effect was that the purchasing power of all communities living in rural areas declined drastically. And the third consequence was that agriculture became economically unprofitable, resulting in a slowdown in capital formation in the agricultural sector. I am not saying this; government reports themselves indicate this.

On the contrary, industries and the products manufactured by them continued to receive various types of protection, incentives and facilities.

The price of gold is Rs 2275. You can understand the difference of this unjust system through an example. I remember very well that in the year 1970, the rate of one tola i.e. 12 grams of gold was Rs 225 per tola and the rate of wheat was Rs 76 per quintal. This means that a farmer could



buy 12 grams of gold by selling 3 quintals of wheat. Today, the price of wheat per quintal and 12 grams of gold is approximately Rs 1.15 lakh. You can calculate the difference between the two. This means that today a farmer will have to sell more than 50 quintals of wheat instead of 3 quintals to buy 12 grams of gold. And not only this, this inequality can also be understood through numerous examples ranging from the salaries of government employees to industrial products. It is a well-known fact that the income of a community is not given due respect to the people.

Prosperity depends on how a community gets the price for its produce; if the government price policy is unjust towards a community, that community can never prosper.

The job of the governments elected by the common people is to strengthen the economy of the country by "bringing the gap of growing inequality among the people, by reducing the difference in income of the people, by distributing the capital properly".

And you also think what the governments have done.

You'll notice that every political party since independence has consistently announced in its manifesto that it will create a "new agricultural policy" to eliminate this existing inequality. However, this promise has never been fulfilled since coming to power. The main reason for this is that no just agricultural

policy can be formulated until a firm resolve is made to end the unequal treatment that has persisted throughout rural society. However, vested interests within the country are so strong that without their consent, the country's leaders lack the courage to end this inequality.

Trapped in a Chakravyuha, the Indian farmer is facing many challenges simultaneously.

On the one hand, farmers are grappling with the indifferent attitude of governments and their policies, and on the other, they are grappling with environmental problems such as the shrinking agricultural land area and the decreasing size of farmers' land holdings in India, the increasing burden of the agriculturally dependent population, the increasing risks in farming due to climate change, and the depletion of natural resources. Let's try to understand these as well:

The area of agricultural land in India is continuously decreasing. Data from the Ministry of Agriculture shows that in 1971, approximately 182 million hectares of land was used for farming in India, which has declined to less than 140 million hectares in 2020-21. According to government data, currently, the number of farmer holdings in the country is more than 146 million, and 88% of farmers own less than one hectare of land. The average size of farmland in the country, which was 2.28 hectares in 1970-71, declined to 1.55 hectares in 1990-91, and

the average size of landholdings in 2016-17 has declined to just 0.74 hectares in 2021-22. It's important to point out that there's a significant discrepancy in these data (according to NSSO-2011): 83% of farmers depend on approximately 30% of the country's total cultivable land, while 10% own 23.5%, 4% own 15.5%, and just 3% own 31%. This means the average landholding size of ordinary farmers is even smaller. A farming family should own a maximum of 25 acres for production purposes and a minimum of five acres for mere subsistence purposes. Landholdings with less than this amount are completely unprofitable.

When the country became independent, i.e. in 1947, the total population of the country was 36 crore 10 lakh, out of which 77% i.e. 27 crore 80 lakh population was dependent on agriculture, and at present the population of the country is approximately 140 crore.

There is a large population, out of which more than 60% people are dependent on agriculture i.e. more than 84 crore people, if seen from the point of view of food security of the total population, then the burden of population on agricultural land has increased four times and if seen from the point of view of population of farmers dependent on agriculture sector, then the burden of population on agricultural land has increased more than three times.

Although agriculture has always been dependent on nature, but due to climate change, the risks and losses caused by excessive rainfall, scanty rainfall, hailstorm, flood, fire, storm, drought, crop epidemic etc. have increased significantly. (But even today, despite the implementation of the crop insurance scheme, no definite system has been put in place to protect or compensate the farmers from these.)

It would not be wrong to say that on one hand, while the Green Revolution proved to be a boon for the country's agriculture and food security, on the other hand, due to this agricultural system being adopted for a long time, there has been a terrible depletion of this valuable asset due to the absence of an integrated program for conservation, promotion and long-term sustainable use of the natural resources fundamentally essential for agriculture like land, water and biological resources, trees, plants, animals, birds, insects, microorganisms etc.

The rapidly declining size of

landholdings, the growing burden of the agriculturally dependent population, the increasing risks and heavy losses in agriculture due to climate change, and the depletion of natural resources are all matters of concern for the sustainability of agriculture and the long-term economic situation of rural families. Farming is no longer a very attractive occupation for farmers. These factors are increasing the challenges faced by farmers. According to the latest data from the Labor Force Participation Survey, the number of people dependent on agriculture has been increasing rather than decreasing over the past few years, as manufacturing and service sectors are not generating sufficient employment. Agriculture still employs more than half the workforce.

It is worth noting here that, despite systematic agricultural reforms and Green Revolution technologies truly transforming the food production landscape, policies directed against

agriculture and farmers have not resulted in a comparable increase in farmers' income compared to non-agricultural workers. Rather, the income disparity between these two groups has continued to widen. We can simply say that the prosperity resulting from the country's overall economic progress has not been distributed equally among various sections of the economy and society, with the rural community in particular receiving its fair share. On the other hand, no effective system has yet been put in place to help farmers overcome environmental problems. To summarize, the major challenges facing the nation include declining productivity, inadequate and unbalanced use of nutrients, especially nitrogen, low water and nutrient use efficiency, depletion of natural resources, lack of adequate water for irrigation, rising cost of inputs, increase in diseases and pests, growing concerns about nutritional quality and food security, as well as the adverse effects of climate change. It would not be wrong to say that while the Green Revolution proved to be a boon for the country's agriculture and food security, on the other hand, it has also been a detriment to the soil

It is well known today that the self-reliant agricultural system based on the principle of coexistence with water, biodiversity, human health and nature has been destroyed and turned into a curse.

Why is agriculture and farmers

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It is worth noting here that, despite systematic agricultural reforms and Green Revolution technologies truly transforming the food production landscape, policies directed against agriculture and farmers have not resulted in a comparable increase in farmers' income compared to non-agricultural workers. Rather, the income disparity between these two groups has continued to widen. We can simply say that the prosperity resulting from the country's overall economic progress has not been distributed equally among various sections of the economy and society, with the rural community in particular receiving its fair share

backward in India despite having abundant natural resources?

India is a highly prosperous country in terms of natural resources, especially in agriculture and animal husbandry. India's total geographical area is 328.7 million hectares, or just 2.4 percent of the world's total geographical area, and it is home to 18 percent of the world's population. Soil, water, biological resources, and climate are crucial for agriculture. If you assess these aspects in India, you'll easily recognize its material prosperity.

You will get an idea:-

On an average, only 11% of the world's total land is cultivable whereas 56% of our land is cultivable.

64 types of soils are found all over the world, most of them are available in India, 46 types of soils are available in abundance.

The country is quite rich in terms of rainfall, surface, and groundwater availability. India receives approximately four thousand billion cubic meters of running rainfall each year. It's another matter that we utilize only 10 to 15% of this. Of the country's total land area of 328.7 million hectares, approximately 300 million hectares are catchment areas. In terms of rivers, the country has approximately 445 rivers, spanning approximately two lakh kilometers. According to one estimate, in 1947, the country had approximately 2.8 million lakes and ponds for rainwater

conservation, but their number has declined significantly today.

The country has also been quite rich in groundwater resources, but it's a different matter that due to excessive water exploitation following the Green Revolution, more than 264 districts in the country have fallen into the dark zone. Today, the groundwater level is declining at a rate of 0.3 meters per year.

There are 15 types of climatic zones in the whole world and according to agricultural climatic zones there are 127 climatic zones which are suitable for all.

### **Available all over India**

From the seasonal point of view, all the six seasons available in the world are available in India.

From the point of view of biodiversity, there are 48 thousand varieties of trees and plants, out of which 1500 are edible plants and 811 species of domestic and wild animals are found which is 11 and 10 percent of the total world bio wealth. There are about 375 varieties of fruits, 280 varieties of vegetables, about 80 types of tubers, about 60 types of edible flowers, seeds and nuts in the country. Among domestic and pet animals, 65 breeds of cows are available and currently 53 breeds are recognized, we have 42 breeds of goats, 20 breeds of sheep, 8 breeds of buffaloes, 6 breeds of horses and camels each. No country in the whole world has so many breeds.

31% of the world's total

livestock population of 987 million is found in India.

We have a 7700 km long coastline and an economic zone of 20 lakh square km, which offers great potential not only for fish production but also for production of precious oil, gas and minerals and electricity.

The point to be considered here is that despite all these natural resources, why did agriculture not progress as expected?

Why is the potential present in the slow backward pace of rural development not being utilized?

Why is the level of farmers, rural life and their role in the life of the nation not emerging?

Although the potential in the Indian agriculture sector is unique, why is there such a difference between potential and achievements?

Here, these burning questions remain before us. After considering all aspects and facets of the problem, we must conclude that the agricultural sector has been neglected, farmers have been treated unfairly, and agriculture and rural development have not received the attention they deserve.

The biggest proof of neglect of the agricultural sector is that national policies have been made on all sectors, big and small, like industrialization, financial taxation, trade, import-export, transport, minerals, entertainment, tourism etc., but the work of preparing a unified national agricultural policy for agriculture has not been

done till date despite reports of several committees formed on agriculture, and whatever little has been done (Agricultural Policy-2000 and 2007), its expected results are not visible.

Therefore, along with the programmes for long-term sustainable proper utilization of these natural and human resources, it is still expected that long-term planning should be done to give proper role to the farmers in the economy of the nation and to give them a new and proper share in the economic progress.

## History of Agriculture in India

The history of Indian agriculture is almost as ancient as India itself, "According to the Royal Commission on Agriculture 1936, the knowledge of agriculture in India is more than 10 thousand years old".

Records of the cultivation of rice, wheat, coarse grains and pulses as food crops in ancient

and medieval India indicate that ancient India not only became self-sufficient in food grains but also exported various agricultural products such as spices, rice, cotton and silk. Assessments made by various historians have found that although India was a densely populated country, it was blessed with adequate rainfall, adequate means of irrigation, favourable agro-climatic conditions and soil fertility.

This made it possible to grow crops twice a year, which contributed to the widespread production of food grains at that time. Indian farmers have always been skilled, hardworking, independent, and self-respecting. Their prosperity has led to the flourishing of Indian villages, which thrived in industry. 25% of India's population was engaged in industry

This prosperity of our farmers began to decline during the medieval period, especially after the Mughal Emperor Akbar, who devastated India's agriculture,

reducing food grain availability. The problem of low agricultural production during the medieval period became even more severe with the establishment of the British Empire in India, as the focus shifted to the production of commercial crops such as tea, coffee, naul, hashish, hemp/jute, fiber, and sugarcane, while food grain production was undermined. For example, from 1901 to 1947, food grain production declined sharply, while the population grew by 38% and the cultivable area increased by only 18%. At the time of independence, agriculture in India was going through a difficult period in terms of food grain availability. To meet domestic demand, it became necessary to import food grains. Import of food grains increased rapidly, from 1.5 million tonnes in 1946 to 4.8 million tonnes in 1950 and reached its highest level of 10.4 million tonnes in 1966.

India's transformation from an importing country to an exporting country in the last seventy-five years and the reforms made so far in the agricultural sector need to be analyzed by dividing them into seven periods.

**First Period** The first period after the independence of the country is from 1947 to 1968 in which expansion of sowing area, increase in irrigation resources and land reform laws played a major role.

**Second Period** from 1968 to 1980, in which high yielding dwarf varieties, fertilizers, pesticides and new technology

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were used, which is called the emergence period of Green Revolution.

**Third Period** from 1981 to 1991, during which the policy of minimum support price for agricultural products, assured government procurement and nationwide system of storage and distribution were implemented.

**Fourth Period** was from 1991 to 1998, the era of liberalization and globalization in which the World Trade Organization was established and major changes were initiated by including the world's agricultural sector in world trade along with the rules and regulations of industrial, service sector and intellectual property.

**Fifth Period** was from 1999 to 2004 in which National Farmers Commission was constituted in November 2004 under the chairmanship of Professor MS Swaminathan to promote traditional organic farming, development of rural infrastructure such as roads, electricity, education, medical etc. and to remove the anomalies in the agriculture sector. The Commission submitted its final report to the Central Government on 4 October 2006.

**Sixth Period** Since 2014, the Modi government has implemented numerous schemes, including soil health cards, drip irrigation, a new crop insurance scheme, and value addition and direct marketing to fulfill its commitment to double production and increase farmer

income. However, the ineffective implementation of all these schemes has not yielded the desired results.

**Seventh Period** Year 2020: Keeping in mind the circumstances arising out of the Covid-19 Corona pandemic crisis, expansion of the action plan to fulfill the resolve of making a self-reliant India by building self-reliant villages.

That the first roti is for mother cow, the first plate is for the elders of the house, then our plate, the last roti is for the dog, this teaches us, our eternal culture and... I am proud that I am a part of this culture.

The eternal Vedic agricultural tradition is based on the principle of coexistence given by nature. This Indian agricultural system is mature from philosophical, scientific, and practical perspectives and fully respects and follows the principles of coexistence given by nature. It provides nutrition to all living beings, including the smallest organisms in the soil, insects, animals, birds, and humans, while maintaining all environmental conditions.

According to Indian sages, human existence consists not only of the physical body, but also of the spiritual structure of the personality, which is determined on three levels: the gross, subtle, and causal bodies. Food grains produced through agriculture play an important role in providing nutrition to these bodies. Therefore, the food

produced through agricultural methods, based on the principle of coexistence provided by nature, has the capacity to provide nutrition to the gross, subtle, and causal bodies.

If we look at it in detail, then on one hand, agricultural production based on this principle of co-existence given by nature, increases the activity of the "gross body" of the human being by providing strength to it, while on the other hand, it also expands the thinking power of the "subtle body" and strengthens the consciousness of the "causal body" i.e. the conscience and intensifies the emotional consciousness prevailing in the conscience.

On the other hand, it will ensure our social and economic happiness and prosperity.

The present modern agricultural science produces food keeping in mind only the physical body of a person, that is, for its nutrition only, however, the food grains produced by the present scientific method are providing malnutrition instead of nourishment to the physical body.

### **Agricultural Science from the Western Perspective**

Science, irrespective of the period, is still science. It all depends on the viewpoint of our scientists. If there is harmony and coordination between philosophical, i.e. theoretical, scientific and practical viewpoints, then that science

proves to be a boon for the entire human race and the universe. The discoveries of science in almost all the fields have made the difficult path of human life easier, but today as a result of some of its discoveries, pollution, climate change and destructive weapons have become a curse, this also cannot be denied.

The point to ponder today is that, on the one hand, we are ignoring the principle of coexistence given by nature and, in the pursuit of greater production, we are adopting modern agricultural science, which is polluting and distorting the resources necessary for agriculture: land, water, biodiversity, and the environment. On the other hand, chemical-laden food is causing serious diseases in the human body. Is this "agricultural science" real science or is it, in the name of science, the destruction of humanity and the universe?

After independence, as a result of effective agricultural reforms in the first three periods including the Green Revolution by the then

governments, it is pertinent to mention here that while during the year 1950-51, India produced 50.8 million tonnes of food grains, 25 million tonnes of vegetables and fruits, 17 million tonnes of milk, 1.8 billion eggs and 0.75 million tonnes of fresh fish, in the year 2023-24, the production of food grains was 332.29 million tonnes, 353.19 million tonnes of vegetables and fruits, 239.3 million tonnes of milk, 138.38 billion eggs and 22.00 million tonnes of fish.

Since 1950-51, food grain production has increased by 6.5 times, vegetables and fruits by more than 14 times, milk by more than 14 times, eggs by 77 times, and fish production by almost 29 times.

Today, India is the world's largest producer of agricultural and food products, contributing 11.6 percent to global production. Once a source of red wheat, India now exports the largest share of agricultural products to the same United States. However, this is a situation where crop productivity

in our country is significantly lower than in many other countries. It's important to note that only 40% of the country's total agricultural area has access to assured irrigation, with the remaining 60% still dependent on rain, and there's a significant gap between productivity and income between the two sectors. Irrigated areas yield 4 tons per hectare, while rainfed areas yield only 1.2 tons per hectare, requiring further improvement.

We need to move forward by accurately assessing and analyzing our country's history, geography, and current circumstances, correcting historical mistakes, and planning according to our capabilities. We are all determined to build a self-reliant India from self-reliant villages.

### **Philosophical or Theoretical Aspect of Indian Agriculture**

According to Indian philosophers, the Supreme God provides life to all living beings, and Mother Nature provides nourishment for all living beings. A person who works as a co-worker to ensure the smooth and systematic functioning of nature's nourishment is called a farmer. Therefore, the farmer is considered a messenger of God. The importance of agriculture, farmers, and the food they produce can be understood from numerous references in our scriptures. The Vedas and Upanishads state that "Annam Brahma Rasam Vishnum Bhokta

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## Manthan

Devo Janardanam," meaning food is Brahma, the essence within it is Vishnu. In the Upanishads, sages state that agriculture is the foundation of life, as food is obtained through agricultural activities. Agriculture is the human endeavor that produces various organic products with the support of land, water, biodiversity, and climate. The Rig Veda also explains how agricultural crops should be distributed. According to the Rig Veda, look at the distribution of the food grown in the fields... four fingers from the ground belongs to the land, the part below the wheat ear belongs to the animals, the first ear of the first crop belongs to the fire, after separating the wheat from the ear, a handful of grains belong to the birds, after making wheat flour, a handful of flour belongs to the ants, a pinch of kneaded flour belongs to the fishes, then that flour

It is also important to make our countrymen aware of the fact that the agricultural science and technology that our scientists, battling hunger, resorted to as an immediate solution to combat this food crisis, and which was termed the Green Revolution, was only effective until the emergency situation was overcome, but could not be used for long-term sustainable agriculture. In 1967, Shri Swaminathan, the father of the Green Revolution, pointed out in a lecture at Banaras University that the agricultural science and technology we are

using to increase production today is a temporary solution, but its long-term consequences will not be appropriate. For this, we will have to develop sustainable agricultural methods. In his last years, he attempted to move the country's agriculture away from the Green Revolution and towards the "everlasting Green Revolution."

While formulating agricultural policy to improve the condition of agriculture and farmers in the country, our political leaders and policy makers in power need to understand the Indian perspective and its philosophical i.e. theoretical aspect towards agriculture, farmers and the food produced by them.

### **Nature of Indian Agricultural Management**

For Indians, agriculture has traditionally been not just a profession or a means of livelihood, but a way of life. India's entire civilization and culture—civilization, meaning social, political, and economic progress, and culture, meaning artistic, emotional, and spiritual advancement—have evolved around agriculture. Our economy has been agricultural since ancient times, and continues to be so today. The most notable characteristic of this way of life has always been that it has been based on the proper and sustainable use of natural resources, with the protection and conservation of natural resources

being an integral part of social and economic life. Before the advent of monetary exchange and economy, all commodity exchange was conducted through agricultural produce and minerals. Not only in villages, but the entire social and economic system of ancient cities rested on agricultural production and the creative tendencies of rural artisans. Trade and industry also developed on the basis of these systems. The most notable thing about all these systems was that it was not based on consumerism, but on limited and regular use of consumer goods and self-satisfaction. As a result, there was no place in this system for the chaos, restlessness and instability caused by price fluctuations like today. Due to which self-reliance, self-satisfaction and self-respect remained intact for centuries in all the communities of the society. Similarly, since the consumption of various natural resources by humans was not motivated by consumerism, nature and environment also remained intact.

Apart from the major changes in the agricultural system after independence, as the commodity-based economy gave way to a monetary-based exchange economy, our

Healthy, human-based relationships between various sectors, professions, and classes within the economy have deteriorated. Meanwhile, the plight of farmers, landless peasants, artisans, and other

vulnerable groups has worsened under this system. In particular, the uncertainties of agriculture, the impact of climate change, rising prices of agricultural inputs, and the lack of capital and relative pricing policies have led to their decline compared to other sections of society. Even today, farming remains extremely backward and inefficient in management and capital-starved in most areas. Furthermore, political neglect and a lack of will have led to agriculture becoming an unprofitable business.

Since independence, all efforts toward agricultural development have been driven by the goal of increasing agricultural production and ensuring affordable access to food grains and cash crops. However, despite increased production, no one has addressed how and why farmers have fallen socially and economically behind. Simply stating in Parliament that "agriculture is the engine of the Indian economy" will no longer suffice. This engine needs to be overhauled, refueled, and its entire management system streamlined. There is an urgent need to develop separate plans for different agro-climatic zones across the country, and to coordinate with the states to gather information on agricultural production and management, remunerative prices for farmers, the availability of agricultural products, their nutritional and chemical properties, and the latest technological information. Promoting scientific research on integrated farming systems for

sustainable agriculture, utilizing modern information technology for management, training, and public awareness, is essential.

To implement all the policies related to agriculture, there is a need to develop a strategy of vibrant coordination and cooperation between various departments and institutions and organizations of the Central and State Governments.

### **Concept of Self-reliant Village**

India is a country of villages, and a "self-reliant India" cannot be imagined without making villages completely self-reliant. Therefore, the government needs to focus on transforming "self-reliant villages into self-reliant India." Policymakers must always consider the current circumstances arising from the COVID-19 pandemic while formulating policies and improve the agricultural system. First, we need to develop a roadmap to reduce villages' dependence on markets to ensure self-reliance. To ensure food security in villages, we must improve the agricultural system according to an "integrated agricultural system" to ensure food for the entire village population, adequate animal feed, fodder, and bird feed for the animals. Through this agricultural system, all the grains, pulses, oilseeds, fruits and vegetables etc. consumed by the entire population living in the village will have to be produced along with cotton, flax (jute)

and sugarcane for jaggery, sugar, sugar candy, molasses, vinegar etc. Apart from all this, milk, curd, butter, buttermilk and ghee etc. will have to be produced.

Arrangements for animal husbandry will be necessary. A large population of farmers and landless people earn additional income from animal husbandry in addition to farming. Therefore, adequate fodder for animals will need to be provided within this crop cycle and by protecting pastures. This crop cycle will reduce people's dependence on markets for food, and villages will become self-sufficient. Approximately 60% of the village population is dependent on agriculture. Furthermore, approximately 40% of the landless population relies on small scale industries for their livelihoods and supports farming as an alternative. India is a region with diverse agricultural climates. Therefore, integrated farming systems can have different formats according to the 127 agro-climatic zones across the country. I myself witnessed this type of agricultural system in the 1970s. Additionally, to provide markets for surplus village produce, there is a need to develop village market markets at the Panchayat level.

A system will have to be put in place to ensure that every person living in the village gets work. For this, along with agriculture, a well-organized marketing network will have to be created for food processing, value addition and direct delivery of products to the customers.

The Prime Minister has also discussed "farm to fork". By creating this system, farmers will get a profitable price for the produce grown in the fields and through small units engaged in value addition and marketing, the additional population living in the villages will also be able to get respectable employment.

Besides, in case of return of people who have gone from villages to cities in the hope of living a better life, in the circumstances arising out of a possible emergency or unexpected incident, apart from food, water and accommodation, arrangements for employment will also have to be made for them.

Considering the changing circumstances of recent years, as the Honorable Prime Minister stated in his address, we must move towards self-reliance in villages, districts, states, and the country. Therefore, when planning for self-reliance, we must consider three factors: the population density in an area, the agricultural production in that area, and the water conservation infrastructure. These factors must be considered when formulating a plan. First, a person's basic needs are food and water. Therefore, while strengthening food security, we should stockpile sufficient food for at least a year. During the rainy season, water conservation should be ensured. The village's food and water should be available in the village, the block's food and water in the block, and the district's food and water in the district.

Today, if our country is food-rich, it is so only because of farmers. Keeping future needs in mind, it is the right time to analyze our food security system and address the shortcomings that have been exposed within it. Today, to further strengthen our food security, the government and administration should make arrangements for purchasing from farmers' fields, and establish adequate number of warehouses and cold storages and agricultural production in the district

Food processing and packaging units should be established in accordance with the vision of the government. This will ensure farmers receive fair prices for their produce, create additional employment opportunities, and prevent the unnecessary transportation and wastage of thousands of tons of grain each year. We need to address the shortcomings of the supply chain within the district and to major metropolitan cities outside the district, especially keeping emergency situations in mind.

It is estimated that India will become the most populous country in the world by 2050, with a population of approximately 1.7 billion. We will then need to produce 457 million tons of food grains (including 50 million tons of pulses), and similarly increase the production levels of other food items such as edible oils by 45.2 million tons, vegetables by 438.6 million tons, fruits by 183.4 million tons, milk by 483 million tons, sugar by 58.2 million

tons, meat by 18.1 million tons, eggs by 202.5 billion, and fish by 27.2 million tons. This will require a four-fold increase in land productivity, a three-fold increase in water productivity, a doubling of energy use efficiency, and a six-fold increase in labor productivity. To supply food to this growing population, the country must adopt a sustainable policy of all-round productivity growth, as the potential for expanding cultivable area is virtually nil. Furthermore, continuous farming is depleting soil nutrients, requiring the replenishment of essential major and minor plant nutrients. The country cannot compromise on essential nutrient supply to combat hidden hunger and malnutrition. Considering soil health, productivity, and farmers' incomes, in today's situation, there is a need to use adequate organic fertilizers and green manures in addition to chemical fertilizers. We need to develop agricultural systems and technologies that maximize farmers' incomes and are environmentally friendly, not just for large farms. ●

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Prof. P. Kanagasabhapati

## Indianness In Contemporary Economic Behavior

India is an ancient nation with a very long and proud history. It continues its journey as a living civilization over millennia witnessing huge transition at the global level. Its contributions varied diverse fields ranging from astronomy to architecture, medicine to mathematics, literature to democracy and education to spirituality. Much of them were pioneering in nature. Most of the achievements were of the highest order that remain useful even now.

Besides India was economically most powerful and remained very rich for several centuries since the ancient periods. With exclusive commercial cities and trade centres we were a major exporting nation more than five thousand years back. Agarwala notes: "Commercial cities like Harappa and Mohenjodaro were founded in the fourth and third millennium BC. Trade centres had also come up in Western India in the fourth and third millennium BC resulting in the domination of Indian society by merchants; these commercial people were bringing about the first mercantile revolution. India, thus became a great exporting country<sup>1</sup>."

Studies by Angus Maddison

reveal that India was the highest contributor to the global GDP with an astonishing share of 32.9 percent during the beginning of the Common Era. China was our closest competitor contributing 26.2 percent<sup>2</sup>. It only shows that India was the most powerful economy in the World more than two thousand years back. The position continued during the first millennia with India at the top. The positions were changing between India and China over the next few centuries, but India remained as one of the top two economies till the beginning of nineteenth century.

The superior performance continuously over many centuries show that India remained a sustainable economic power for a very long period. Such a record would not have been possible, without strong fundamentals and a most suitable functioning models.

After the British established its rule in India, they started destroying Indian economy systematically. Each of the critical sectors namely agriculture, manufacturing, trade and education were severely attacked. Besides there was a huge draining of wealth, now estimated to be around \$64.82 trillion between 1765 and 1900, in

As a civilization that has survived for thousands of years, India has its own economic philosophy. This is clearly reflected in our culture. An overview

a period of just 135 years<sup>3</sup>. It is more than twice the current GDP of US. It led to frequent famines leading to the death of millions of citizens. Besides there was huge loss of employment, migration of villagers to cities, shifting of the favorable trade balance and the destruction of the economic and social systems developed and nurtured over several centuries.

The noted American intellectual Will Durant wrote in 1930: “British rule in India is the most sordid and criminal exploitation of one nation by another in all recorded history<sup>4</sup>.” As a result, the long held position of India as a top economic power had to come to an end. The GDP share of India during 1950 was just 4.2 per cent. Hence India was made a poor, less literate and underdeveloped economy.

History teaches us that a nation cannot progress by following others through alien thoughts

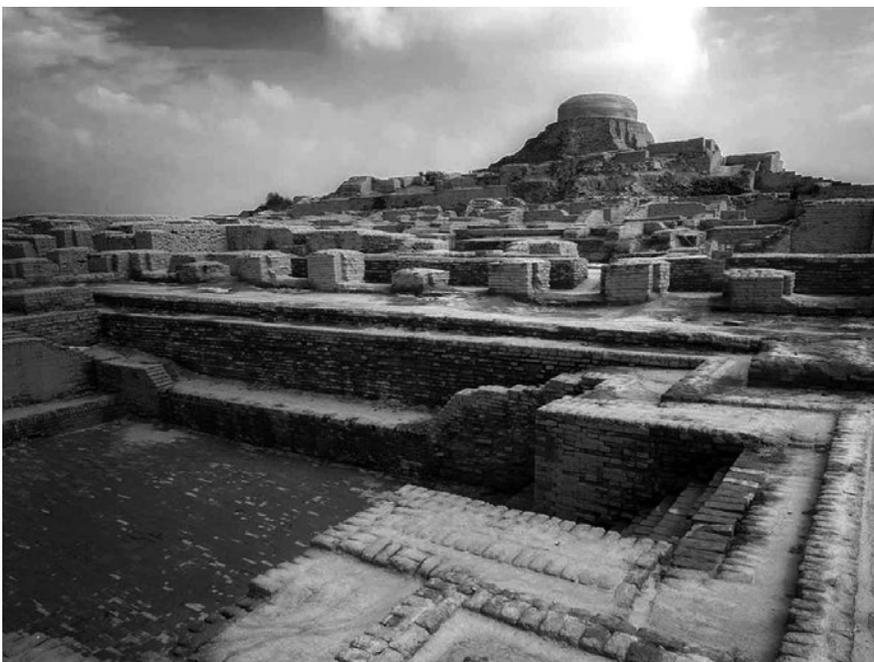
and approaches. It is all the more true for a great civilization with a long history and extraordinary achievements. So leaders like Gandhi ji wanted a wider discussion on the approaches to be adopted after independence. But unfortunately after 1947, when we got the opportunity to frame policies suitable for our nation, the ruling classes ignored the ground realities and history. They chose an alien approach to guide the nation and thus the socialistic approach came to be adopted. Even the Planning Commission was set up on the lines of the one that was followed by Stalin in Soviet Russia.

Hence the nation lost the initial decades of independence, crucial for any developing country. As a result, our growth rates remained low at around 3.5 percent till the 1980s. The very same leftists who advocated the socialistic approach criticized the results terming it

as “Hindu rate of growth” as if the Hinduism was responsible for the foolishness of the policy makers. A comparative study of the growth rates in Europe and the US during the same periods reveal that the performance of the Indian economy was equal to or better than that of those regions, in spite of the wrong policies adopted by our rulers.

When communism failed in USSR during the late 1980s, the Indian establishment again opted for a foreign model- this time being the US driven one - during the beginning of the 1990s with the main focus on globalization. Thus we missed the opportunity for the second time after Independence to frame the nation-centric policies. As a result, the critical sectors of our economy such as agriculture and the MSMEs were hit during the subsequent decades severely.

But in spite of all the unsuitable approaches and the grave mistakes over the decades, the nation has been growing silently. Though the growth rates started picking up later, it was below our potential. Studies conducted at the field levels in different parts of our country reveal that it was possible due to our civilizational backgrounds and the inherent strengths of the society<sup>5</sup>. The strong foundations shaped by our culture over several centuries since the ancient times remain as our main force. Our family system, saving habits, community networks, tendency of living for the next generations and higher entrepreneurial capabilities have



all helped and are helping the Indian economy and businesses to go ahead towards progress even amidst difficulties.

The growth of all the different sectors over the years have been largely due to the inherent strengths of our nation. The industrial and business sectors, particularly those from the MSME segments, have been driven by the ordinary families without much of formal education and financial backgrounds. As a result, presently there are more than 68 million enterprises operating in our country, providing employment to more than 130 million persons. There are hundreds of very powerful economic clusters with most of them having several thousand crore worth of turnover.

Surat in Gujarat, for example is a major business hub in India, with the diamond processing and textile industries driving its progress. It contributes around 80 percent of the total processed diamond exports from the country with an estimated annual turnover of Rs. two lakh crore. It is also the largest manufacturer of clothing, accounting for around 60 percent of polyester cloth production, in India. Its estimated turnover is around Rs 50,000 crore. The average annual salary in the city is reported to be around Rs.17.7 lakhs, which is among the highest in the country.

Tirupur in Tamil Nadu is a major textile export centre, accounting for 55 percent of all knitwear exports from India. It is

exporting to different countries and has a turnover of around Rs 40000 crore at present. Besides its domestic turnover is around Rs 25,000 crore. Surat and Tirupur are among the two powerful MSME clusters from different states of the country, making India shine at the global level due to the native talents of the local entrepreneurs.

Almost all these economic clusters were developed by the local societies through their own initiatives during the decades after Independence. Most of them were promoted by people without much formal education and financial backgrounds. Our studies in Rajkot, the globally known engineering cluster, showed that most of its entrepreneurs raised their initial capital through the family and community networks in their villages<sup>6</sup>. Now most of these clusters are playing a very significant role at the regional, state, national and international levels through their exemplary entrepreneurial spirit.

Thiuchengode in Western Tamil Nadu was known for its *Arthanareeswara* temple since the ancient periods. Even farming was difficult due to lack of ground water during the 1960s. Farmers had to dip wells deep into the earth to get water. For this purpose, they needed rigs. Initially three farmers joined together, purchased a machine and started digging wells. Sensing the opportunity, many more purchased the machines and

started operating in other states<sup>7</sup>. Soon, they began dominating the business across India with about 90 percent share. Later they moved to Africa and now they dominate the markets in countries like Ghana. Presently Thiruchengode is a major cluster with multiple business activities.

All these centres have been developed by people, without much help from the state and the policy makers. Moreover, their dependence on the state is less. In fact, the successful entrepreneurs from these centres build schools, colleges and universities, create facilities and renovate temples, providing the requirements of the local communities.

It is important to note here that the local societies develop their own 'native models' based on the backgrounds and requirements. Sivakasi and Virudhu Nagar from Southern Tamil Nadu are among the important clusters in India<sup>8</sup>. Earlier Sivakasi was contributing around 80 per cent of the fire crackers of India, about 50 per cent of match boxes and about 30 percent of sophisticated printing. Even now it contributes a significantly higher share to the national income, providing employment to millions. Virudhu Nagar is a major trade centre.

The community dominating the region is traditionally from a land related occupation, without much financial backgrounds. When they realized the need for funds to promote business, they created their own system called 'Mahamai'. A fixed share of

income from their families was collected from every village/ locality, and given to those who wanted to enter business. Over the decades, they began dominating the grocery business all across the state and outside of it, where Tamilians are settled. Besides, they dominated businesses such as fire crackers, match boxes and trade. This was possible due to the development of their own financial model.

In every economic activity, the family plays a critical role. Studies show that families are not just the social and cultural units in India, but also the economic units. All the economic and business decisions involve the family members. Many of the entrepreneurs acknowledge the role of the women- mothers, wives, grandmothers and even sisters- in economic and business activities. They provide the much needed support to their sons, husbands, grandsons and brothers in businesses<sup>9</sup>. It could be financial, physical and moral. Many a time their savings proved to be the seed capital for

businesses.

All the studies show that the economic development after Independence was strongly influenced by our fundamental strengths inherent in our society. They are manifested through the family, social capital, community networks and the native entrepreneurial spirit, with the age-old culture of our nation as the driving force. Even when we see the big corporates run by western educated professionals, we can understand the 'Indian-ness' in their functioning. We realize it better, when we compare the functioning styles of the Western and Indian corporates. This has been acknowledged by many of the Western experts through their studies.

John Kenneth Galbraith, an economist, was the US ambassador to India during the early 1960s for more than two years. He had the opportunity to observe India closely. He came to India during 2001, during which time he shared his observations on the progress of our nation over the previous four decades.

He said: "We have seen many years of India's progress, and that is attributable to the energy and genius of Indian people and the Indian culture<sup>10</sup>." Field studies corroborate the impact of 'Indian-ness' in every aspect of the economic activity in our country.

Beginning 2014, we are witnessing positive changes in approach towards policy making. Planning Commission was replaced ending decades of the borrowed Stalinist-era set up with NITI Aayog in Jan.2015. The cabinet resolution passed to establish it noted: "Perhaps most importantly, the institution must adhere to the tenet that while incorporating positive influences from the world, no single model can be transplanted from outside into the Indian scenario. We need to find what is our strategy for growth. The new institution has to zero in what will work in and for India. It will be a *Bharatiya* approach to development<sup>11</sup>."

Over the past decade, steps are being made towards 'Indianising' the process of development. With '*Antyodaya*' as the basic objective many new schemes are being implemented for the poorer and less-privileged segments. Constructing more than 12 crore toilets, building four crore houses, providing gas connections to more than 10 crore families, giving *Aysuhman* cards for 41 crore citizens and providing banking facilities to 57 crore people from ordinary backgrounds are

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recent developments. All these have vastly improved the lives of people at the bottom resulting in more than 25 crore coming out of poverty.

With *Atma Nirbhar Bharat* as the main focus India is planning for Viksit Bharat by 2047. Growth should not just be in numbers but completely inclusive and

holistic. Through the philosophy of Integral Humanism, Pandit Deendayal Upadhyaya advocated a complete change in our thinking and approaches. Bharat remained as the *Vishwaguru* and the most powerful economy only through our native approaches based on our civilizational strengths.

At this critical juncture,

while the Western systems have completely failed, we have to understand that India is emerging as a powerful nation only due to our native strengths. It is time for us embrace 'Indian-ness' in all our thinking, devise policies suitable to us at different levels and implement them for taking our nation to the higher levels. ●

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#### Form IV

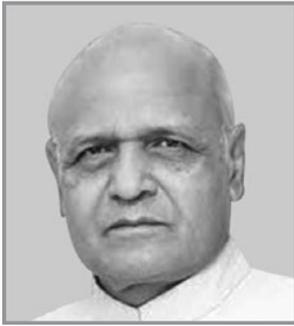
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I, Dr. Mahesh Chandra Sharma, hereby declare that the particulars given above are true to the best of my knowledge and belief.

1 Mar, 2026

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# The State of India's Industrial Sector and Reflections on its Future

Manufacturing sector is a vital pillar of our economy, but its global share is only 2.9 percent. A deliberation on future development strategies

India's industrial sector stands at a decisive juncture, poised between rapid economic growth and the pressures of global competitiveness. Contributing significantly to employment generation, GDP expansion, export earnings, and technological advancement, manufacturing industries form a vital pillar of the national economy. During the financial year 2024–25, India's GDP growth rate is estimated at 6.4 per cent—one of the highest among major economies—while global growth remains between 2.4 and 4.6 per cent. Manufacturing output and exports have also expanded steadily; the country's gross industrial production reached ₹324.11 lakh crore in 2024–25 compared with ₹295.36 lakh crore in 2023–24, recording a 9.7 per cent increase at constant prices. Industrial employment has risen concurrently, with total jobs in 2024–25 estimated at 824.9 million. Despite these gains, India's share in global manufacturing remains modest at 2.9 per cent, indicating a vast scope for technological upgradation, policy reform, and enhanced participation in global value chains. This paper analyses the present

status of India's industrial landscape, evaluates the challenges and external dependencies it faces, and envisions future strategies for sustainable, innovation-driven growth.

## Keywords

*Industrial development, Manufacturing sector, Global competitiveness, Economic growth, Employment generation, Technological advancement*

## Introduction: Overview of the Indian Economy

Manufacturing industries—particularly those classified as engineering and medium-scale enterprises—occupy a crucial position in India's economic framework. They contribute substantially to national income, foreign-exchange earnings, employment creation, and the overall improvement of living standards. The current study seeks to examine the trajectory of India's manufacturing sector, its existing strengths and weaknesses, and its implications for future industrial policy.

India's overall economic growth rate in 2024–25 has been recorded at approximately 6.4 per cent, a figure that surpasses the global average. For comparison, China's projected

growth stands at 4.6 per cent, the United States at 1.6 per cent, and the world average at 2.4 per cent. Such resilience demonstrates the underlying strength of domestic demand and policy support through production-linked incentive (PLI) schemes and infrastructural reforms.

At current prices, India’s gross domestic product is valued at ₹324.11 lakh crore in 2024–25, compared with ₹295.36 lakh crore in 2023–24—an increase of 9.7 per cent in one year. At constant (2011–12) prices, the figure for 2024–25 stands at ₹184.88 lakh crore, up from ₹ 173.82 lakh crore in 2023–24. To place this in historical perspective, India’s total gross domestic product in 1951–52 was merely ₹4.96 lakh crore (2011–12 base). Over the period from 1951–52 to 2024–25, the economy has thus expanded more than thirty-seven times, highlighting the remarkable structural transformation achieved since Independence.

Industrial employment has also witnessed consistent expansion. In 2024–25, total employment reached 824.9 million persons, comprising 387.5 million in the service sector and 437.4 million in goods-producing industries. Between 2013–14 and 2024–25, overall employment increased by 77 per cent, with service-sector jobs rising by 254 per cent. Merchandise exports amounted to USD 94.26 billion in 2024–25 compared with USD 79.39 billion in 2023–24, reflecting the growing integration of India’s industrial base with global markets.

Despite this progress, the pace of industrialisation remains uneven. Dependence on imported intermediate goods and limited high-technology capacity continue to constrain value addition and export diversification. Strengthening the ecosystem for manufacturing, research, and innovation is therefore essential for India to consolidate its position among the world’s leading industrial economies.

## India’s Position in Global Manufacturing and Technological Competitiveness

### Limited Share in World Manufacturing

Although India accounts for roughly 17.8 per cent of the world’s population, its share in global manufacturing output is only about 2.9 per cent. This imbalance reflects the fact that a large portion of industrial production within India is carried out by multinational corporations operating primarily as assembly-line units, while high-technology components and design inputs are still largely imported.

The resulting dependence on external technology increases India’s foreign-exchange exposure and limits the creation of domestic intellectual property and skilled employment.

**Table 1: Share of India in World Manufacturing (2024)**

Country	Share in World Population	Share in World Manufacturing
China	17.20 %	31.6 %
United States	4.22 %	15.9 %
Japan	1.5 %	6.5 %
Germany	1.02 %	4.8 %
India	17.78 %	2.9 %

Source: UN Industrial Development Organization (UNIDO, 2024); World Bank Manufacturing Value Added Dataset.



## Technological Competitiveness

India’s relative position in high-technology exports remains considerably lower than that of leading industrial nations. The total value of India’s high-tech exports in 2024 amounted to USD 35.2 billion, whereas China exceeded USD 769 billion and Germany USD 223 billion. The discrepancy illustrates India’s continuing dependence on imported intermediate and capital goods.

**Table 2: High-Technology Exports by Country (2024, in Million USD)**

Rank	Country	High-Tech Exports (USD Million)
1	China	769 699.28
2	Germany	223 370.84
3	Hong Kong	194 079.88
4	United States	166 435.57
5	Vietnam	122 993.36
6	South Korea	98 537.96
7	France	95 753.98
8	Singapore	94 102.98
9	Netherlands	92 149.42
10	Mexico	85 898.58
11	India	35 219.09

Source: UN Comtrade Database (2024); World Trade Organization Statistics Portal.

India’s high-technology export volume is thus only 4.5 per cent of China’s and 15 per cent of Germany’s, underscoring the need for deeper integration of

research, design, and innovation in domestic industries. The creation of innovation clusters, stronger university–industry collaboration, and an expansion of production-linked incentive schemes targeted at electronics, semiconductors, and renewable-energy equipment are vital to bridge this gap.

## India’s Participation in Global Value Chains (GVCs)

### Limited Integration in Global Production Networks

A defining feature of modern international trade is the dominance of global value chains (GVCs), in which over 70 per cent of world trade now occurs through cross-border networks of intermediate

goods and components. In such production systems, value addition is distributed across countries according to their technological specialisation and cost advantages.

Despite its large market size and demographic weight, India’s participation in GVCs—especially in the electronics and high-technology manufacturing sectors—remains modest. The country contributes barely 1 per cent to the global electronics value chain, compared with China’s 30 per cent share in exports and 17 per cent in imports. This limited involvement curtails India’s potential to benefit from international technology transfers and high-value manufacturing opportunities.

**Table 3: India’s Participation in the Global Electronics Value Chain**

Country	Exports (Billion USD)	Export (%)	Imports (Billion USD)	Imports (%)
China	886	30	512	17
United States	210	7	482	16
Taiwan	267	9	126	4
South Korea	189	6	124	4
Singapore	168	6	147.5	5
Germany	157	5	180	6
Vietnam	130	4	116	4
Malaysia	105	4	69	2
Japan	87	3	109	4
Mexico	82	3	118	4
Netherlands	62	2	75	3
India	24	1	78	2

Source: OECD Trade in Value Added (TiVA) Database, 2024.

India's limited presence in these production networks is largely attributable to its technological constraints, infrastructure bottlenecks, and a regulatory environment that has not yet fully aligned with global supply-chain standards. By comparison, East and South-East Asian economies—such as Vietnam, Malaysia, and Thailand—have successfully leveraged trade agreements and export-oriented industrial clusters to achieve far deeper integration.

### **Policy Imperatives for Enhancing GVC Participation**

For India to emerge as a significant node in global production, certain key policy directions are imperative:

#### **1. Technology Upgradation and Skill Development**

– Encouraging domestic production of high-value components through research incentives, vocational training, and R&D subsidies.

#### **2. Infrastructure Modernisation**

– Strengthening ports, logistics, and digital connectivity to reduce transaction costs.

#### **3. Trade Facilitation and Standards Harmonisation**

– Aligning domestic certification norms with international standards to enable seamless export participation.

#### **4. Strategic Trade Agreements**

– Negotiating bilateral and multilateral trade pacts that secure preferential access for

Indian manufactured goods.

Together, these initiatives can help India capture a higher share of global manufacturing value addition and integrate more effectively into international production networks.

### **Semiconductor Fabrication Capacity and India's Emerging Role**

#### **Global Context**

In the contemporary industrial landscape, semiconductors serve as the cornerstone of almost every advanced technology — from communication systems, computers, and medical equipment to automobiles, energy systems, and defence infrastructure. Consequently, semiconductor fabrication capacity has become a critical determinant of technological sovereignty and economic competitiveness.

At present, global semiconductor fabrication is heavily concentrated in a handful of East Asian economies, notably Taiwan, South Korea, and China, which collectively account for nearly three-quarters of total world capacity. According to the Semiconductor Industry Association (SIA, 2024), Taiwan alone commands around 60 per cent of global chip manufacturing, primarily through TSMC, while South Korea and China share approximately 18 per cent and 16 per cent, respectively.

Although India has made remarkable progress in chip

design and embedded systems, it has historically lacked front-end fabrication (fab) facilities — the most capital-intensive and technology-driven component of the semiconductor value chain. However, policy initiatives launched under the India Semiconductor Mission (ISM) and the Production-Linked Incentive (PLI) schemes for electronic manufacturing have started to alter this scenario.

### **India's Emerging Prospects**

In 2025, India is expected to commence its first large-scale semiconductor wafer fabrication operations under joint ventures involving leading global firms. The projects in Gujarat (Dholera) and Assam are anticipated to mark a turning point in India's high-technology manufacturing capacity. These initiatives aim not only to reduce dependence on imports from East Asia but also to position India as a potential alternative manufacturing hub in the context of global supply-chain diversification.

The government's "Make in India – Chip Manufacturing Ecosystem" and Digital India programmes, coupled with a 50 per cent capital subsidy on approved projects, are expected to attract significant foreign direct investment (FDI) and generate high-skilled employment in design, testing, and packaging segments. Moreover, the establishment of research partnerships between

industry and technical institutions (e.g., IITs, IISc) is enhancing domestic design capabilities and nurturing a new generation of semiconductor engineers.

Nevertheless, India still faces several challenges: high infrastructure costs, limited water and power availability at fab-grade standards, and the need for consistent policy support. Overcoming these bottlenecks will be essential to ensuring the sustainability and global competitiveness of India’s semiconductor ambitions.

### Artificial Intelligence Patents and India’s Innovation Potential

#### Expanding the Frontier of Digital Innovation

Artificial Intelligence (AI) represents one of the most transformative technological forces of the 21st century, reshaping sectors as diverse as agriculture, education, healthcare, law, and public administration. The ability of nations to innovate, secure patents, and commercialise AI-based technologies increasingly defines their global competitiveness and future growth trajectories.

In recent years, India has witnessed a rapid surge in AI-related research and innovation activity. The number of AI patent applications filed by Indian entities has grown exponentially, reflecting a growing awareness of AI’s strategic and commercial significance. Yet, despite this

progress, India’s share in global AI patents remains relatively small, indicating substantial room for capacity enhancement.

#### Comparative Analysis of AI Patent Ownership (2024)

As of 2024, India ranked among the top fifteen countries in AI patent filings but continues to trail far behind global leaders such as China and the United States. China dominates the field with 12,945 AI patents, followed by the United States with 8,609, while India accounts for a modest share with only a few hundred patents filed annually.

**Table 4: AI Patents by Country (2024)**

Rank	Country	Total AI Patents (2024)
1	China	12,945
2	United States	8,609
3	South Korea	1,537
4	Japan	1,537
5	Germany	784
6	United Kingdom	369
7	Netherlands	249
8	Sweden	243
9	Finland	180
10	Taiwan	156

Source: World Intellectual Property Organization (WIPO, 2024); OECD AI Policy Observatory.

While India’s numerical position remains relatively low, its innovation ecosystem is evolving rapidly. The emergence

of AI research hubs in Bengaluru, Hyderabad, and Pune, the National AI Mission, and partnerships between global technology companies and Indian start-ups are accelerating innovation. The focus on responsible AI, natural language processing for Indian languages, and AI-driven governance under initiatives such as Digital India and IndiaAI are strengthening the country’s research base and ethical framework.

### Towards a Stronger AI Ecosystem

For India to enhance its global position in AI-driven industries, several strategic measures are essential:

1. Strengthening Intellectual Property Regimes – Streamlining the patent-approval process and promoting IP awareness among researchers.
2. Enhancing Research Industry Collaboration – Linking academic research with industrial application through funding and mentorship frameworks.
3. Investing in Computing Infrastructure – Expanding access to AI supercomputing facilities and data-sharing platforms.
4. Promoting Ethical AI and Skill Development – Creating training ecosystems that align technical innovation with social responsibility and data privacy standards.

By implementing these measures, India can position itself not merely as a consumer but as a producer of AI technology,

contributing meaningfully to the global innovation landscape.

## India’s Position among the World’s Top Exporting Nations

### India’s Evolving Export Profile

India has gradually emerged as one of the world’s leading trading economies, with exports spanning merchandise goods, services, and digital products. The country’s total merchandise exports in 2025 are estimated at USD 773 billion, positioning it as the tenth-largest exporter globally. Although this represents significant progress compared with the early 2000s, India’s share of global exports still trails behind industrial powerhouses such as China, the United States, and Germany.

**Table 5: The World’s Largest Exporting Countries, 2025**

Rank	Country	Exports (USD)
1	China	3.51 trillion
2	United States	3.05 trillion
3	Germany	2.10 trillion
4	United Kingdom	1.07 trillion
5	France	1.05 trillion
6	Netherlands	949 billion
7	Japan	920 billion
8	Italy	793 billion
9	Singapore	778 billion
10	India	773 billion

Source: World Trade Organization (WTO, 2025); IMF Direction of Trade Statistics.

India’s rise as a major exporting nation underscores its growing integration with the global economy. The country’s export basket has diversified beyond traditional goods such as textiles and agricultural commodities to include engineering products, pharmaceuticals, and IT services. In recent years, the share of electronics, machinery, and chemicals has expanded rapidly, reflecting the impact of production-linked incentive (PLI) schemes and broader industrial reforms.

## Export Competitiveness and Global Challenges

Despite these achievements, India faces several challenges in maintaining export momentum. Key among them are rising input costs, infrastructure bottlenecks, and dependence on imported components in high-technology sectors. Moreover, fluctuating exchange rates and global trade tensions—particularly in relation to supply-chain reorientation post-pandemic—pose uncertainties for export planning.

To enhance competitiveness, India must focus on:

- Logistics Efficiency:** Upgrading port, warehousing, and transport infrastructure to reduce turnaround times.
- Quality and Standards:** Aligning domestic manufacturing with international quality certifications.
- Trade Diversification:**

Expanding exports to underpenetrated regions in Africa, Latin America, and Central Asia.

- Digital Trade Enablement:** Leveraging e-commerce platforms and blockchain-based trade facilitation mechanisms to ease customs processes.

Through these strategies, India can strengthen its position not only as a large-volume exporter but also as a reliable and technologically advanced trade partner in the global economy.

## Post-Liberalisation Industrial Policies and Foreign Dependence

### Evolution after Economic Reforms

The trajectory of India’s industrial sector underwent a decisive transformation following the liberalisation policies introduced in 1991. Earlier, under the Industrial Policy Resolutions of 1948 and 1956, almost forty industries were reserved for the public sector, while the private sector functioned under stringent licensing and import controls. Although these policies helped build a diversified industrial base, they also constrained competition and innovation.

The post-1991 reforms dismantled industrial licensing, opened most sectors to foreign direct investment (FDI), and promoted market competition. The outcome was a shift from a state-dominated economy to a

liberalised, globally connected industrial structure. However, the period also witnessed a surge in foreign acquisitions, import dependence, and exposure to global supply shocks, especially in strategic sectors such as electronics, chemicals, and automobiles.

### Rising Import Dependence and Market Concentration

Since liberalisation, India’s manufacturing value chains have become heavily reliant on imported components, particularly from China and East Asia. Table 6 in the original paper illustrated that foreign brands dominate 70–75 per cent of market share in categories such as cars, televisions, refrigerators, and consumer electronics. Domestic production, in many cases, is limited to assembly operations, with critical inputs and sub-components sourced from abroad.

This dependency has resulted in a widening trade imbalance—notably with China—despite India’s substantial export growth in other regions.

**Table 6: India–China Trade Imbalance (FY 2024–25)**

Metric	Value
Total Bilateral Trade	~USD 118 billion
Indian Imports from China	~USD 109 billion
Indian Exports to China	~USD 9.8 billion
Trade Deficit	~USD 99.2 billion

Source: Ministry of Commerce & Industry, Government of India (2025).

Over the past decade, India’s trade deficit with China has consistently remained above

USD 80 billion, underscoring the extent of import dependence across strategic sectors such as electronics, solar panels, pharmaceuticals (APIs), and industrial machinery.

### Sectoral Composition of Imports

Table 7: Largest categories of imports from China include

Product Group	Import Value (USD Billion)
Electrical & Electronic Equipment	44.15
Machinery & Boilers	21.70
Organic Chemicals	13.27
Plastics	5.93
Optical and Medical Instruments	2.68

Source: UN Comtrade (2024) data.

Within these categories, five critical products account for a major share of India’s technology imports (Table 8):

HS Code	Product Label	Imports from China (USD Million, 2024)
847130	Portable data-processing machines	4 709.7
851779	Parts of telephone sets	6 894.0
854143	Photovoltaic cells	2 246.1
850760	Lithium-ion batteries	2 120.9
854231	Electronic integrated circuits	4 565.6

Source: UN Comtrade (2024) data.

These figures demonstrate how core technologies—semiconductors, photovoltaic cells, and lithium-ion batteries—remain import-dependent, creating vulnerabilities for sectors like renewable energy, electronics, and electric mobility.

### Structural Causes of Dependence

India’s persistent trade imbalance and import dependence arise from several inter-linked

structural issues:

1. Limited Domestic R&D – Insufficient investment in applied research and low patenting intensity have inhibited technological self-reliance.
2. Fragmented Supply Chains – A large share of industrial inputs continues to be imported due to inadequate domestic component manufacturing.
3. Scale Inefficiencies – High cost of capital, logistics bottlenecks,

and limited economies of scale reduce price competitiveness.

4. **Policy Inertia** – Frequent procedural delays and regulatory uncertainty discourage long-term investment in complex manufacturing.

Addressing these constraints is essential to realising the goals of Atmanirbhar Bharat (Self-Reliant India) and reducing vulnerabilities to external shocks.

## Strategic Measures for Industrial Development

To strengthen domestic manufacturing and reduce import dependence, the paper proposes a multi-pronged strategy:

- (a) Anti-dumping Measures:** Implement targeted tariffs and quality control to curb unfair pricing, particularly from solar, electronics, and chemical imports.

- (b) Outbound Acquisitions:** Encourage Indian enterprises to acquire high-technology firms abroad through Outbound Direct Investment (ODI), replicating China's cross-border mergers model.

- (c) Industrial Consortia:** Develop industry-research consortia similar to those in the United States and Japan to foster cooperative R&D under public-private partnership frameworks.

- (d) Domestic Brand Promotion:** Promote “Made-in-India” brands through targeted marketing and incentives

rather than excessive reliance on foreign assemblers.

- (e) Localised Research and Innovation:** Increase funding for pre-competitive research, prototype development, and incubation centres in collaboration with universities.

- (f) Labour Productivity and Technology Adoption:** Facilitate automation and robotics training programmes to raise productivity while preserving employment quality.

- (g) Coordinated Manufacturing Policy:** Establish an integrated industrial policy aligning fiscal, trade, and innovation measures to ensure coherence across ministries.

Collectively, these initiatives can reposition India from being a market for imported goods to a centre of advanced manufacturing and innovation.

## Future Industrial Strategy and Regional Industrial Development

### Towards an Integrated Industrial Vision

India's industrial landscape has achieved notable expansion since liberalisation, yet its full potential remains unrealised due to structural bottlenecks, technological gaps, and uneven regional development. A long-term National Industrial Strategy must therefore emphasise innovation, sustainability, and balanced regional growth. Such

a strategy should integrate fiscal incentives, trade facilitation, skill formation, and infrastructural development into a coherent framework that encourages both domestic and foreign investors.

The following policy directions are particularly vital for India's future industrial transformation:

- 1. Research and Innovation-driven Manufacturing:** Continuous support for indigenous R&D and intellectual property generation should be prioritised.

- 2. Employment-centred Industrialisation:** The creation of high-quality jobs in manufacturing must accompany automation and digitalisation.

- 3. Regional Industrial Clusters:** Development of specialised industrial zones across states, reducing over-concentration in a few metropolitan regions.

- 4. Industrial-Academic Collaboration:** Strengthening partnerships between universities, technical institutes, and industries to promote applied research.

- 5. Infrastructure Modernisation:** Accelerating the development of logistics parks, industrial corridors, and green energy systems.

- 6. Investment Promotion:** Simplifying regulatory procedures and ensuring stability in taxation and policy frameworks to attract sustained investment.

## Industrial Corridors and Regional Development

The Government of India's initiatives such as the Delhi–Mumbai Industrial Corridor (DMIC), Chennai–Bengaluru Industrial Corridor, and Amritsar–Kolkata Industrial Corridor are transforming the spatial pattern of industrialisation. These projects are designed to link major economic centres with efficient logistics, power supply, and digital infrastructure.

The establishment of National Industrial Corridors aims to create regionally distributed growth centres that can reduce inter-state disparities in industrial capacity. The emergence of industrial clusters in automobiles (Tamil Nadu and Maharashtra), pharmaceuticals (Hyderabad and Gujarat), textiles (Gujarat and Tamil Nadu), and fertilisers (Eastern India) highlights the potential for sector-specific hubs integrated into global value chains.

## Innovation, Digitisation and Green Manufacturing

The next phase of India's industrialisation must be sustainable, digitally empowered, and innovation-led. Adoption of Industry 4.0 technologies—including AI, IoT, robotics, and additive manufacturing—can substantially improve productivity while reducing environmental footprints. Policies should promote circular economy principles, energy efficiency, and renewable-based manufacturing systems to align with global climate commitments.

Digitalisation of industrial operations through smart supply chains, e-commerce integration, and data analytics can further enhance competitiveness and transparency. Skill development in emerging technologies, combined with institutional reforms, will ensure that India's industrial sector remains adaptive and future-ready.

## Conclusion

India's industrial sector today stands at a defining moment. Over the past seven decades, it has evolved from a protected, state-driven structure into a globally connected manufacturing economy. The challenge now lies in consolidating this transformation by fostering technological self-reliance, sustainable production, and equitable regional growth.

By nurturing domestic innovation ecosystems, deepening its integration into global value chains, and maintaining fiscal and policy stability, India can advance towards its vision of becoming a five-trillion-dollar economy supported by a robust, diversified industrial base. The future of Indian industry thus depends on balancing global competitiveness with national self-reliance — ensuring that industrial growth translates into inclusive prosperity and long-term economic resilience. ●

## Deficiency of Economy and Its Effect

Pt. Deendayal Upadhyaya

**L**ack of money leads to the decline of dharma, and the dominance of money also leads to the decline of dharma. Deficiency and dominance of money, both lead to this erosion of economic freedom. Unavailability of easily accessible employment and absence of funds for maintaining production, or for increasing the production, is the lack of capital. This applies both to the nation and to the individual. Attachment to money, to forget its availability, the desire for sexual activity in consonance with moral norms with the help of money, lack of knowledge and power, improper arrogance of money, economic inequality in society, excessive money and deflation, are the reasons which blunt the power of human action and also results in the decline of money and wealth.

Principles and Policy, Complete Works of Deendyal Upadhyaya, Vol.11, P-221-22



Prof. Jawaharlal

## Purushartha—the ‘Artha’ in Kautilya’s Arthashāstra

Among the four Purusharthas, Artha holds a position of paramount significance. After a profound examination of its role in the ordering and administration of the state, Kautilya formulated a systematic and well-defined framework. A perspective...

From the Vedic corpus down to the present age, four principal aims of human life have been recognized: *dharma*, *artha*, *kama*, and *moksha*. From its very inception, the Indian way of life and philosophical outlook have been fundamentally spiritual in orientation. The ancient *acharyas*, in consonance with the innate tendencies and dispositions of human life, reflected upon and articulated the doctrine of *purushartha* in the shāstric tradition.

In a purposive sense, *purushartha* denotes the primary ends of life. The term *purusha* signifies the human being, while *artha* denotes his aim or objective; thus, *purushartha* may be understood as the goal or purpose of human existence. Viewed from this standpoint, the shastras present a remarkably expansive and comprehensive interpretation of the concept of *purushartha*.

This may be explained as:  
*Sa Dharmo Yo Nirupadhaḥ So'rtho  
Yo Na Virudhyate |  
Sa Kāmaḥ Saṅgahīno Yaḥ Sa  
Mokṣo Yo'punarbhavaḥ ||*<sup>1</sup>

“That alone is Dharma which is free from deceit; that alone is Artha which gives rise to no conflict; that

alone is Kama which is unbound by attachment; and that alone is Moksha where there is never any return to rebirth.” In the *Nyāyabindu*, the acharya, while explicating the doctrine of the *Purusharthas*, states: “*Samyagjñānapūrvikā Sarvapuruṣārthasiddhiriti*”.<sup>2</sup> Meaning: The attainment of all the *purusharthas* is preceded by right knowledge”, i.e., right knowledge is the prerequisite for the fulfillment of all human ends.

Similarly, according to the *Valmiki Ramayana*  
*Yo Viṣādaṃ Prasahate Vikrame  
Samupasthite |  
Tejasā Tasya Hīnasya Puruṣārtho  
Na Siddhyati ||*<sup>3</sup>

Meaning: “He who gives way to despondency when valour stands ready (i.e., beckons) does not attain the goals of human life, being bereft of vigour.”

Human life is sustained by these four *purusharthas*; just as a chariot cannot move on a single wheel, so too the foundation of life rests upon these four human ends.  
*Yathā Hi Ekena Cakreṇa Na  
Rathasya Gatir Bhavet |  
Evaṃ Puruṣakāreṇa Vinā Daivaṃ  
Na Siddhyati ||*

## Manthan

Meaning: Just as a chariot cannot move on only one wheel, so too even destiny does not come to fruition without human effort.

A very extensive exposition of the fourfold aims of human life (Purushartha Chatustaya) is found in the Puranas as well.

**Prathame Nārjitā Vidyā Dvītīye Nārjitam Dhanam |  
Trītye Nārjitaḥ Puṇyam  
Caturthe Kim Kariṣyati ||**

That is to say, only the one who has acquired learning in the stage of *Brahmacharya*, earned wealth in the stage of *Grihastha*, and accumulated merit in the stage of *Vanaprastha* becomes truly eligible to pursue the fourth *Purushartha*. Among these four aims of human life, the second—*Artha*—is of exceptional importance. The term *Artha* is derived from the verbal root ṛ with the suffix *than*, and it signifies desire, aspiration, wealth, property, and material resources—in short, that which forms the foundation of material well-being and prosperity. ***Sukhasya Mūlam Dharmah,***

***Dharmasya Mūlam Arthah.***<sup>4</sup> Meaning: The root of happiness is Dharma, and the root of Dharma is *Artha*.

Kautilya begins the *Arthasāstra* with the fourfold branches of knowledge, namely *Trayī*, *Vārttā*, *Daṇḍanīti*, and *Ānvīkṣikī*. *Trayī* refers to the three Vedas, whose subject matter encompasses Vedic rites and spiritual knowledge. *Vārttā* and *Daṇḍanīti* principally deal with commerce and statecraft. Indeed, together they address the entire method of human living—whether in the form of various occupations, trade, monarchy, governance, or any other activity connected with life. All such worldly transactions and practical affairs constitute the subject matter expounded in the *Arthasāstra*. Acharya Kautilya himself says in the *Arthasāstra*: ***Manuṣyāṇām Vṛttirarthah, Manuṣyavatībhūmīrityarthah; Tasyāḥ Pṛthivyāḥ L ā b h a p ā l a n o p ā y ā ḥ Śāstramarthaśāstramīti.***<sup>5</sup> That is to say, whatever occupation, enterprise, or resource sustains

human life is termed *Artha*. Likewise, land inhabited by human beings is itself an object of *Artha*. The science that expounds the means of acquiring and safeguarding such land—that is, the attainment and preservation (*Yogakshema*) of the earth—is called the *Arthasāstra*. From this statement of Kautilya, the very purpose and scope of the *Arthasāstra* become evident. Further, *Ānvīkṣikī* is the science of reasoning—logic or *Nyāya*—by means of which the nature of things and categories is determined through their purpose, definition, characteristics, and critical examination.

The *Arthashāstra* is composed of fifteen books and one hundred and fifty chapters. Though comparatively concise in size, this treatise exerts a profound influence upon the social, economic, political, and even religious dimensions of human life. However, when we examine the principles pertaining to *Artha* as one of the *Purusharthas* within the *Arthashāstra*, we observe that the entire scope of the work is encompassed under the two branches of knowledge enumerated among the fourfold sciences—namely, *Vārttā* (economic activity, commerce, and livelihood) and *Daṇḍanīti* (the science of polity and governance).

Kautilya says: *Krishī Pashupālané Vāñijyā Cha Vārtā*<sup>6</sup> Meaning: Agriculture, animal husbandry, and trade constitute *Vārtā*. The entire conduct

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Kautilya begins the *Arthasāstra* with the fourfold branches of knowledge, namely *Trayī*, *Vārttā*, *Daṇḍanīti*, and *Ānvīkṣikī*. *Trayī* refers to the three Vedas, whose subject matter encompasses Vedic rites and spiritual knowledge. *Vārttā* and *Daṇḍanīti* principally deal with commerce and statecraft. Indeed, together they address the entire method of human living—whether in the form of various occupations, trade, monarchy, governance, or any other activity connected with life. All such worldly transactions and practical affairs constitute the subject matter expounded in the *Arthasāstra*.

and functioning of human life proceeds on the foundations of *Vārtā* and *Danḍanīti*, expressed as *Tasyāmāyattā Lokayātrā*<sup>7</sup>

If we examine the term Artha as employed in Kautilya's treatise, the *Arthashāstra*, from the standpoint of the fourfold *Purusharthas*, it is evident that Kautilya indeed acknowledges all four aims of human life. However, when he interprets *Artha* from a practical and state-centric perspective, it becomes clear that, in his view, *Artha* as a *Purushartha* does not merely signify wealth, riches, or instruments of personal enjoyment. Rather, it encompasses all those essential elements required for the functioning and maintenance of a polity under sovereign authority. Within this broad conception are included numerous components such as territory, population, treasury or revenue, the army, administrative organization, and related institutions. The collective ensemble of these factors is subsumed under the category of *Artha*. Kautilya says: *Artho Rājyasya Mūlam*<sup>8</sup>. Meaning, the entire structure of the state is designed around wealth. Rather, he regards artha as the fundamental basis of *dharma* itself. Although Kautilya accords importance to *dharma*, he considers it to be dependent upon *Artha*, when he states: *Dharmasya Mūlam Arthaḥ*<sup>9</sup>. Only when the state is economically strong can justice, security, and public welfare be effectively

ensured, and only then can life become happy and prosperous. A state can truly be happy and prosperous only when all its subjects receive justice equally, when security for their livelihood is guaranteed, and when the king remains ever committed to works of public welfare. Thus, for the execution of such functions as justice, security, and public welfare, *artha* (material resources) is indispensable. For this reason, Kautilya regarded *artha* as the necessary foundation for the observance of *dharma*. *Artha* is likewise essential for the attainment of *kāma*, the third *purushartha*, since the fulfillment of enjoyment and desires ultimately depends upon material means. The treatise further says: *Yo Dharmārthau Na Vivardhayati Sa Kāmaḥ*<sup>10</sup>; meaning, that desire (*kāma*) which does not promote or enhance *dharma* and *artha* is no true desire. Without *artha* (material resources), neither personal happiness nor social prosperity is possible, nor can desires be fulfilled. Therefore, according to Kautilya, within the framework of statecraft, *artha-purushartha* is accepted as the supreme *purushartha*. Without *artha*, the proper functioning of the state apparatus cannot be sustained. From the standpoint of the *Arthashastra*, Kautilya discusses numerous institutional components of the state that are necessary for the preservation and security (*yogakshema*) of *artha-purushartha*. Among them are...

## Taxation System and Revenue Administration

In the perspective of the *Arthashastra*, the system of taxation and revenue administration is regarded as the fundamental basis for the existence, stability, and welfare of the state. From ancient Indian economic thought to modern economics, taxation and revenue have been directly linked to the efficiency and effectiveness of governance. In the *Arthashastra*, a tax is understood as a compulsory payment that the state collects from its subjects by virtue of its sovereign authority, without any obligation to provide a direct service in return. Kautilya's *Arthashāstra* says: *Samāhartā Durgam Rāṣṭram Khanim Setum Vanaḥ Vajram Vanikpatham Chāvekṣate*<sup>11</sup>, which translates as, "The Samāhartā (Chief Revenue Officer) shall supervise the fortifications, the countryside, the mines, the bridges (or embankments), the forests, the military strongholds (or strategic resources), and the trade routes." Revenue is essential for meeting the administrative, military, and welfare needs of the state, for along with economic justice, economic regulation also rests in the hands of the state apparatus. It is through funds obtained from taxation that the king can determine the direction of investment and production within the realm. Moreover, financial resources constitute

the very foundation of public welfare activities, such as the development of education, healthcare, security, and infrastructure—each of which serves as an expression of the state’s sovereignty. Therefore, the provision of taxation occupies a central place in the science of polity and economics, which the *Arthashāstra* lays stress upon.

## Categorization of Taxes

According to Kautilya’s *Arthashāstra*, two types of taxation are prescribed. The first is direct taxation—taxes that were imposed directly upon the taxpayer. The second is indirect taxation—taxes that were levied upon goods and services. The *Arthashāstra* says: *Kretā Śulkaṃ Rājapanyācha Chedānurūpaṃ Cha Vaidharanaṃ Dadyāt*<sup>12</sup>

**A. Kautilya** regarded the system of taxation as the lifeline of the state. According to him, “*Koṣamūlo Daṇḍaḥ*”, i.e., the power of punishment (and therefore, governance) rests upon the royal treasury. For the proper functioning of the state system, royal taxation was of great importance. According to the Dharmashastric order, the king collected from the subjects those taxes that were socially sanctioned. Although no precise definition of royal tax is explicitly found in Kautilya’s *Arthashāstra*, it is evident that the duties

imposed upon merchants for bringing goods into the state or exporting them beyond its borders constituted state revenue in the form of taxation.

**B. Agricultural Tax** — The subjects paid one-sixth of their agricultural produce or income into the royal treasury as agricultural tax. *Sītābhāgo Baliḥ Karo Vaṇik Nadīpālastaronāvah Paṭtanam Vivītam Rajjuśchorarajjuś Cha Rāṣṭram*.<sup>13</sup> “The share from crown lands (*sītā-bhāga*), the bali-offering (tribute), the tax (*kara*), the merchant levy, the river-warden’s dues, ferry and boat charges, port revenues, pasture lands, rope-tax and anti-theft (or security) levy, and revenues from the countryside.” The following provisions are found with regard to agricultural taxation in the *Arthashāstra*: *S v a s e t u b h y a ḥ H a s t a p r ā v a r t i m a m U d a k a b h ā g a ṃ P a ṅ c h a m a ṃ D a d y u ḥ . S k a n d h a p r ā v a r t i m a ṃ C h a t u r t h a m . S r o t o y a n t r a p r ā v a r t i m a ṃ C h a T ṛ t i y a m*.<sup>14</sup> Meaning: one-fifth of the produce irrigated manually from a self-constructed reservoir, one-fourth of the grain produced by self-irrigation from a previously constructed reservoir, and one-third of the crop raised by irrigation through canals drawn from a reservoir should be given to the king.

**C. Vaṇikkara** – The revenue obtained from trade conducted through land routes and water routes was known as the merchants’ transit tax (*vaṇik-pathakara*). *G o m a h i ṣ a m a j ā v i k a ṃ K h a r o ṣ t r a m A ś v ā ś v a t a r ā ś c h a V r a j a ḥ S t h a l a p a t h o V ā r i p a t h a ś c h a V a ṇ i k p a t h a ḥ*<sup>15</sup>

**D. Mineral Tax (Khanijakara)** — The revenue derived from minerals such as gold, silver, diamonds, gems, pearls, coral, iron, salt, stone, and other mineral substances is termed mineral tax. *S u v a r ṇ a - r a j a t a - m a ṇ i - m u k t ā - p r a v ā l a - ś a ṅ k h a - l o h a - l a v a ṇ a - b h ū m i - p r a s t a r a - r a s a - d h ā t a v a ḥ k h a n i ḥ*<sup>16</sup>

**E. Forest Tax (Vanakara)** – The forests that were home to deer and other animals, that yielded timber and other forest produce, and that served as elephant forests were called vana (forest). The tax imposed on such forests was known as *vanakara* (forest tax).

In addition to these, various other taxes are described in the *Arthashāstra* of Kautilya. While determining taxes, it is specifically enjoined that they should be neither excessive nor insufficient. Taxes should be imposed in such a way that the subjects are not distressed. The collection of revenue should be like that of a honeybee: just as a bee gathers honey from flowers without destroying them, so too should the king collect taxes from his subjects without causing them harm.

## Revenue Administration

Revenue administration refers to the entire system through which the sources of income for the royal treasury were determined. Kautilya discusses its various types in the *Arthashāstra*, such as—*Vartamānaḥ Paryuṣito Anyajātaśchāyaḥ. Divasānuvṛtto Vartamānaḥ Parāmasāṃvatsarīkaḥ Parapracārasaṃkrānto Vā Paryuṣitaḥ*.<sup>17</sup> That is to say, the income received daily is called current income (*vartamāna āya*). Wealth belonging to the previous year that had not been collected earlier, or wealth obtained from the territory of an enemy, is termed accumulated income (*paryuṣita āya*). Income obtained through the recovery of forgotten or unclaimed wealth is called other income (*anyajāta āya*). Similarly, the unspent balance remaining from funds allocated to various works—because the full amount was not expended—is also regarded as a type of income

known as returned expenditure (*vyaya-pratyāya āya*). In addition to these, five other types of sources of income are also discussed in the *Arthashāstra*. The text further says: *Vikraye Paṇyānāmarghavṛddhirupajā Mānonmānaviśeṣo Vyājī Krayasaṃgharṣe Vā Vṛddhirityāyaḥ*.<sup>18</sup> That is to say, income derived from the increased prices of goods at the time of sale; income obtained from the sale of prohibited articles; income accruing from variations in weights and measures (whether lesser or greater); and the money received from the sale of goods at enhanced prices due to mutual competition at the time of sale—these are regarded as sources of revenue.

Similarly, expenditure has also been divided into four categories and explained in the *Arthashāstra*. For example, regular expenditure (*nitya-vyaya*) refers to that which is incurred daily as a matter of routine, said as: *Divasānuvṛtto Nityaḥ*<sup>19</sup> The

expenditure that is incurred for securing profit on a fortnightly, monthly, or annual basis is termed profit-oriented expenditure, i.e., *Pakṣamāsasaṃvatsaralābho Lābhaḥ*<sup>20</sup> That expenditure which is incurred in addition to the regular (daily) expenditure and the profit-related expenditure is termed productive daily expenditure (*nityotpādikā vyaya*) and productive profit-generating expenditure (*lābhotpādikā vyaya*) *Tayorutpanno Nityotpādiko Lābhotpādika Iti*<sup>21</sup> All the wealth that remains saved in these various ways is deposited into the treasury. In this manner, the treasurer is instructed in the *Arthashāstra* to exercise prudence and discernment in the collection and disbursement of the royal revenues.

The system of taxation and revenue collection discussed in the *Arthashāstra* was undoubtedly designed with the objective of promoting capital formation within the framework of state governance, fostering industrial and agricultural development, generating employment, establishing social justice, and upholding the ideal of public welfare—such as the eradication of poverty among the subjects of the realm. In Kautilya's *Arthashāstra*, the taxation and revenue system constitutes the economic backbone of the state. A balanced, just, and well-defined tax structure not only ensures the financial stability of the kingdom but also paves the way for social harmony and sustained economic

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development.

### a) Agriculture, Industry and Commerce

In the Arthashāstra of Kautilya (also known as Chanakya), the prosperity of the state is regarded as resting upon agriculture, industry, and commerce. Agriculture, animal husbandry, and trade are collectively designated in the treatise as *Vārtā*. For the life of the people, *Vārtā* is considered an exceedingly vital and beneficial foundation. *Kṛṣipāśupālye Vāñijyā Cha Vārtā. Dhanapaśu Hiranyakupyaviśiṣṭa pradānādaupakārikī. Tayā Svapakṣam Parapakṣam Cha Vaśī Karoti Kośadaṇḍābhyaṁ. Ānvīkṣikītra yīvārttānāṁ Yogakṣemasādhano Daṇḍaḥ. Tasya Nīrdaṇḍanītiḥ.*<sup>22</sup>

Arrangements were made for the appointment of royal officials to oversee agricultural operations. In the *Arthashāstra*, special emphasis is laid on the designation of a Superintendent of Agriculture (*Sītādhyakṣa*) as the chief agricultural administrator. He regarded them as the principal pillars of economic strength and the stability of the state. According to Kautilya, agriculture constitutes the largest and most enduring source of the state's revenue. Therefore, in the *Arthashāstra*, it is prescribed that the officer in charge of agricultural administration should be well-versed in agricultural science, geometry (*Śulbaśāstra*), Ayurveda, and other relevant branches of knowledge. The *Arthashāstra*

says: *Sītādhyakṣaḥ Kṛṣi-Tantra-Śulba-Vṛkṣāyurvedajñastajjñā-Sakho Vā Sarvadhānya-Puṣpa-Phala-Śāka-Kanda-Mūla-Vāllīyākṣaumakārpāsabījāni Yathā Kālam Gṛhṇāyāt.*<sup>23</sup> It is stated that it is essential for the Superintendent of Agriculture to make provisions for the protection of farmers, the supply of seeds and implements, and concessions in taxation. *Bahuhalaparikṣṭāyām Svabhūmau Dāsakarmakaradaṇḍapratikar tṛbhīrvāpayet. Karṣaṇaya ntropakaraṇabalīva r d a ī ś c h a i ṣ ā m a s a ṅ g a m Kārayet.*<sup>24</sup> The construction of canals, reservoirs, and the regulation and management of water for irrigation were important responsibilities of the Superintendent of Agriculture.

### b) Industry

Industry increases the revenue of the state and generates employment. The *Arthashāstra* indicates that artisans such as weavers, blacksmiths, potters, and others engaged in crafts received the support of the state. According to the text *Ākārādhyakṣaḥ Śulbadhātusāstra-Rasa-Pāka-Maṇi-Rāgajñastajjñāsakho Vā Tajjātakarm akaropakaraṇasampannaḥ K i ṭ ṭ a m ū ṣ ā ṅ g ā r abhasmalīṅgaṁ Vākaraṁ Bhūtapūrvamabhūtapūrvam Vā Bhūmi Prastararasadhātum a t y a r t h a v a r ṇ a g auravamugragandharasam Parīkṣyeta.*<sup>25</sup> That is to say, the Superintendent of Mines should possess knowledge of metals

as well as of *Rasaśāstra*—that is, the science concerned with strengthening and refining metals. He ought to understand how the potency or durability of a metal may be enhanced, which substances when combined produce greater strength, and similar technical matters. The *Arthashāstra* contains discussions on numerous industries connected with such subjects. *Sarvadhātūnām Gauravavṛddhau Sattvavṛddhiḥ.*<sup>26</sup> Certain major industries—such as mining and the manufacture of arms—should remain directly under state control. Artisans, in turn, should perform their work on the basis of properly fixed and adequate wages and other remuneration. Likewise, *Sauvarṇikāḥ Paurajānapadānām Rūpyasauvarṇamāśanībhiḥ Kārayet*<sup>27</sup>, meaning, the Superintendent of Gold (*Sauvarṇika*) shall cause the silver and gold coins of the city and the countryside to be struck by means of dies (minting instruments). Thus, extensive discussion of a wide range of industries is found therein. The *Arthashāstra* also prescribes that, whenever necessary and in times of increased workload, additional work should be undertaken. Undoubtedly, industry constitutes an important component of life—both from the standpoint of state administration and from the perspective of livelihood—and it is for this reason that the *Arthashāstra* devotes considerable thought and

attention to it.

### c) Commerce

Kautilya has accorded importance in the Arthashāstra to both internal and external trade. The text discusses that the determination of designated places for the trade of gold and other precious commodities should be made by the state administration. In a similar manner, it also deals with the regulation and conduct of trade in iron vessels and related goods.

In the Arthashāstra, there are clear indications that numerous arrangements were to be made to facilitate trade. Within this framework, the security of roads and marketplaces is regarded as absolutely essential for the economic prosperity and political stability of the state. According to Kautilya, without secure routes trade cannot function, and without trade the state cannot attain prosperity. The development of both land and water routes is emphasized. The regulation and control of the prices of trade goods are also placed under the purview of state administration. The determination of commercial duties to enhance state revenue, and the establishment of checkpoints to safeguard trade routes, are considered highly significant. For when routes are secure, trade expands; with the expansion of trade, the state's revenue increases; with increased revenue, the economic strength of the state is reinforced; and when the state grows

In Kautilya's Arthashāstra, the treasury is regarded as the fundamental basis of a state's power, stability, and success. According to him, without a strong treasury the state can neither remain secure nor promote the welfare of its subjects. Hence, he laid special emphasis on both the protection and the augmentation of the treasury. Kautilya declared the safeguarding of the state treasury to be one of the foremost duties of the king

economically strong, it is better able to undertake works of public welfare. Thus, the life of the people may become prosperous and contented.

### d) Protection and Augmentation of the Treasury

In Kautilya's *Arthashāstra*, the treasury (kosha or state treasury) is regarded as the fundamental basis of a state's power, stability, and success. According to him, without a strong treasury the state can neither remain secure nor promote the welfare of its subjects. Hence, he laid special emphasis on both the protection and the augmentation of the treasury. Kautilya declared the safeguarding of the state treasury to be one of the foremost duties of the king. In the *Arthashāstra*, provision is made for the appointment of a Superintendent of Customs (*Shulkādhyaksha*) for the collection of revenue, along with a separate arrangement for the establishment of customs houses (*Shulkashālā*). Furthermore, detailed regulations are laid down specifying the amount of duty to be levied on different commodities. For this purpose, an independent chapter

titled *Shulkavyavahārādhyāya* (Chapter on Customs Regulations) has been composed in the text.

Kautilya prescribed numerous lawful and practical measures for the augmentation of the state treasury. For this purpose, even in times of financial distress within the kingdom, the king may undertake the collection of revenue and accumulation of wealth. For example: *Kośamakośaḥ Pratyutpannārthakṛcchraḥ Saṅgrhñīyāt. Janapadam Mahāntamalpapramāṇam Vā Devamātrkaṃ Prabhūtheadhānyam Dhānyasyāṃśam Trītyam Chaturtham Vā Yāchate*<sup>28</sup>, meaning, when the royal treasury becomes depleted and a financial crisis arises, the king may, with the consent of the people, collect one-third or one-fourth of the produce from provinces—whether large or small—where grain is abundant. In this regard, numerous provisions have been laid down in the *Arthashāstra*.

### e) Establishment of Order Through the Policy of Punishment (Daṇḍanīti)

In Kautilya's *Arthashāstra*,

the science of punishment (*Daṇḍanīti*) is regarded as the most effective and essential instrument for establishing order, discipline, and justice within the state. Indeed, it may be said to form the very foundation of the entire *Arthashāstra*. *Daṇḍanītimadhitiṣṭhan Prajāssamaṅrakṣati*, *Daṇḍassampadā Yojayati*.<sup>29</sup> meaning, it is through the support of *Daṇḍanīti* that the king protects all his subjects. The growth of the royal treasury depends upon the proper enforcement of *Daṇḍanīti*, and even the king's own security is possible only through it. *Daṇḍanītyāmāyatt amātmaraṣaṇam*, *Ātmani Rakṣite Sarvaṃ Rakṣitam Bhavati*, *Ātmāyattau Vṛddhi-Vināśau*<sup>30</sup>, meaning, Self-protection depends upon *Daṇḍanīti*. When the ruler himself is protected, everything else stands protected. Both prosperity and destruction depend upon oneself. According to Kautilya, without the enforcement of punishment (*daṇḍa*), neither can *dharma* be protected nor can peace be maintained in society. *Arthamūlau Hi Dharmakāmāviti*<sup>31</sup>; for, indeed, *Dharma* and *Kāma* have their root in *Artha*. Similar ideas are also found in the *Kautilya Sūtra* composed by Kautilya. *Daṇḍe Pratīyate Vṛttiḥ*, *Vṛttimūlamarthalābhaḥ*, *Arthamūlau Dharmakāmau*, *Arthamūlaṃ Kāryam*<sup>32</sup>. Punishment does not mean merely physical chastisement; it

also includes penal law, economic penalties, social sanctions, and administrative punishment. According to Kautilya, it is *daṇḍa* alone that keeps the subjects steadfast on the path of their duties, expressed as *Na Daṇḍādakāryāni Kurvanti*.<sup>33</sup> The fear of punishment deters crime. Not only the offender, but others as well, refrain from wrongdoing because of it. Punishment must be proportionate to the offence—neither excessively harsh nor unduly lenient. The king and his officials are not above punishment. In determining the penalty, the offender's status, age, and role must be taken into consideration. The welfare of the state is paramount. Delay in punishment weakens order; swift and certain punishment is essential. Through *Daṇḍanīti*, administrative discipline is maintained. Corrupt officials must be punished severely. A well-organized intelligence system provides information about crimes. According to Kautilya, the purpose of punishment is to preserve order, protect *dharma*, and promote the welfare of the people. Where just punishment prevails, the subjects live in happiness. The *Kautilya Sūtra* clearly states: *Sukhasya Mūlaṃ Dharmah*, *Dharmasya Mūlaṃ Arthah*, *Arthasya Mūlaṃ Rājyam*, *Rājyamūlam Indriyajayah*, *Indriyajayamūlaṃ Vinayah*<sup>34</sup>, meaning, the root of happiness is *Dharma*; the root of *Dharma* is *Artha*; the root of *Artha* is the State; the root of the State is

conquest of the senses; and the root of conquest of the senses is discipline (self-restraint and humility). According to Kautilya, the *Arthashāstra* is the science that expounds the means and resources required for all forms of human activity—from birth until death. Although, in addition to the subjects mentioned above, the *Arthashāstra* also discusses other matters such as the sevenfold theory of the state (the *Saptāṅga* system of governance), the use of medicines, mantras, and related applications—all of which are treated under the purview of *Artha* as a human objective—these have not been examined in this research paper for fear of excessive expansion.

Thus, according to Kautilya, *Artha* is the foremost among the human pursuits (*Purushārthas*). *Dharma* and *Kāma* are founded upon *Artha*. Without a stable economic order, even an inclination toward the path of *Moksha* becomes rare. In Kautilya's philosophy, *Artha* occupies a fundamental and central position. In the *Arthashāstra*, *Artha* is not confined merely to the accumulation of wealth; rather, it serves as the means for the proper governance of the state and the orderly functioning of society. The attainment of *Dharma*, *Kāma*, and ultimately *Moksha* is regarded as dependent upon *Artha*. For this reason, Kautilya's economic thought holds a place of great significance in the Indian political and philosophical tradition and remains relevant even today. ●

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Saji Narayanan

# Reimagining Labour The Evolving Bharatiya Perspective

The labour sector in Bharat is undergoing profound and rapid transformations. The rise of gig and platform-based work, exploitative global supply chains, the spread of contract labour and fixed-term employment, growing informalisation, and the integration of artificial intelligence, robotics, cloud computing, big data, machine learning, and the like under the framework of Industry 4.0, and the like have redefined the world of work.

The term “gig” has become widely associated with expressions such as gig economy, gig industries, and gig workers. The very term “gig” implies transience - short-term, unstable work devoid of permanence or security.<sup>1</sup> This implies that in the future, the entire economy may function only for five to ten years at a time, and if it fails to transform swiftly, it will collapse. Likewise, industries too may survive only for five or six years before they are forced to diversify, lest they perish altogether. The very nature of work too shall face the same fate. Many analysts believe that this model may soon become the new global norm.<sup>2</sup>

The growing prevalence of the temporary nature of human relationships is no novelty to Western societies. It has engendered severe social dislocation, with increasing crime rates, the breakdown of family life and an alarmingly high rate of divorces.<sup>3</sup>

Supply chains have emerged as a new paradigm of production. In the past, large multinational corporations (MNCs) operated massive factories employing thousands of workers under one roof. Today, these global giants operate through multi-tiered global supply chains, outsourcing production of components of their requirements to a network of smaller, dependent, subordinate units and tiny factories. Ironically, the vast empires of these corporations are built upon the relentless toil of these vulnerable and underpaid ‘end workers’. However, the MNCs at the apex of this structure often disclaim any direct employment relationship with the end worker, thereby eroding the traditional employer-employee bond and creating serious accountability gaps.<sup>4</sup> These MNCs view countries like Bharat merely as sources of cheap labour and raw

The process of temporarisation of labor under the guise of gig labour is now moving from West to East. An objective analysis of the dangers of Western influence on Indian labour policy

materials.<sup>5</sup>

The disruptive technologies associated with Industry 4.0 are largely labour-displacing in nature.<sup>6</sup> We need new technology, innovation, and reform. Although technology can enhance industrial efficiency, the gains from technological and industrial progress must not adversely affect the society and their benefits must be equitably shared among the three principal stakeholders.

### **The Casualisation of Labour**

One of the most detrimental consequences of recent reforms is the escalating casualisation of work within the organised sector.<sup>7</sup> To avoid paying statutory wages and benefits, many employers now engage workers under various temporary designations - contract labour, casual, badli, apprentice, trainee, probationer,

or part-time employee; even for roles that are essentially permanent in nature.

This alarming shift from secure and dignified employment to low-quality, precarious work undermines not only workers' rights but also the constitutional framework of social justice. In particular, it weakens the reservation policies meant for the Scheduled Castes and Scheduled Tribes, as it bypasses the system of direct recruitment.<sup>8</sup>

### **Labour Law Reforms**

Bharat's trade deficit with countries such as China remains alarmingly high.<sup>9</sup> In a scenario where the manufacturing sector in Bharat struggles to compete globally, there is little room for benevolent or worker-centric perspectives in labour reforms. This imbalance is likely to intensify tensions between industry and labour, rendering

the reform process increasingly contentious and conflict-prone. In an increasingly competitive global economy, industries often seek to reduce costs, with labour costs becoming the first casualty.<sup>10</sup>

Hence, labour reforms prioritise 'hire and fire' policies, simplifying procedures for 'Ease of Closing Business' rather than 'Ease of Doing Business.' Recent labour reforms have, in many cases, resulted in jobless growth, precarious employment, and the informalisation of the formal sector.<sup>11</sup> Labour inspectors are now redefined as 'Inspector cum Facilitator.'<sup>12</sup> Numerous industries are exempted from core labour laws, thereby creating lawless enclaves.

### **Adversarial Approaches in Labour Relations**

Western industrial jurisprudence and labour relations are founded upon the master-servant relationship.<sup>13</sup> Bharat's principal labour legislation, the Industrial Disputes Act, modelled on the Western framework, likewise rests on an adversarial concept, that is, management and labour are viewed as two conflicting parties, while the government's role is confined to that of an umpire in the contest known as 'collective bargaining.'

In the contemporary labour landscape, three distinct ideological approaches can be discerned:



1. The class-enemy concept propagated by Communist trade unions;
2. The capitalist perspective, which views labour merely as a factor of production subject to exploitation; and
3. The Bharatiya alternative, encapsulated in the concept of UdyogParivar or the Industrial Family, which envisions industry as a cooperative and organic whole where employers and employees are integral members of a single productive and extended family.<sup>14</sup>

In Communist countries, the much-proclaimed rule of the proletariat never materialised; instead, what emerged was party rule.

### Three Stakeholders

In the *Ramayana*, When King Dasharatha passed away, Bharata was deeply sorrowful. To console him, Sri Rama explains to him the foundations of *Rama Rajya*. He says, “Our father has attained heaven for three reasons. First, he took good care of his employees. Second, he carried out the work of tax collection joyfully, in cooperation with employers, without causing distress to anyone. Third, the greatest duty of a king is the protection and security of his people. Having fulfilled all three duties, our father attained heaven.”<sup>15</sup> This ancient insight forms the moral and philosophical foundation of *Tripartism*, the harmonious

cooperation between labour, capital, and the state.

The Bharatiya Mazdoor Sangh (BMS) has given the call: “*Rashtra Hita, Udyoga Hita, and Mazdoor Hita*,” meaning that the interests of all three stakeholders - the nation, industry, and labour, must be harmoniously safeguarded. When surplus labour is managed and utilised under Capitalism by employers, and under Communism by the state, Shri Guruji Golwalkar observes that, for Hindus, “the surplus value of labour belongs to the Nation.”<sup>16</sup>

Shri Guruji Golwalkar said in his speech at the Thane Meet in 1973, just before death: “Labour is also one form of capital in every industry. The labour of every worker should be evaluated in terms of share, and workers raised to the status of shareholders.”<sup>17</sup>

D.B. Thengadi emphasised that whenever a settlement is arrived at between employer and employee, the interests of the consumer must also be considered. Society is the third, and more important party to all industrial relations.<sup>18</sup> The benefits shall go to:

- **Employers:** in the form of profits;
- **Workers:** through fair wages, reducing the worker’s physical strain, profit-sharing, and humane working hours;
- **Consumers:** through reasonable and affordable

prices.

### Employment Generation

The government is making sincere efforts to stimulate employment, still, unemployment continues to pose a major economic challenge. What is needed is not merely the creation of jobs but the creation of decent and dignified employment.<sup>19</sup> Faulty policy interventions such as exit policies, Voluntary Retirement Schemes (VRS), downsizing of staff, rightsizing of branches, recruitment bans, privatisation, indiscriminate automation, and the substitution of regular jobs with contract labour, have together resulted in massive job losses.

Employment, in essence, must be understood as a by-product of expanding economic activity. For a labour-surplus nation like Bharat, sustainable development demands less capital-intensive technology, labour-intensive policies, reforms and technology, rather than the current trend of labour-displacing growth.

While innovation and technological advancement are essential, we need ‘technology without retrenchment’ and ‘job-generating innovation.’ Technological transformations are impacting the world of work and employment.<sup>20</sup> Automation and Artificial Intelligence (AI) have intensified concerns about job displacement and the erosion

of traditional employment. As RBI Governor Shaktikanta Das rightly observes, “Automation replacing labour can potentially widen the gap between capital and labour returns, creating a fragmented labour market with low-skill, low-pay and high-skill, high-pay jobs, while middle-tier jobs are displaced by technology.”<sup>21</sup>

Machines and computers must assist human beings rather than replace them or become their masters. Bharat must adapt, not adopt, these changes to its own social circumstances. Technological transitions should not be imposed externally. When Thengadi ji opposed computerisation, the arguments he put forth at that time remain relevant and widely discussed even today across the world. BMS was opposed to computerisation and not computers.

### **Perils of the Unorganised Sector**

Marx recognised only industrial workers as the true proletariat,<sup>22</sup> while others such as artisans,

peasants, shopkeepers, small manufacturers, and members of the lower middle class, were dismissed as the petty bourgeoisie.<sup>23</sup> Agricultural workers were excluded altogether, and Marx even derided the peasantry as a “sack of potatoes.”<sup>24</sup>

Bharat’s economic growth remains unbalanced and inequitable. The nation is globally known for having the largest informal or unorganised workforce in the world, accounting for approximately 93% of total employment.<sup>25</sup> Due to casualisation, employer organisations estimate that around 42% of workers are contract labourers.<sup>26</sup> When contract labour within the organised sector is included, the figure approaches 97%. Globally, the term “Informal Sector” is used, but in Bharat, our laws employ the term “Unorganised Sector.”<sup>27</sup> A striking paradox emerges: while the economy undergoes formalisation, the workers themselves are being informalised.

When the global financial

crisis occurred, and even earlier during the Asian economic crisis, Bharat remained one of the least affected countries<sup>28</sup> precisely because nearly 80% of our industries still operate within the informal sector. However, on the other side, while working in the labour field, a serious challenge is, the poorest sections of society are engaged in the informal sector. They generally lack access to fair wages, decent working conditions, occupational safety, health protection, social security, and job security. Meanwhile, rural workers are compelled to migrate to urban centres in search of employment and better wages, becoming a vast population of migrant labourers in urban areas. The COVID-19 pandemic starkly exposed the distressing and insecure conditions of these workers, revealing the fragility of Bharat’s labour ecosystem.

According to Azim Premji University, 82% of male workers and 92% of female workers in Bharat earn less than ₹10,000 per month.<sup>29</sup> Research indicates that 80% of child labourers in Bharat belong to the Scheduled Castes and Scheduled Tribes, reflecting deep social inequalities.<sup>30</sup> Within the unorganised sector, the struggle is part of a larger battle for structural transformation to correct imbalanced growth patterns. Their empowerment requires not sympathy but substantive measures including

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## Manthan

decent wages, comprehensive social security (covering health insurance), and public investment in education.

In essence, the changing concept of labour in Bharat reflects a fundamental tension between economic modernisation and social justice. To ensure that technological and industrial progress contribute to human welfare rather than displacement, Bharat must build an economy where technology empowers, not replaces, human labour, reaffirming its cultural ethos of Dharma, cooperation, and equity.

### Working Women

Working women, emblematic of self-sacrifice, continue to shoulder multiple roles and responsibilities both at home and in the workplace. Moreover, they bear triple responsibilities simultaneously: first, work-related or production-related responsibilities; second, family responsibilities; and third, responsibilities associated with motherhood or reproduction.<sup>31</sup> They must balance all three, whereas men do not face such a situation. Therefore, special focus and sensitivity are required toward working women. All our policies and laws must be framed with this reality in mind.

### ILO's Decent Work Agenda

The International Labour Organisation (ILO) promotes

the comprehensive concept of “decent work,”<sup>32</sup> which encompasses decent wages, social security, humane working conditions - including reasonable working hours, welfare provisions, occupational safety and health, gender justice, job security, and access to effective grievance redressal mechanisms. However, both Bharat and the United States remain two major countries that have not ratified several key ILO conventions pertaining to workers' welfare and protection.<sup>33</sup>

### The Bharatiya Perspective

In the Western world, the dignity of labour was scarcely recognised until the philosophical interventions of Karl Marx and Louis Blanc.<sup>34</sup> The capitalist framework traditionally treats everything as a commodity: nature is a commodity, woman is a commodity, land is a commodity, and likewise, labour too is seen as a commodity. This worldview popularised the term “labour market”, which the Bharatiya Mazdoor Sangh has opposed at the International Labour Organisation (ILO). In contrast, ancient Bharatiya culture accorded high respect to labour. The Yajurveda venerates workers of every kind—those whom modern terminology would classify within the unorganised sector:<sup>35</sup> *Namas takṣabhyo*

*rathakārebhyaśca vo namo  
namaḥ kulālebhyaśca|  
Vo namo namo niṣādebhyaḥ  
punjiṣṭhebhyaśca vo namo  
namaḥ  
śvanibhyo mṛgayubhyaśca vo  
namaḥ||*

Meaning: Salutations to carpenters, chariot-makers, potters, blacksmiths, tribals, hunters, herdsman, and artisans.

In this ethos, Vishwakarma, the divine craftsman, is celebrated as the world's first labourer and the Āchārya (preceptor) of labour. Swami Vivekananda echoed this reverence when he proclaimed: “Let her (the nation) arise out of the peasants' cottage, grasping the plough; out of the huts of the fisherman, the cobbler, and the sweeper.”<sup>36</sup>

In Bharatiya society, workers, farmers, and small industries constitute the three foundational pillars of wealth creation. Traditional Bharatiya economic thought emphasised self-employment, the Vishwakarma sector, rather than mere wage employment.<sup>37</sup> Ancient treatises refer to social and economic protections remarkably similar to modern welfare provisions: sickness benefits, leave entitlements, pensions and family pensions, three types of graded wages, bonuses (described as deferred wages equivalent to one-eighth of the annual salary), worker classifications, compensation

schemes, and fair treatment at the workplace.<sup>38</sup> Ancient Bharatiya wisdom, as expressed in the *Ramayana*, provides timeless ethical guidance on employer–employee relations. The texts even classify workers and remuneration into three levels much like contemporary systems—superior, mediocre, and inferior—indicating a nuanced understanding of labour management.<sup>39</sup> The *Śukra Nīti* explicitly warns that “low wages, harsh treatment, insult, abuse, and unjust punishment” lead to employee unrest, an insight as relevant today as it was in antiquity.<sup>40</sup>

In Bharat, the current level of work culture remains somewhat low, particularly in large factories, whereas countries like Japan exhibit an exceptionally high level of work culture. The root cause of this situation in India lies in the influence of Communist ideology. From 1919 until the

Bharatiya Mazdoor Sangh became a strong force in 1990s, the thinking of the entire Bharatiya labour sector was grounded in the concept of class struggle. Consequently, a culture of perpetual conflict, strikes, and confrontation persisted in the labour sector.

The Bharatiya conception of labour has traditionally been guided by a high work culture, or *Vṛtti Dharma*, grounded in the philosophy that ‘work is worship.’ Work culture is not confined to workers alone; it belongs to employers as well. When both employer and employee uphold this ethic of labour, industrial conflict and strikes become redundant, as observed in Japanese work culture. Japan stands today as an excellent example; there, the percentage of strikes is minimal<sup>41</sup> because, on several occasions, even the workers’ welfare agenda is set by the employers themselves.

## Udyog Parivar and Adversarial Systems

At its core, labour relations are human relations. However, in Bharat, the growing trends of casualisation, outsourcing, and gig work threaten to erode this foundational ethos, for Bharat’s social fabric is deeply relationship-based, valuing continuity and permanence in all human associations. Nearly 80-90% of businesses, particularly in the small and medium sectors, depend on enduring relationships.<sup>42</sup> Relations exist between shopkeepers and customers, bankers and clients, and employers and employees. Most enterprises remain family-oriented, reflecting the broader civilisational emphasis on enduring bonds. In this context, a permanent job symbolises not merely economic security but a permanent employer–employee relationship rooted in trust.

To counteract adversarial labour relations, the Bharatiya Mazdoor Sangh (BMS) proposes an alternative model, *Udyog Parivar* or the Industrial Family, to replace both the Western master-servant paradigm and the Communist class-antagonistic approach. The BMS envisions a cooperative and value-based industrial ecosystem, grounded in familial solidarity rather than adversarial conflict.

The traditional confrontational model of trade unionism is ill-suited to

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address the complexities of the emerging world of work. Under the existing system, whenever a dispute arose at a lower floor level, the trade union would immediately file a complaint with the Labour Department, and the law provided that the Labour Department would summon both sides and resolve it.<sup>43</sup> This system has now been modified through the consensual efforts of BMS and the employers' organisations and a new chapter titled 'Bi-partite Forums' has been added to the new Labour Codes.<sup>44</sup> Disputes arising at the floor level should first be resolved at that level, through direct dialogue between both parties. This is the essence of bipartite culture, a family-like culture. Only when Bipartism fails should the matter move to Tripartism.

Thus, Communist ideology is fading, and trade unions must evolve into instruments of

national transformation, actively engaging youth and women and contributing constructively to the building of a just and harmonious industrial order.

### **Antyodaya: Development for the Last Person**

The nation's progress must be guided by the principle of Antyodaya as propounded by Pandit Deendayal Upadhyaya ji,<sup>45</sup> the upliftment of the last person, embodying the ideal of '*Sarve Bhavantu Sukhinah*' ('May all be happy'), rather than pursuing unbalanced or exclusionary growth.

For the first time, thanks to the persistent persuasion by BMS, minimum wages have been recognised in the *Code on Wages* as a right<sup>46</sup> for every worker an achievement seven decades after independence. Effective implementation of minimum wage policies has the

potential to revolutionise living standards, enhance purchasing power, and promote wage-led economic growth. The BMS has successfully introduced the principle of *Antyodaya* in international platforms such as BRICS and L20,<sup>47</sup> where it was articulated as the 'universalisation of workers' benefits', mainly, social security benefits should reach the last worker. This initiative received widespread acclaim from participating nations, and it has now become a part of their official documents.

In earlier times, the Communist ideology had infused a distinct line of thought into the labour sector. However, owing to the efforts of Shri Dattopant Thengadi Ji, a profound transformation has since taken place. Yet, the labour sector still calls for the deconstruction of the Western notions that prevail within it. ●

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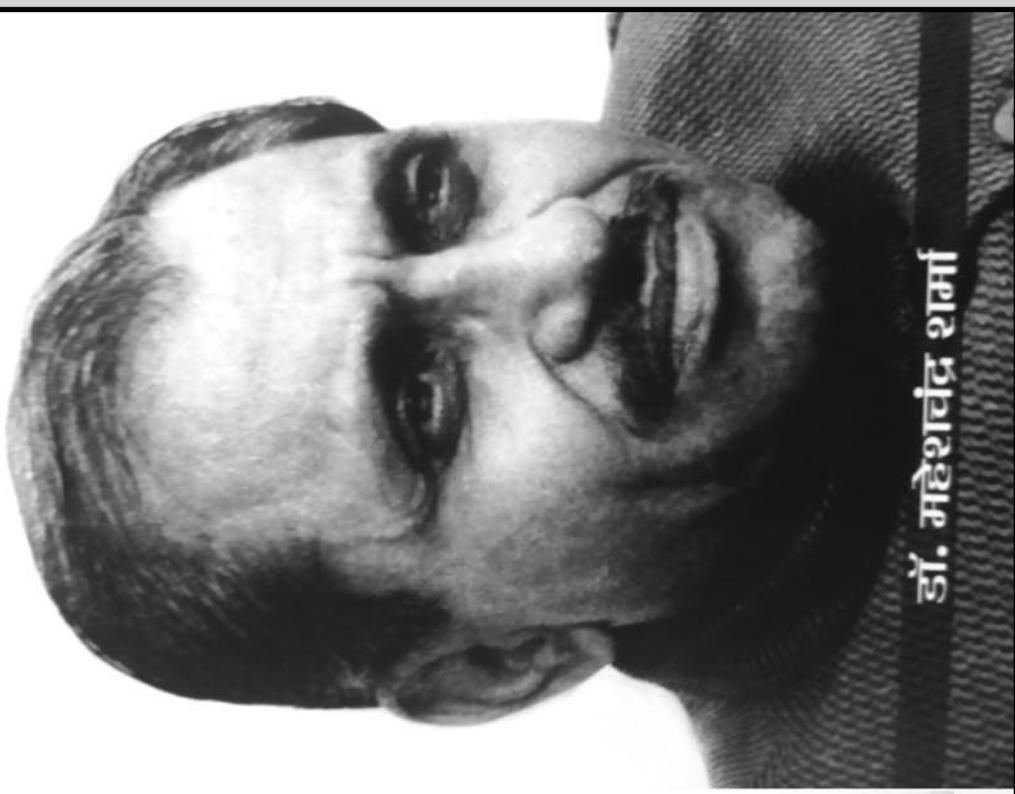
## Decentralised Economy

Pt. Deendayal Upadhyaya

Centralisation of power is adverse to human freedom and democracy. Under national unity, political and economic powers should be decentralised from the angle of geographical and commercial viability. The historical process of industrialisation, under which the Western countries have gone, has resulted in centralisation of power. Legal provisions like limited assemblage, managerial authority and power centres have nurtured this. Many faults of capitalism have been created by centralisation of all kinds. Socialism has not tried to stop centralisation. It had been quietened down merely by taking away the ownership of capital from the individuals and placing it in the hands of the State. But this led to the convergence of political and economic powers at one place, which resulted in more centralisation and also in enhancement of the faults, emerging from centralisation. The cure of illness lies in decentralisation. We will have to redefine the economic and social institutions for this purpose. The latest inventions of science and technique favour decentralised industries. This kind of set-up is most suitable to maintain the individuality of human being and its all-round development. Small, mechanically-driven industries, small business and agriculture under private or co-operative ownership should be the main basis of our economy. We should think of big industries only in an exceptional way.

Principles and Policy, Complete Works of Deendyal Upadhyaya, Vol.11, P-223-24

# पं. दीनदयाल उपाध्याय कर्तृत्व एवं विचार



डॉ. महेशचंद्र शर्मा

## पं. दीनदयाल उपाध्याय कर्तृत्व एवं विचार

डॉ. महेशचंद्र शर्मा



“पंडित दीनदयाल उपाध्याय के विषय में जानकारीयों बहुत ही सीमित हैं। डॉ. महेशचंद्र शर्मा ने इस विषय पर जावेषणात्मक अध्ययन किया है। इस शोध-ग्रंथ का प्रकाशन न केवल जनसंघ की राजनीति व विचारधारा के प्रति लोगों को लाभदायक जानकारीयों देगा वरन् राजनीति शास्त्र की वैचारिक बहस को भी आगे बढ़ाएगा। दीनदयाल उपाध्याय व भारतीय जनसंघ को समझने के लिए यह शोध-ग्रंथ प्रामाणिक आधारभूमि प्रदान करता है।”

—डॉ. इकबाल नारायण

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—डॉ. श्यामा प्रसाद मुखर्जी

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महिला सुरक्षा के लिए **सखी वन स्टॉप सेंटर** और महिला हेल्पलाइन **181** की स्थापना

महिलाओं को रोजगार मूलक कार्यों के जरिए स्वावलंबी और आत्मनिर्भर बनाने के लिए पंचायत स्तर पर **179 महतारी सदनों** का निर्माण



श्री विष्णु देव साय  
माननीय मुख्यमंत्री, छत्तीसगढ़

श्री नरेन्द्र मोदी  
माननीय प्रधानमंत्री



हमसे जुड़ने के लिए  
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सुशासन से समृद्धि की ओर



# डबल इंजन की सरकार में विकास सुपरफास्ट

- » रावघाट- जगदलपुर रेल परियोजना के साथ रेल नेटवर्क मैप से जुड़ रहा बस्तर
- » पीएम जनमन योजना के साथ जनजाति समुदाय का हो रहा विकास
- » दक्षिण छत्तीसगढ़ में बोधघाट परियोजना बनेगी हरियाली और समृद्धि का वरदान
- » महतारी वंदन से महिलाओं को संबल
- » किसानों को बकाया बोनस, पीएम किसान सम्मान निधि का भी लाभ
- » 26 लाख से अधिक परिवारों को अपना पक्का आवास
- » जगदलपुर-विशाखापट्टनम और रायपुर-विशाखापट्टनम नई सड़क परियोजनाओं से विकास की नई राहें
- » स्पष्ट नीति और मजबूत निर्णयों के साथ सुशासन का राज



छत्तीसगढ़  
समृद्धि जन-उप-उप

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