

THE NATIONALIST

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- Deendayal- India's Gift to the Bewildered
- The Quest for Samajik Samarasata (Social Harmony)
- Pandit Deendayal Upadhyaya – A Visionary Leader and Philosopher

Party, Philosophy & Discipline



Which is a good party? Evidently the one that is not simply a collection of individuals but is a body corporate with a distinctive purposeful existence, different from its desire to capture power. Political power should be a means rather than an end to the members of such a party. There should be devotion to a cause in the rank and file of the party. Devotion leads to dedication and discipline. Discipline does not mean simply outward conformity to certain do's and don'ts. The more you impose discipline from above the less is the internal strength of the party. Discipline is to a party what *Dharma* is to a society.

Let the different political parties try to evolve a philosophy for themselves. Let them not be mere conglomerations of persons joined together for some selfish

ends. It should be something different from a commercial undertaking or a joint stock company. It is also necessary that the philosophy of the party is not kept confined to the pages of the party manifesto. Members should understand it and devote themselves to translating it into action.

The question of discipline in the rank of a party is important not only to keep the party in perfect health but also because of its bearing on the conduct of the people in general. A government is primarily an instrument of conservation and protection and not of destruction, or change. To inculcate reverence for law in the people demands that the parties who aspire to be guardians of law should themselves set an example in this direction. The essence of democracy is a spirit of, and capacity for, self-governance. If the parties cannot govern themselves how can they hope to create in the community a desire for self-governance? While on the one hand it is essential for the community to guarantee and protect individual freedom it is desirable, on the other hand, for the individual to willingly submit to the general will. The greater this submission the less will be the coercive power of the State. In a party whose affairs are regulated not by any state law but by the decisions voluntarily accepted by the party units, one can set an example of how best individual freedom and social responsibility can be balanced. It is, therefore necessary for the parties to prescribe a code of conduct for their members and to strictly follow it.

-Deendayal Upadhyaya

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Articulating a Concrete Agenda of Growth, Prosperity & Balance



Despite an attempt by a section of disconnected intellectuals and academics in the West to try and stymie, through a false sense of importance and capacity, Prime Minister Modi's US visit – the trip by all measures was a resounding success advancing India's national interest and opening an array of new possibilities and opportunities. Young America, especially the Indian diaspora who want to make an active contribution to the emergence of India as a major power were the most enthusiastic in welcoming Prime Minister Modi and in listening to his vision and plans. America Inc too displayed a great interest and enthusiasm to come and invest and make in India recognizing the rapidly changing climate that is moving

towards being more positive.

That Prime Minister Modi's state visits abroad yield rich dividends is evident from the fact that foreign direct investment in India recorded one of the biggest annual jumps over in 2014-15, rising 27% to \$30.93 billion. Of this, nearly two-third or \$19.78 billion or Rs 1.3 lakh crore were from countries that Prime Minister Modi has visited in the past one year. Data from the Department of Industrial Policy and Planning shows that FDI inflows jumped 48% between October 2014 and April 2015, the time when Prime Minister Modi was making most of his visits. Those leaders who go on undefined and undisclosed trips abroad without any express agenda of furthering India's national interest will

never appreciate or comprehend the magnitude of benefit that emerges from Prime Minister Modi's visits abroad.

That the climate and attitude towards creating an enabling environment and business in India is rapidly changing is evident from the recently released report of the World Bank on the ease of doing business in India among the states. States ruled by the BJP and inspired by the ideals and commitment of improving the lives of the people and governance climate have figured among the top with Gujarat topped the list scoring 71.14%, followed by Andhra Pradesh at 70.12%, then Jharkhand at 3rd position with 63.09%, Chhattisgarh at 4th position with 62.45%, Madhya Pradesh ranking 5th with 62.00% and Rajasthan at 6th position with a score of 61.04% while Maharashtra ranked 8th, in a short span of a year scoring 49.43%. Such a study only goes to prove that a serious approach and effort to create in India a serious and sustainable climate of facilitating business, growth and jobs. For those political parties and ideologies who have only worked to de-industrialise those states in which they have been in power can hardly appreciate such a change. Recall how three decades of Communist rule in West Bengal, tacitly supported by the Congress party, completely ruined the industrial capacities of the state. Fleeing capital, crumbling industrial infrastructure and violent trade

unionism has been the only legacies of Left rule in the state. Thus when failed Communists pick holes with the Gujarat model or the Narendra Modi model of governance it needs to be dismissed with a with the disdain that it deserved.

Prime Minister Modi's reference from the podium of the UNGA to the goal of welfare of the poorest as central to Pandit Deendayal Upadhyaya's thought was indeed unique as it was contextual. Prime Minister's observation that "we have chosen the path of removing poverty by empowering the poor [and] that "We have placed priority on education and skill development", his focus on "sustainable development" was refreshing as it was inspiring. His observations that "The world speaks of private sector and public sector" but in "India, we have defined a new personal sector of individual enterprise, micro enterprises and micro finance, drawing also on the strength of digital and mobile applications. We are focusing on the basics: housing, power, water and sanitation for all – important not just for welfare, but also human dignity. These are goals with a definite date, not just a mirage of hope", set before the world a concrete agenda of growth, prosperity and balance in her national life.

*-Dr. Anirban Ganguly,
Director, SPMRF*

Salient Points of PM Modi's Speech at the United Nations Summit

On Sustainable Development Goal: Agenda 2030

जब-जब विश्व ने एक साथ आकर भविष्य के प्रति अपने दायित्व को निभाया है, मानवता के विकास को सही दिशा और एक नया संबल मिला है। Agenda— 2030 का विज़न महत्वाकांक्षी है और उद्देश्य उतने ही व्यापक हैं। यह उन समस्याओं को प्राथमिकता देता है, जो पिछले कई दशकों से चल रही हैं। साथ ही साथ यह सामाजिक, आर्थिक और पर्यावरण के विषय में हमारी परिपक्व होती हुई सोच को भी दर्शाता है।

On Poverty Eradication

यह खुशी की बात है की हम सब गरीबी से मुक्त विश्व का सपना देख रहे हैं। हमारे निर्धारित लक्ष्यों में गरीबी उन्मूलन सब से ऊपर है। आज दुनिया में 1.3 Billion लोग गरीबी की दयनीय जिंदगी जीने के लिए मजबूर हैं। हमारे सामने प्रश्न केवल यह नहीं है की गरीबों की आवश्यकताओं को कैसे पूरा किया जाये। और न ही यह केवल गरीबों के अस्तित्व और सम्मान तक ही सीमित प्रश्न है। साथ ही यह हमारी नैतिक जिम्मेदारी मात्र है ऐसा मानने का भी प्रश्न नहीं है। अगर हम सब का साझा संकल्प है की विश्व शांतिपूर्ण हो, व्यवस्था न्यायपूर्ण हो और विकास Sustainable हो तो गरीबी के रहते यह कभी भी सम्भव नहीं होगा। इसलिए गरीबी को मिटाना यह हम सब का पवित्र दायित्व है।

Antyodaya and Good Governance is at the Core

भारत के महान विचारक पंडित दीनदयाल उपाध्याय के विचारों का केंद्र अन्त्योदय रहा है। UN के एजेंडा 2030 में भी अन्त्योदय की महक आती है। भारत दीनदयाल जी के जन्मसती वर्ष को मनाने की तैयारी कर रहा है, तब यह निश्चित ही एक सुखद संयोग है। हमने गरीबों को सशक्त बनाकर गरीबी को पराजित करने का मार्ग चुना है। शिक्षा एवं Skill

Development, यह हमारी प्राथमिकता है। गरीब को शिक्षा मिले और उसके हाथ में हुनर हो, यह हमारा प्रयास है। हमने निर्धारित समय सीमा में Financial Inclusion पर Mission-Mode में काम किया है। 180 Million नए बैंक खाते खोले गए। यह गरीबों का सबसे बड़ा Empowerment है। गरीबों को मिलने वाले लाभ सीधे खाते में पहुंच रहे हैं। गरीबों को बीमा योजनाओं का सीधे लाभ मिले, इसकी महत्वाकांक्षी योजना आगे बढ़ रही है।

Focus on Personal Sector to Make Entrepreneur

विश्व में आर्थिक विकास की चर्चा दो ही Sector तक सीमित रही है। या तो Public Sector की चर्चा होती है या Private Sector की चर्चा होती है। हमने एक नए Sector पर ध्यान केंद्रित किया है और वह है Personal Sector. भारत के लिए Personal Sector का मतलब है कि Individual Enterprise, जिसमें Micro Finance हो, Innovation हो, Start-Up की तरह नया Movement हो।

India's Cultural Legacy Towards Sustainability

समृद्धि की ओर जाने का हमारा मार्ग Sustainable हो, इसके लिए हम कटिबद्ध हैं। इस कटिबद्धता का मूल निश्चित रूप से हमारी परम्परा और संस्कृति से जुड़े होना है। लेकिन साथ ही यह भविष्य के प्रति हमारी प्रतिबद्धता को भी दिखाती है। मैं उस संस्कृति का प्रतिनिधित्व करता हूँ जहां धरती को माँ कहते हैं और मानते हैं। वेद उद्घोष करते हैं — 'माता भूमि: पुत्रो अहं पृथिव्या' ये धरती हमारी माता है और हम इसके पुत्र हैं।

हमारी योजनाएं महत्वाकांक्षी और उद्देश्यपूर्ण हैं, जैसे :

- अगले 7 वर्षों में 175 GW renewable

energy की क्षमता का विकास

- Energy Efficiency पर बल
- बहुत बड़ी मात्र में वृक्षारोपण का कार्यक्रम
- कोयले पर विशेष टैक्स
- परिवहन व्यवस्था में सुधार,
- शहरों और नदियों की सफाई।
- Waste to Wealth की Movement

निश्चित रूप से यह दुनिया कम चुनौतियों और व्यापक उम्मीदों वाली दुनिया होगी। जो अपनी सफलता को लेकर अधिक आश्वस्त होगी। हम अपनी सफलता और Resource में दूसरों के साथ बांटेंगे। भारतीय परम्परा में पूरे विश्व को एक परिवार के रूप में देखा जाता है। “उदारचरितानाम तु वसुधैव कुटुम्बकम्” उदार बुद्धि वालों के लिए तो सम्पूर्ण संसार एक परिवार होता है, कुटुम्ब है।

Sustainable Development सभी देशों के लिए राष्ट्रीय उत्तरदायित्व का विषय है। साथ ही उन्हें नीति निर्धारण के लिए विकल्पों की आवश्यकता होती है। आज हम यहाँ संयुक्त राष्ट्र में इसलिए हैं, क्योंकि हम सभी यह मानते हैं कि अंतरराष्ट्रीय साझेदारी अनिवार्य रूप से हमारे सभी प्रयासों के केंद्र में होनी चाहिए। फिर चाहे यह Development हो या Climate Change की चुनौती हो।

Challenges to Sustainable Development and Necessity of Climate Justice

हमारे सामूहिक प्रयासों का सिद्धांत है – Common But Differentiated Responsibilities- अगर हम Climate Change की चिंता करते हैं तो कही न कही हमारे निजी सुख को सुरक्षित करने की बू आती है। लेकिन यदि हम Climate Justice की बात करते हैं तो गरीबों को प्राकृतिक आपदाओं में सुरक्षित रखने का एक संवेदनशील संकल्प उभर कर आता है। Climate Change की चुनौती से निपटने में उन समाधानों पर बल देने की आवश्यकता है जिनसे हम अपने उद्देश्यों को प्राप्त करने में सफल

हो सकें। हमें एक वैश्विक जन-भागीदारी का निर्माण करना होगा। जिसके बल पर Technology Innovation और Finance का उपयोग करते हुए हम Clean और Renewable Energy को सर्व सुलभ बना सकें। हमें अपनी जीवनशैली में भी बदलाव करने की आवश्यकता है, ताकि ऊर्जा पर हमारी निर्भरता कम हो और हम Sustainable Consumption की ओर बढ़ें साथ ही एक Global Education Programme शुरू करने की आवश्यकता है। जो हमारी अगली पीढ़ी को प्रकृति के रक्षण एवं संवर्धन के लिए तैयार करें। मैं आशा करता हूँ कि विकसित देश Development और Climate Change के लिए अपनी वित्तीय प्रतिबद्धताओं को पूरा करेंगे, Without in Anyway Putting Both Under the Same Head. मैं यह भी आशा करता हूँ कि Technology Facilitation Mechanism Technology और Innovation को विश्व के कल्याण का माध्यम बनाने में सफल होगा। यह मात्र निजी लाभ तक सीमित नहीं रह जायेंगे।

Reform in UNSC

सुरक्षा परिषद समेत संयुक्त राष्ट्र में भी सुधार अनिवार्य है। ताकि इसकी विश्वसनीयता तथा औचित्य बना रह सके। साथ ही व्यापक प्रतिनिधित्व के द्वारा हम अपने उद्देश्यों की प्राप्ति अधिक प्रभावी रूप से कर सकेंगे।


NARENDRA MODI

Salient points of PM Modi's statement to Media at Joint Press Briefing with PM of Ireland



- India and Ireland share much in common. We can compare notes on our shared colonial history. Our Constitutions have something sacred in common. The Directive Principles of State Policy in the Indian Constitution are inspired by the Irish Constitution.

- Irish experts gave us institutions like the Geological Survey of India and the first Linguistic Survey of India

- From the friendship between Rabindranath Tagore and W.B. Yeats to the spiritual contribution of Sister Nivedita in India, the Irish and Indian people have formed strong bonds of affinity.

- Today, 26,000 Indians

constitute a vibrant part of the Irish community. And, the victims of the bombing of the Air India Kanishka aircraft find a resting place here. In the 30th anniversary year of that tragedy, we thank you once again for the memorial that honors them.

- In the pain of their unfading memory, we are also reminded of all that binds us today – our values and our aspirations and the challenges that we all face today.

- India and Ireland must seek closer partnership and cooperation. India and Ireland are among the fastest growing economies of Asia and Europe.

- We are pleased that our bilateral trade and investment ties

are growing, despite global and regional uncertainties. Our economic partnership can have a strong technology focus – information technology, biotechnology and pharmaceuticals, agriculture and clean energy.

- Greater sensitivity of the European Union to India's commercial interests and challenges will help us resume discussions on India-EU Broad-based Trade and Investment Agreement.

- India and Ireland are ideally placed to form productive partnerships to take advantage of the opportunities in the digital age. I hope that our Joint Working Group on Information Technology will meet soon to chart out the roadmap for collaboration.

- Science and technology and education are two other areas, where we have a good history of cooperation, and where we can do much more. Ireland's Science Centre in Karnataka is one example of that cooperation.

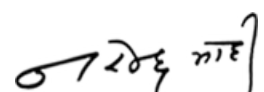
- I was pleased to exchange views on a broad range of international challenges, including terrorism, radicalization and the situation in Europe and Asia. Our discussions underlined the importance of closer cooperation

between countries like India and Ireland, which share democratic values and are consistent advocates of international peace and stability. In this context, we discussed the role of the United Nations and its Security Council in meeting these challenges in the 21st century. India and Ireland have been partners in peacekeeping operations.

- India and Ireland are peace-loving countries. We have both been at the forefront on non-proliferation. We respect Ireland's strong and principled position on this issue. India has also been a leading voice on universal nuclear disarmament since Independence. We remain strongly committed to that goal. Our credentials and record on non-proliferation are second to none.

- Ireland's support was crucial for India-specific exemption from the Nuclear Suppliers Group in 2008. With rapid growth in India's enormous energy demand, it has opened a big option to pursue a sustainable development path.

- I have now sought Ireland's support for India's membership of the NSG and other international export control regimes. India's membership will deepen our bilateral cooperation and strengthen international non-proliferation efforts.



NARENDRA MODI

Salient Points of PM Modi's Address to the Indian Community at SAP Centre, San Jose



आज पूरे विश्व में भारत की एक नई पहचान बनी है, भारत की एक नई छवि बनी है। भारत के संबंध में जो पुरानी सोच थी, वो बदलने के लिए दुनिया को मजबूर होना पड़ा है, उसका कारण आपकी उंगलियों की कमाल है। आपने **Computer** के **Keyboard** पर उंगलियां घुमा करके दुनिया को हिंदुस्तान की एक नई पहचान करा दी है। आपका यह सामर्थ्य आपका यह **Commitment**, आपके **Innovations**, आप यहां बैठे-बैठे सारे दुनिया को बदलने के लिए मजबूर कर रहे हैं। और जो बदलने से इंकार करेगा, जो बदला नहीं है यह तय करके बैठेगा, वे 21वीं शताब्दी में **Irrelevant** होने वाले हैं। और जब मेरे देशवासी, मेरे देश के नौजवान, विदेश की धरती पर रह करके सारी दुनिया को एक नई दिशा में ले जाते हो, तो मेरे जैसे एक इंसान को कितना आनंद होता होगा, कितनी खुशी होती होगी। और इसलिए भारत को गौरव दिलाने में भारत का सम्मान बढ़ाने में, पूरे विश्व को भारत को नए सिरे से देखने में मजबूर करने के

लिए—आप सबने जो पुरुषार्थ किया है उसे मैं लाख-लाख अभिनंदन करता हूं, बहुत-बहुत बधाई देता हूं।

कभी-कभी हमारे देश में ये बातें सुनाई देती थीं, भारत में चर्चा भी होती थी, “कुछ करो यार ये **Brain-Drain** रुकना चाहिए, **Brain-Drain** रुकना चाहिए।” अरे मां भारती तो बहु रत्ना वसुंधरा है। वहां तो एक से बढ़कर एक, एक से बढ़कर एक **Brain** की फसल होती रहने वाली है। ये **Brain-Drain**, **Brain-Gain** भी बन सकता है, ये क्या किसी ने भी सोचा था? और इसलिए इस सारी घटना इस को देखने का मेरा नजरिया अलग है। कभी जो लगता था ये **Brain-Drain** है, मुझे लगता है ये **Brain Deposit** हो रहा है। और ये जो **Deposit** हुआ **Brain** है वो मौके तलाश में है। जिस दिन मौके पर मौका मिलेगा, ब्याज समेत ये **brain** मां भारती के काम आएगा।



विज्ञान के क्षेत्र में भारत ने एक नई पहचान बनाई है। हमारी पहले पहचान थी – उपनिषद की। अब दुनिया के पल्ले तो पड़ता नहीं था। लेकिन आज वही देश उपनिषद से बढ़ते-बढ़ते उपग्रह की चर्चा करने लग गया है।

आज विश्व के सामने दो प्रमुख चुनौतियां आई हैं – एक तरफ आतंकवाद और दूसरी तरफ ग्लोबल वार्मिंग। और मैं मानता हूं, इन चुनौतियों को भी, अगर दुनिया की मानव सर्वाधिक शक्तियां एक हो, मानवता में विश्वास करने वाले लोग एक हो, तो आतंकवाद को भी परास्त किया जा सकता है और ग्लोबल वार्मिंग से भी दुनिया को बचाया जा सकता है।

UN की 70वीं वर्षगांठ मनाई जा रही है। लेकिन अभी तक United Nations Terrorism की Definition नहीं कर पाया है। अगर Definition करने में इतना वक्त लगेगा तो Terrorism को निपटने में कितने साल लगेंगे? मैंने दुनिया के सभी देशों को चिट्ठी लिखी है। और मैंने कहा कि समय की मांग है कि UN यह तय करें कि यह-यह चीजें हैं, जिसे हम Terrorism कहते हैं, ये-ये लोग हैं जिनको हम Terrorism के मददगार मानते हैं, ये-ये लोग हैं जिनको हम मानवतावादी कहते हैं, दुनिया के सामने ये नक्शा Clear होना चाहिए "कौन

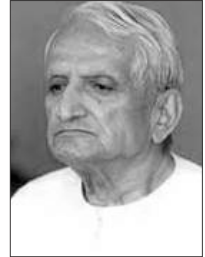
Terrorist है? कौन मानवतावादी है? कौन Terrorist के साथ खड़ा है? कौन मानवता के साथ खड़ा है?" ये विश्व में तय हो जाना चाहिए। हम तो उस धरती से आए हैं जहां गांधी और बुद्ध ने जन्म लिया था। सिद्धार्थ नेपाल की धरती पर पैदा हुए थे, लेकिन सिद्धार्थ बुद्ध बने थे बोधगया में आकर के। जिस धरती से अहिंसा का मंत्र निकला हो, वो विश्व को शांति के लिए आग्रहपूर्वक कह सकता है कि मानव जाति के लिए 21वीं सदी रक्तरंजित नहीं हो सकती है। निर्दोषों को मौत के घाट उतारने वाली 21वीं सदी को कलंकित होने से बचाना चाहिए।

NARENDRA MODI

Deendayal- India's Gift to the Bewildered

•D.B. Thengadi

Legendary thinker & philosopher of the Swadeshi way late Dattopant Thengdi's article on Pt. Deendayal Upadhyaya first appeared in the issue of Manthan the thought-vehicle of the Deendayal Research Institute (DRI). Thengdiji's thoughts, analysis and perception were as relevant then as they are today, his assessment of Pt. Deendayal Upadhyaya not only shed deeper light into his personality but also introduces a contemporary dimension to better understand and evaluate Pandit Upadhyaya today.



Pandit Deendyal Upadhyaya was a nationalist to the core. He loved not only the abstract concept of "Nation" but also the nation in flesh and blood. But his patriotism did not prevent him from being an internationalist.

Rather internationalism was only the natural evolution of his enlightened nationalism. He had realized that affinity of an individual with different organisms, ranging from family to the Universe, was only an outward manifestation of



the evolution of his consciousness. The more developed the consciousness, the larger and higher would be the organism with which one is identified. But this being a process of evolution, the higher level of consciousness does not preclude the previous lower levels. It is inclusive, not exclusive, in character. One can be equally and simultaneously attached to all the organisms without doing injustice to any one of them. What is needed is a realistic, an integral view of things.

Even a human being must be considered in an integrated way; the body, mind, intelligence and soul of a person must not be thought of separately.

This realization led Deendayalji to expound his theory of “Integral Humanism”, which is in direct contrast with the compartmentalized thinking of the West. The latter has given rise to strife and struggle at all levels in all departments of life. The seed, the sprout, the trunk, the branch, the leaves and the fruit constitute one single, continuous process of evolution. They are not mutually conflicting or exclusive.

In fact, Panditji's comprehension was not confined to the human species. His integralism indicated the flowering of the human

consciousness in to universal consciousness. That is why he was a humanist without being homocentric. Consequently he thought that the more appropriate term for his thought-system would be “Integralism”. But in view of his field of practical activity he considered the term “Integral Humanism” more convenient in the immediate context, as a compromise between his ultimate concept and the common level of understanding in the field, even as his use of the term 'ism' was, again, a similar concession to the common level of understanding which could not comprehend the grand 'ism'-lessness of the eternal *Dharma*.

He was the first political leader of the country who added yet another dimension to the traditionally defined 'nation'-concept. Every nation has its soul, its 'Chiti', he declared. The strength and energy activating the nation is its 'Virat'. It is channelised by 'Chiti', The place of 'Virat' in the life of a nation is similar to that of 'Prana' in the body. Just as 'Prana' infuses strength in various organs of the body, refreshes the intellect, and keeps body and soul together, so also in a nation, with a strong 'Virat' alone can democracy succeed and the government be effective. “When the 'Virat' is awake, diversity does not lead to conflict,



and people cooperate with each other like the various limbs of the human body, or like the members of a family.”

Panditji was, again, the first political leader in post-independence era to declare unequivocally that what mankind needed most was a Dharma-Rajya, not merely a rule by majority. He took pains to explain how Dharma was different from Religion and Dharma Rajya from theocracy. But Dharma alone is supreme. State is one of the several institutions or instruments of Dharma; an

important one, but not above Dharma. It is subject to Dharma. Sovereignty vests in Dharma. Dharma sustains the Nation. Even the Constitution must be in tune with Dharma. The Articles of the Constitution violating Dharma must be considered null and void to that extent. Both the Legislature and the Judiciary are on an equal plane. Neither is superior to the other. Dharma is higher than both; both are governed by Dharma. The people have a right to elect their own government. But neither the government nor the people have any right to act against Dharma.

Pandit ji was a votary of 'Bharatiyata' not only because it was his national heritage. He was convinced that the maladies of humanity in general and India in particular could be remedied only on the strength of Bharatiya culture. Is it possible for the West to reconcile individual liberty with social discipline? In the materialistic West, liberty soon degenerates into licentiousness, and discipline into regimentation. The west could never conceive of basic organic unity in the midst of apparent diversities, for it mistook uniformity for unity. It could never

appreciate the merit of the Bharatiya socioeconomic order, for it mistook our stability for stagnation and its own adventurism for dynamism. Western thinkers could not conceive of a unitary form of government with maximum decentralization of administrative authority, because it is beyond their comprehension that there can be set up a central state authority without statism, and with regional, industrial and civic self-governments-which has been the special characteristic of the Bharatiya social order. The West considered national self-reliance incompatible with the spirit of international co-operation. In the West, nationalism can degenerate into imperialism and internationalism into disloyalty to one's own nation. The 'integral humanism' expounded by Panditji has exposed the inadequacies, lopsidedness, imbalance and futility of the compartmentalised thought-systems of the West. His integralism enabled him to visualise the emergence of a World State enriched by the growth and contribution of different national cultures, and evolution of 'Manava Dharma' enriched by the perfection of all religions, including 'materialism'.

Deendayalji was a 'Drashta', a seer,

not merely a philosopher. Because of his 'Sadhana', his identification with Dharma, he could, like a Time Machine, roll himself back and forth in the centuries and stand face to face with the ancient seers as well as unborn generations. He worked out for us the solutions of modern problems in the light of ancient wisdom. He foresaw and diagnosed maladies that would afflict humanity in the distant future; and prescribed for them the remedies tested with success by 'Sanatana Dharma'.

It has been said that people without a vision perish. A nation without its 'Drashta' is doomed to decay and death. But our Dharma is Sanatana, *i.e.* endless as well as beginningless. It has, therefore, been the sacred mission of Bharat Mata to give birth, in every age, to Drashtas who deliver a message of hope to the otherwise frustrated mankind pursuing false ideals. In this age, Pandit Deendayal Upadhyaya has been the precious gift of this Dharma Bhumi to the bewildered.

Courtesy: MANTHAN, September 1979

The Quest for *Samajik Samarasata* (Social Harmony)

•Ram Madhav

Three famous ideals that inspired the French Revolution i.e. Liberty, Equality and Fraternity have subsequently found place in almost all the democratic constitutions of the world including ours. Liberty and Equality are the ideals that can be achieved through constitutional means. But for achieving Fraternity we need something more than constitutional means.

That is why Dr. B.R. Ambedkar, the Architect of our Constitution had attached greater significance to this ideal of Fraternity. What does Fraternity mean?" he questioned, and went on to explain that "Fraternity means a sense of common brotherhood of all Indians – of Indians being one people. It is this principle that gives unity and solidarity to social life." (B.R. Ambedkar and Human Rights)

Fraternity is not just an institutional reality like Liberty and Equality. It has an emotional quotient – a feeling of brotherhood and oneness. The national mind has to be trained through *Samskaras* to acquire this feeling.

Samata, *Samaanta* and *Samarasata* – These three words

are quite common in our public parlance. *Samata* is equality in thoughts; *Samaanta* is equality in law;

but *Samarasata* is equality of emotions and feelings. For achieving *Samarasata* – social harmony to put it simply – fraternity is the basic requirement.

Bharat from time immemorial has championed the idea of the quintessential oneness of the universe. World's ancient-most literature – the *Vedas* – categorically reject the idea of inequality and insist upon oneness at the emotional level and equality at the mundane level.

*Ajyesthaaso Akanisthaasa Yete
Sam Bhraataro Vaavrudhuh
Soubhagaya*

• Rigveda, Mandala-5, Sukta-60,
Mantra-5

*'No one is superior or inferior; all
are brothers; all should strive for
the interest of all and progress
collectively'.*

*Samaani va Aakootihi
Samaanaa Hridayaanivah*



*Samaanamastu vo Mano Yathaa
Vah Susahaasati*

· Rigveda, Mandala-10, Sukta-191,
Mantra-4

'Let there be oneness in your resolutions, hearts and minds; let the determination to live with mutual cooperation be firm in you all'.

It is worthwhile to mention here that it was much later and very recently that the world had come up with the ideals of French Revolution or for that matter the first Article of the Universal Declaration of Human Rights (1948) that exhorts:

'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.'

However, in its long journey of thousands of years that very nation which had offered such lofty ideals to the mankind landed itself in a state of decay and disintegration. Several social evils and weaknesses have crept into the body politic of this ancient nation. Over the years its diversity became its disunity; institutions came to represent its decay; and social evils like untouchability and caste discrimination became rampant. There was never a scriptural sanction to social evils like

untouchability and caste discrimination. In fact the history of the progress of our nation is also the history of countless social reformers, saints and savants who struggled against these social evils thus ensuring unity and longevity of our nation.

Adishankara's *Advaita* to Gandhiji's *Ram Rajya* and Ambedkar's social movement; Ramanuja's *Visisthaadvaita* to RSS' *Hindu Rashtra* – countless reform movements have swept across this vast nation over the ages with the singular objective of preserving the unity and harmony. B u d d h a , M a h a v e e r a , Basaveshwara, Kanakadasa, Ramakrishna, Vivekananda, Narayana Guru, Dayananda Saraswati, Tilak, Gandhi, Ambedkar, Savarkar, Jyotiba Phule – endless is the list of great men who have sacrificed their lives in the pursuit of achieving the lofty ideal of social harmony.

The RSS is the continuation of that great tradition set in motion by the above-mentioned savants and social reformers. The founder of the RSS, Dr. Hedgewar was anguished by the utter disunity in the Hindu society and was inspired by the efforts of great social reformers. While starting the RSS he had only one vision – of a nation rising like

one man symbolizing all that is good in its ancient wisdom and discarding everything that is alien to its core thought of universal oneness. He did not preach much; but the institution of the RSS that he had created spoke volumes through its activity.

In 1934, when Gandhiji visited a 1500-strong Swayamsevaks camp at Wardha in Vidarbha, he was pleasantly surprised to find that the Swayamsevaks were not even aware of the castes of one another, not to speak of any idea of untouchability. Later, he invited Dr. Hedgewar to his Ashram and enquired about the RSS' activities. The visit had left such a deep impression on Gandhiji's mind that he referred to it full thirteen years later. In his address to the workers of Sangh in Bhangi Colony at Delhi on 16th September 1947, he said, "I visited the RSS camp years ago, when the founder Shri Hedgewar was alive. I was very much impressed by your discipline, the complete absence of untouchability and the rigorous simplicity. Since then the Sangh has grown. I am convinced that any organization which is inspired by the high ideal of service and self-sacrifice is bound to grow in strength."

When Dr. Babasaheb Ambedkar visited Sangh Shiksha Varga in Pune

in 1939, he was also surprised to find the Swayamsevaks moving about in absolute equality. When Dr. Ambedkar asked Dr. Hedgewar whether there were any untouchables in the camp, the latter replied that there were neither touchables nor untouchables, but only Hindus. Recording his appreciation Dr. Ambedkar said: "I am surprised to find the Swayamsevaks moving about in absolute equality and brotherhood without even caring to know the caste of the others."

Sri M.S. Golwalkar – Guruji – who became the Sarsanghachalak of the RSS in 1940, was originally molded in the tradition of those great saints and sages.

"While the present day West has not been able to go beyond the motto of the 'greatest good of the greatest number', we have never tolerated the idea of a single human being, nay, even a single living organism living in misery. 'Total good of all beings' has always been our glorious ideal", exhorted Sri Guruji. He worked relentlessly for 33 years with that as the mission and left an inerasable imprint on our national life.

It was under the stewardship of Sri Guruji that the Sangh work had expanded to include a large number of activities for the welfare of tribals

and backward classes. Many organizations and activists were working among these sections striving for their upliftment. However Sri Guruji insisted that the reform is needed not just in the backwards and tribals alone, but in the so-called *Savarnas* as well. Dr. Ambedkar, fully endorsing the views of Sri Guruji, had said that it is not enough if the activity of *Dalit Uddhar* is limited to the Dalits alone; it should come from within the so-called *Savarna* society also.

In a sense Sri Guruji made the ideal of *Dalit Uddhar* not a voluntary activity, but a natural and fundamental duty of the entire society. “It is our utmost important duty to serve the brothers who are neglected and we have to improve their life in various fields. We have to prepare plans for this” he told the Hindu society.

As mentioned above *Samarasata* is emotional oneness. In order for this to be achieved we need to remove the mental blocks in various sections of our society. Our society is divided in to various castes and sub-castes. Some castes are considered high and some others low. There is a misguided hierarchical caste structure still in vogue. It is creating great fissures in our society.

Several reformers have tried

through several means to achieve harmony. Gandhiji gave the name Harijan to a group of so-called lower castes and tried to impress upon the rest of the society that they were the People of Hari. Dr. Ambedkar wrote a book titled “Annihilation of Castes”. Socialists have tried to create 'Caste-less Society' through organizations like '*Jaati-Paati Todak Mandal*'. Each had their own experiences at the end.

Sri Guruji adopted a totally different approach. Instead of working on the differences in our society he emphasized on the fundamental unity of our nation. A major landmark in this direction was the starting of the Vishwa Hindu Parishad (VHP) in 1964. Awakening the age-old wisdom of fundamental oneness of the universe and ideal of universal love in the society is the best way to achieve *Samarasata*, according to Sri Guruji. He chose the VHP as the vehicle for achieving this transformation in the society.

The 1969 conclave of the VHP in Udupi was a major turning point in the history of the Hindu society in this regard. For the first time in recent history a large number of saints and savants from almost all traditions and denominations of the Hindu society had come together under one umbrella of the VHP. Sri

Guruji had personally invited each one of them and supervised the whole conclave.

A historic resolution was passed by all the assembled *Mahatmas* unanimously that read: “It is now up to us to go to those neglected brethren of our society and strive our utmost to better their living conditions. We will have to work out plans by which their primary material needs and comforts could be fulfilled. We will have to open schools, hostels and training programmes to equip them to benefit from these schemes. Alongside this material amelioration, love and pride in Hindu *Dharma* and the spirit of identity with the entire Hindu society have to be rekindled in their minds through the channels of devotion to God. For that we have to give up notions of high and low and mingle with those brethren in a spirit of equality. We should freely mingle with them, eat with them and sing the songs of devotion with them.”

A momentous occasion in the Hindu history came when the Pejawar Mutt Swamy Pujya Vishweswar Teerthaji gave a clarion call from that dais: '*Hindavah Sodaraah Sarve*' (All Hindus are brothers and sisters) and '*Na Hinduh Patito Bhavet*' (A Hindu

can never be fallen). He also gave a new *Mantra* to the Hindu society: '*Mama Deeksha Hindu Raksha – Mama Mantrah Samanata*' (Protecting Hindu society is my mission and equality is my *Mantra*).

The RSS has tread the path set by the revered saints and covered a large space in achieving social harmony. There cannot be any revolutionary solutions to the disharmony that we witness in our society. Caste system, which has become the central reason for disharmony today, needs to be reformed. “Old order passeth yielding place to new lest one good custom corrupt the world,” said A.L. Tennyson in the *Passing of Arthur*. But this change can be achieved only through sustained and positive efforts and a deep commitment to the fundamental cultural unity of our society.

If today the RSS stands like a beacon of that unity, it is because of the stewardship of great social reformers like Dr. Hedgewar and Sri Guruji only.

(The author is National General Secretary BJP)

Pandit Deendayal Upadhyaya – A Visionary Leader and Philosopher

•Dr. Shiv Shakti Bakshi

Pandit Deendayal Upadhyaya is remembered as a great philosopher who, as a political activist and leader not only laid down principles but also lived those principles in his political life. A towering personality well versed in different disciplines, he was able to give direction to national politics through his intellectual insight and deep understanding of Indian civilizational values. His ideas and philosophy still remain relevant and his contribution as an ideologue and as a guiding force for an alternative model of governance and politics continues to define and determine the course of politics in the country.

Born on 25 September 1916, Pandit Deendayal Upadhyaya lost his parents in early childhood. As a bright student he earned many laurels and was poised for an illustrious career but he got attracted towards RSS while still a student and chose to work for common people by becoming a RSS prachark. Dr. Syama Prasad Mookerjee was so impressed by him that he said “If I had two Deendayals, I could transform the political face of India.”

Pandit Deendayal Upadhyaya is widely acclaimed as the propounder of the philosophy of



Integral Humanism. He never sought to follow a piecemeal approach to seek solutions for the problems afflicting the nation, rather he aspired to devise a philosophy which may herald an era of integral approach. He advocated the simultaneous and integrated programme of the body, mind and intellect and soul of each human being. While seeking to spiritualise politics like Gandhi, he laid emphasis on coining the idioms of national discourse inspired by the civilizational and cultural ethos of India. He was not in favour of adopting borrowed ideas from the West for goals of national reconstruction. He never considered either Capitalism or Communism as solutions to problems of human society. According to him, “A capitalist economy first acquires power in the economic field and then enters the political field, while socialism

concentrates power over all means of production in the hands of state. Both these systems are against democratic rights of individuals.”

Main ideas of Pandit Deendayal Upadhyay may be seen in his conceptualization of *Bharatiyata*, *Dharma*, *Dharmarajya* and *Antyodaya*. By *Bharatiyata* he meant *Bharatiya* culture which unlike Western thought sees life as an integrated whole. *Bharatiyata*, according to him, can manifest itself not through politics but through culture. If India has anything to offer to the world then it is the feeling of cultural tolerance and a life dedicated to duty. He further says, “From the national standpoint we shall have to consider our culture because that is our very nature. Independence is intimately related to one's own culture. If culture does not form the basis of independence then the political movement for independence would degenerate into a scramble by selfish and power-seeking persons. Independence can be meaningful only if it becomes an instrument for the expression of our culture. Such expression will not only contribute to our progress but the effort required will also give us the experience of joy”.

He was completely opposed to attempts to equate Dharma with

religion. Religion while mainly meaning a mode of worship has a very limited connotation but Dharma stands for a wide term including many religions. According to him, religion means a creed, or a sect, it does not mean Dharma. Dharma is a very broad concept. It is concerned with all aspects of life. It sustains society. It sustains the whole world. That which sustains is “Dharma”. The fundamental principles of Dharma are eternal and universal. Yet their implementation may differ according to time, place and circumstance. The complete treatise on the rules in general and their philosophical basis is the meaning of Dharma.

While describing *Dharmarajya* he considers state to be one of the constituent within the nation and not above it. In theorizing thus he never intends to undermine the importance of state in the society or democracy but attempts to emphasise the pluralistic character of the society and the nation. He gives a very interesting explanation as to why a *Jana Rajya* (Democratic state) should also be a *Dharmarajya*. He says, “Let us understand very clearly that Dharma is not necessarily with the majority or with the people. Dharma is eternal. Therefore, in the

definition of democracy, to say that it is a government of the people is not enough; it has to be for the good of the people. Dharma alone can decide. Therefore, a democratic government "*Jana Rajya*", must also be rooted in Dharma i.e. a "*Dharma Rajya*". In the definition of 'Democracy' viz. "government of the people, by the people and for the people", 'of' stands for independence, 'by' stands for democracy, and 'for' indicates Dharma. Therefore, the true democracy is one where there is freedom as well as Dharma." His concept of *Dharmarajya* can be understood more elaborately from the following attributes which forms fundamental principles on which a ruler should act:

(1) The ruler is the upholder of Dharma, not its creator. Nor can he decide as to what Dharma is. He is responsible only for its proper enforcement. Dharma means those eternal and universal laws which are conducive to the sustenance of my life and the universe – those laws which, our Rishis have discovered through their prescience. On a small scale, they reflect in the most distinctive and fundamental characteristics of the way of life of nation on the maintenance of which depends the very persistence of a particular nation. In short, Dharma

is the life process of a nation, and marks it out from other nations. It is the sacred duty of the ruler to protect this life process, i.e. Dharma.

(2) *Dharma Rajya* is also inclusive of Gandhiji's *Ram Rajya* when he defines a ruler as *Raja iti Ranjati*. That is a ruler cannot claim to be a ruler in the true sense of the term unless he works for the welfare of all. (*Gandhi, Lohia & Deendayal*, ed. P. Parmeswaran, DRI, New Delhi, 1978, p. 40).

Antyodaya, although a word belonging to Gandhian lexicon, it is inbuilt in the ideas of Pandit Deendayal Upadhyaya. His vision of "education for all" and "*har hath ko kam, har khet ko pani*" was seen culminating in his idea of Economic Democracy. Explaining his idea of Economic Democracy, he says, "If a vote for everyone is the touch-stone of political democracy, work for everyone is a measure of economic democracy. This right to work does not mean slave labour as in Communist countries. Work should not only give a means of livelihood to a person but it should be of the choice of that person. If for doing that work the worker does not get a proper share in the national income, he would, be considered unemployed. From this point of view a minimum wage, a just system

of distribution and some sort of social security are necessary.” Opposing the ideas of large scale industries based development, centralization and monopoly, he advocated *swadeshi* and decentralization. He further said that any system which reduces the opportunity for employment is undemocratic. He advocated a system free from social inequality where the capital and power get decentralized. As a staunch opponent of both Capitalism and Communism he felt that the path for India was through encouraging the sectors of self employment for which a system was required wherein maximum production can be done by employing maximum hands. He was an ardent supporter of an integral village which can be self sufficient and self reliant. He had a vision of increased production, restraint consumption and equitable distribution. He was also opposed to unrestrained exploitation of nature and felt that the nature should be used as per our need and not for people's greed. Pandit Deendayal Upadhyaya's message to the world is:

1. Building a strong and prosperous Indian nation on the foundation of Indian culture.
2. *Dharmarajya* (which guarantees freedom, equality

and justice to all)

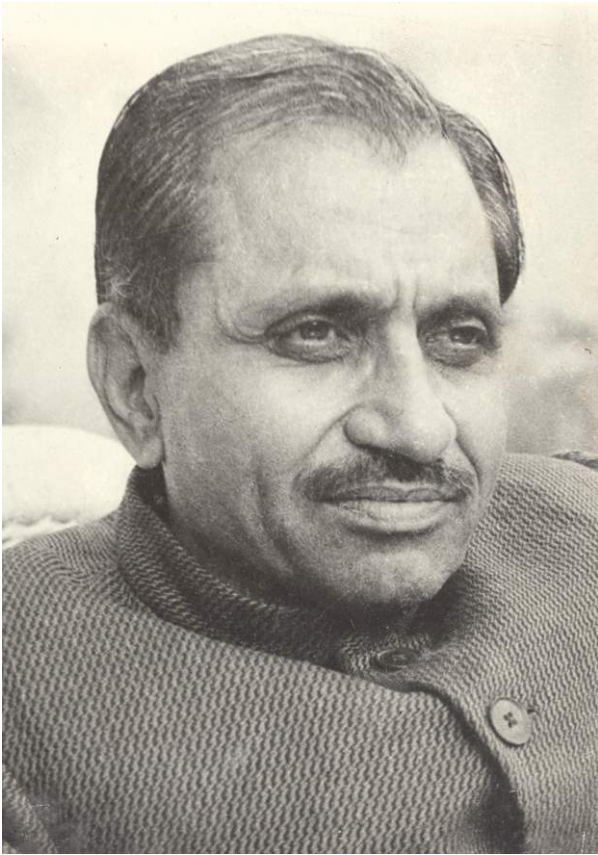
3. *Sarvodaya* and *Antyodaya* (maximum good to all),
4. *Samanvaya* (synthesis, not conflict, as the basis of life).

As we pay our tributes to the great philosopher, leader and activist on his *punyatithi*, the need of the hour is to follow his ideas and principles which are aimed at making politics a tool for service to the nation. He stood rock solid defending Indian civilizational values and culture in the time when the western ideas were ruling the world and many great thinkers, philosophers and leaders of that time were swept away by its torrential current. He not only stood his ground but defined Indian ethos and value system in the context of changing times and in tune with the need of the hour. Today we can say that he was as much right in his assertions as he was firm in his convictions. While the Marxist and Capitalist ideologies have created havoc in the world, his ideas attuned to the Indian civilizational values shows us the path to be followed in future.

(Writer is Executive Editor of Kamal Sandesh and National In-charge of Party Journals and Publication Department of BJP)

The Pandit That India Forgot

• Dr. Anirban Ganguly



September this year announces the centenary of Pandit Deendayal Upadhyaya, the one leader who, after Syama Prasad Mookerjee, guided, established and spread the Bharatiya Jana Sangh and its vision and ideals across the breadth of India. In shaping post-independent India's political evolution and in imparting it a distinct direction, Pandit Upadhyaya's contribution has, perhaps been unparalleled and epochal. Yet, had it not been for the political party he worked to establish in India's national life or for the Rashtriya Swayamsevak

Sangh, to whose vision he dedicated himself early in life to organise and re-vitalise the *Bharatiya samaj*, Pandit Upadhyaya would have been largely forgotten, throttled under the multiple narratives that celebrated the one 'Pandit', who dominated Indian politics post-independence and whose legacy has been officially celebrated and patronised for decades.



Here was a political-philosopher, who brought back into the Indian public life and public lexicon, the words that described the nation as a pulsating entity — an entity which possessed an identity-soul — *chiti* and whose frame was infused with *virat*, like the physical body was infused with *prana*. Just as *prana* infuses strength in various organs of the body, refreshes the intellect, and keeps body and soul together, pointed out Upadhyaya, “so also in a nation, with a strong *virat* alone, can democracy succeed and Government be effective.” Such articulations brought back into post-independent Indian polity, a tone that was in consonance with her intrinsic civilisational temper

and worldview.

By shaping a political philosophy that was essentially a quest to evolve a political framework and movement inspired by the Bharatiya civilisational ethos, Pandit Upadhyaya unleashed the possibilities of evolving a political discourse that was inspired by indigenous thought-roots of India. Unlike other political ideologies which had no roots in the Indian thought-evolution and which derived inspiration primarily from foreign frameworks and paradigms, the vision of integral humanism, as propounded by Pandit Upadhyaya, sprung from the fountains of Bharatiya thought and aspirations. Post-independence, when models for India were being volubly debated, when an attitude of importing and grafting into Indian conditions models that were predominantly experimented upon in the West dominated, Pandit Upadhyaya displayed a spirit that was not overawed by the achievements or dominance of the West.

Instead, he chose to question, examine, evaluate and weigh the viability, the success and the shortcomings of each proposition. He was not, as some have preposterously and hurriedly argued, opposed to Western science

and instead pointed out like many of his ideological and spiritual colleagues and mentors from the RSS, that while Western science was universal and needed to be absorbed if one were to move forward, the same could not be said to be true of the Western way of life and of its values.

Pandit Upadhyaya refused to equate modernisation with Westernisation and in that, he was way ahead of his times and of the period when societies across the world would increasingly look to going back to their roots of identity which had seen gradual dilution due to a process of 'modernisation' read 'Westernisation.'

Pandit Upadhyaya spoke of *dharma rajya*, as a state, where inequality and divisiveness was eradicated. An economic system and a Government must be able to provide food, clothing and shelter and must “enable the individual to carry out his obligations to society by properly educating him” and in the event of “an individual falling prey to any disease, society must arrange for his treatment and maintenance” he argued. For him, a Government which was concerned with these was a Government which worked out the rule of *dharma* - otherwise it reflected the rule of *adharma*. Pandit Upadhyaya

argued basing himself on the Indian civilisational vision and framework of governance that “Being responsible for the maintenance, protection and education of his subjects”, the ruler was their true father.

The need for India to evolve her own understanding of the world, the need for her to rediscover her cultural and civilisational roots and to understand the essential shape and expression of her identity and to re-state it in the current context were issues that Pandit Upadhyaya advocated as he advocated the need to develop our own technologies suited to our societal conditions and achieve technological and industrial self-sufficiency, self-reliance in energy and the need to explore options of energy and power generation.

He spoke for the marginalised, for the traditional and indigenous landholders, for the farmers and for those who still stood on the last rung of the societal ladder and who needed support and an enabling environment. At the same, anticipating a debate that would gather steam only a decade after he was dead, Pandit Upadhyaya cautioned against an increasing habit of resorting to an “eco-destructive consumerism” and called for the need to evolve or re-

discover the fundamental balance between nature and man — a balance that had been stipulated and enjoined by India's civilisational thought leaders from across the ages. Long before debates on sustainable development had gained momentum, Pandit Upadhyaya, in a sense, pointed to the need for focusing rather on “sustainable consumption.”

Pandit Upadhyaya's entire political career spanned the era of the Cold War and the fierce division of the world into ideological and economic blocks. Yet, he refused to be swayed or side with any of these, not in a spirit of an ambivalent non-alignment but rather inspired by the urge to see India genuinely independent and self-reliant. In the early 1960s, India faced her PL 480 phase, primarily because those philosophers and moralists who ruled her post-independence, largely ignored the need to enhance her agricultural production. The easiest course of action was for the then Indian leadership to appeal to the West to pour the spill-over of its own production on to the Indian bowl.

While the then (1960) Food Minister of India, the formidable SK Patil, prided himself on striking a great deal with the Americans on the supply of wheat, Pandit Upadhyaya

argued that “while these imports may help us tide our present difficulties, the real solution to the problem” lay in “maximising agricultural production in the country.”

Writing his political diary, Pandit Upadhyaya argued that what we want is “our freedom and our food” and that was possible only if we worked for “freedom from foreign food.” The same spirit of independence and national self-reliance was displayed when he called for defence preparedness as well as defence self-sufficiency and called for a foreign policy that “should be framed with the sole objective of securing the enlightened self-interests of the nation” and to be realistic and take into account the “mundane nature of the world”, in short, esoteric formulations and shallow sentimentalism had no role while charting the course for pursuing India's national interest on the world scene.

It was Pandit Upadhyaya's pragmatism that was in sharp contrast to the wooliness of the public policies of the period. He cautioned against excessive philosophising and conservatism when he wrote that “We have set out with the determination to make this nation strong, happy and

prosperous...and, therefore, we must carry on practical programmes for national reconstruction on this foundation...Our goal is not merely to protect the culture but to revitalise it so as to make it dynamic and in tune with times. We must ensure that our nation stands firm on this foundation and our society is enabled to live a healthy, progressive and purposeful life.” And in pursuance of this supreme national objective, if need be, argued Pandit Upadhyaya, “we shall have to end a number of traditions and set in reforms which are helpful in the development of values and of national unity in our society. We shall remove those traditions that obstruct this process.”

The re-emergence of *drasthas* — creative thinkers or visionaries — in the Bharatiya tradition is an imperative for a civilisational renewal — for our times, Pandit Deendayal Upadhyaya has clearly emerged as one such *drashta* — a visionary who envisioned and anticipated an entire epoch.

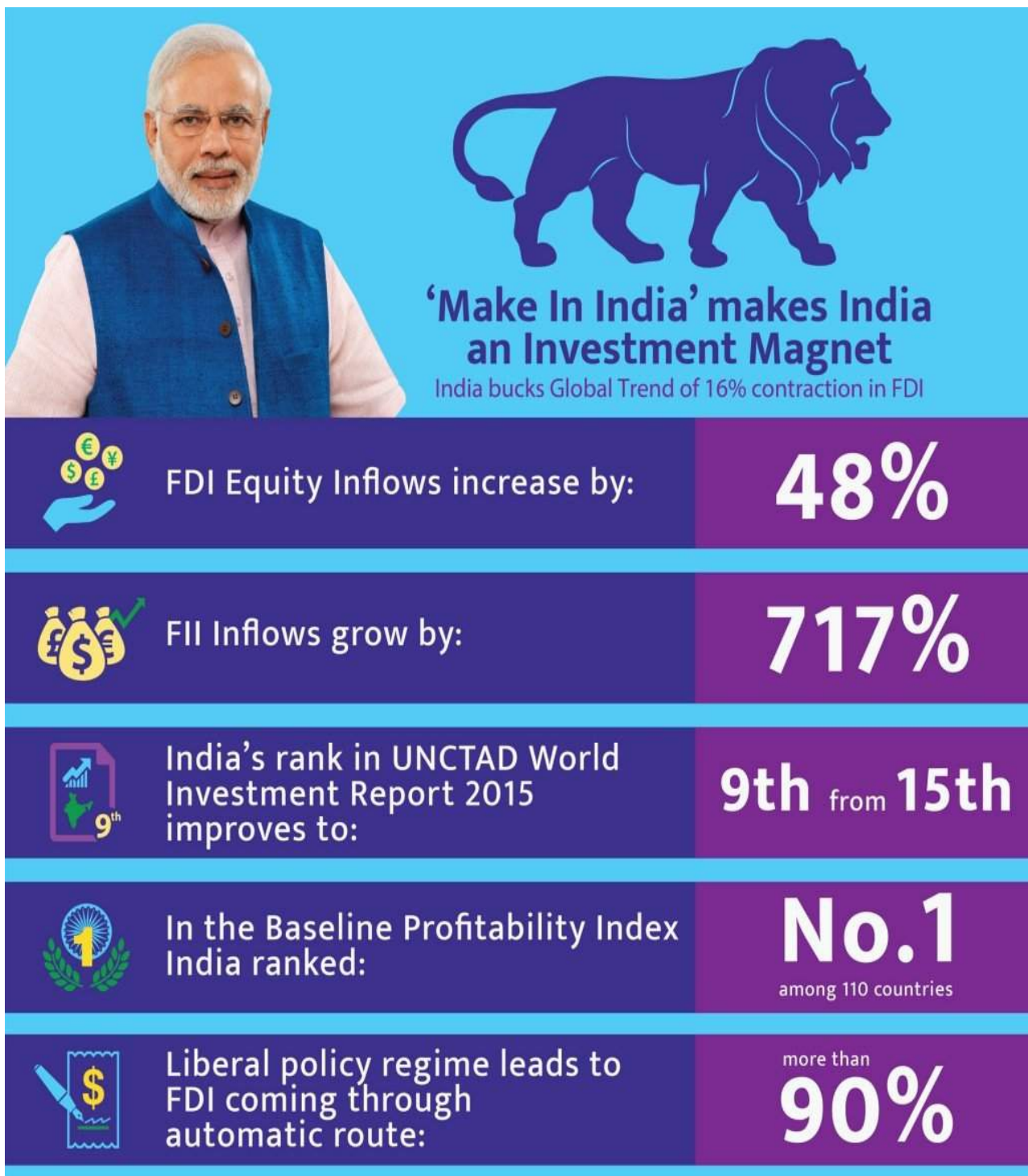
(Dr. Anirban Ganguly is the director of Dr. Syama Prasad Mookerjee Research Foundation)

Courtesy: Daily Pioneer, Wednesday, 30 September 2015

One Year Of 'Make In India' Initiative: An Assessment

Make in India initiative, launched by Prime Minister Narendra Modi on 25th September last year, was an initiative aimed at making

India a global manufacturing hub. It was also rolled out with the aim of creating millions of jobs in the country. Under the 'Make in India' initiative, the government has, in



the last one year, announced several steps to improve the business environment by easing processes to do business in the country, and attract foreign investments. As PM Modi's flagship program, it was an initiative launched to encourage companies to increase manufacturing in India. This not only includes attracting overseas companies to set up shop in India, but also encouraging domestic companies to increase production within the country. 'Make in India' aims at increasing GDP and tax revenues in the country, by manufacturing products that meet high quality standards and minimize the impact on the environment. Fostering innovation, protecting intellectual property, and enhancing skill development are the other aims of the program.

Policies under 'Make in India' initiative:

There are 4 major policies under the 'Make in India' program:

1. New Initiatives: This initiative is to improve the ease of doing business in India, which includes increasing the speed with which protocols are met with, and increasing transparency. Here's what the government has already rolled out:

- Environment clearances can be sought online.
- All income tax returns can be filed online.
- Validity of industrial licence is extended to three years.
- Paper registers are replaced by electronic registers by businessmen.
- Approval of the head of the department is necessary to undertake an inspection.

2. Foreign Direct Investment (FDI): The government has allowed 100% FDI in all the sectors except Space (74%), Defence (49%) and News Media (26%). FDI restrictions in tea plantation has been removed, while the FDI limit in defence and pension sector has been raised from the earlier 26% to 49%.

3. Intellectual Property Facts: The government has decided to improve and protect the intellectual property rights of innovators and creators by upgrading infrastructure, and using state-of-the-art technology. The main aim of intellectual property rights (IPR) is to establish a vibrant intellectual property regime in the country.

4. National manufacturing: The vision to improve the manufacturing sector includes:

- to increase manufacturing sector growth to 12-14% per annum over the medium term.
- to increase the share of manufacturing in the country's Gross Domestic Product from 16% to 25% by 2022.
- to create 100 million additional jobs by 2022 in manufacturing sector.
- to create appropriate skill sets among rural migrants and the urban poor for inclusive growth.
- to increase the domestic value addition and technological depth in manufacturing.
- to enhance the global competitiveness of the Indian manufacturing sector.
- to ensure sustainability of growth, particularly with regard to environment.

Response to the 'Make in India' initiative especially in Electronics sector:

The government has said that it has, so far, received Rs 1,10 lakh crore worth of proposals from various companies that are interested in manufacturing electronics in India. Companies like Xiaomi, Huawei have already set up manufacturing units in India, while iPhone, iPad manufacturer Foxconn is expected to open a

manufacturing unit soon with expected investment of approx 5 billion dollars in next 5 years. Recently, Lenovo also announced that it has started manufacturing Motorola smartphones in a plant near Chennai.

In a report released by the World Bank, about a state-wise bifurcation based on ease of doing business, Gujarat was ranked as the top state, followed by Andhra Pradesh and Jharkhand.

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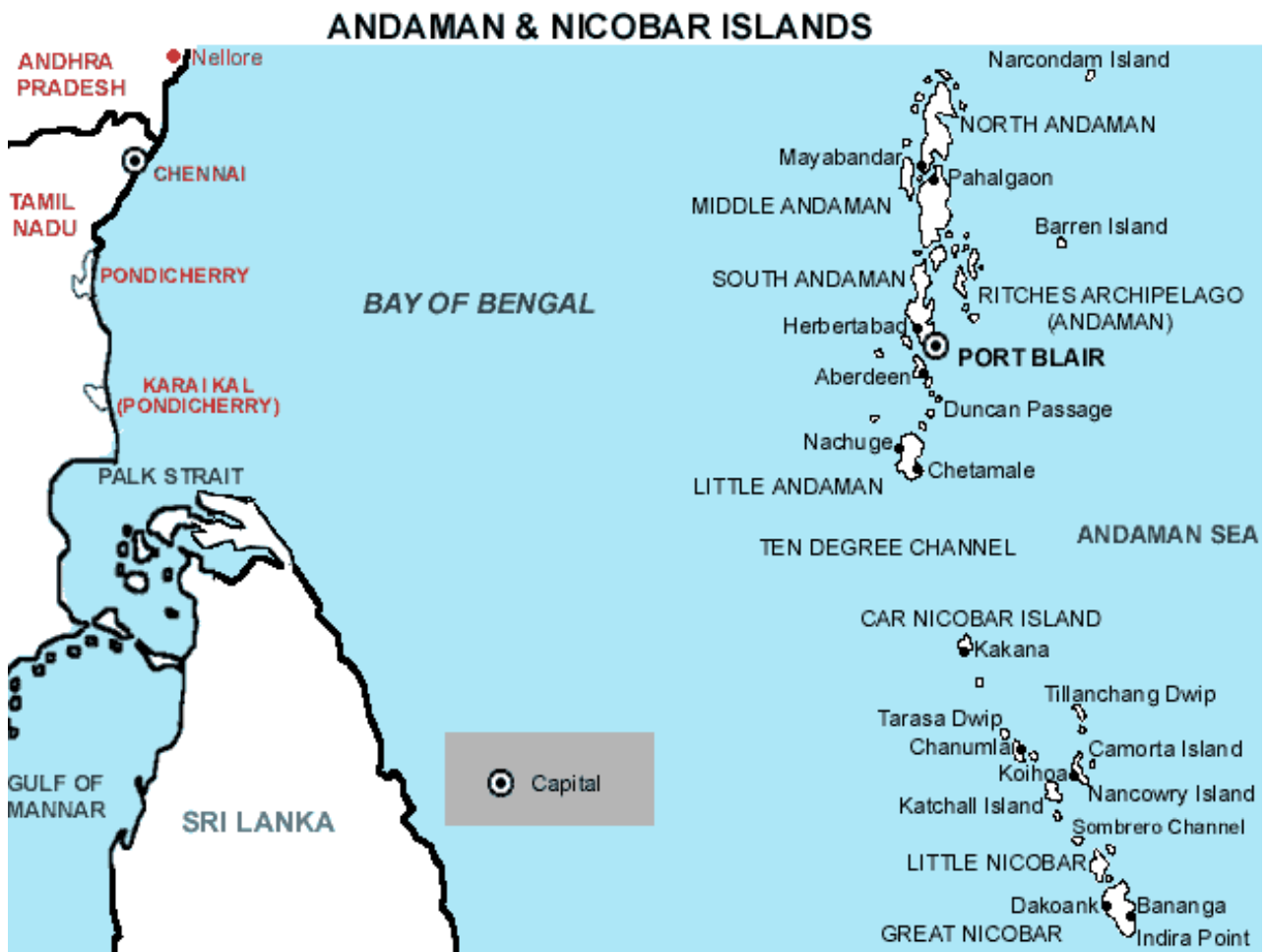
Modi Government's Rs 10,000 Crore Plan To Transform Andaman and Nicobar Islands



The Narendra Modi led BJP Government has drawn up an ambitious, Rs 10,000 crore plan to transform the Andaman and Nicobar Islands into the country's first maritime hub, taking advantage of its strategic location and making it the base for infrastructure that will include an expanded dry dock and ship repair industry in the capital Port Blair. The Modi Government has readied a blueprint of the plan that also entails protection of the original Jarawa inhabitants while boosting

tourism potential of locations such as limestone caves and mud volcanoes. Plans for the projects that are to be undertaken over the next two years have already been formulated. Projects that entail an investment of Rs 2,000 crore have been sanctioned and work on the rest of the programme will start soon.

The shipping ministry has prepared a 15-year perspective plan for the development of shipping and port infrastructure on the islands,



which are home to India's eastern and southern tips, putting them within close distance of an international shipping route. Apart from ship repairs, the plan includes the development of port infrastructure, the acquisition of vessels to run mainland-island services, the purchase of tugs for safe berthing and sprucing up docking capacity.

Andaman is a very sensitive zone. So, all these projects will have to be undertaken after assessing the impact on environment. Tribal areas and tourist areas would be bifurcated.

The islands are a big tourist draw

because the pristine waters make it ideal for diving. To promote the area as a destination, the government has sanctioned a Rs 50 crore project on the development of a sea route from Port Blair to Baratang, one of the islands and home to the mud volcanoes. The project is being implemented by Andaman Lakshadweep Harbour Works and will be completed by October 2017. To augment the dry docking capacity in Port Blair, the existing facility will be expanded with an investment of about Rs 120 crore.

The government doesn't want to be the sole participant in creating modern port and shipping

infrastructure in the islands. For the ship repair industry, Government is also expecting private participation.

Around the islands, 23 sites have been identified for development into ports, with seven of these being small facilities. The government plans to spend about Rs 4,000 crore on this project and also to create direct connectivity with Chennai and Vizag ports.

The Andaman and Nicobar Islands are a chain of 572 islands of which a little more than 30 are inhabited. They constitute 0.2 per cent of India's land mass but provide for 30 per cent of the country's 200-nautical-mile exclusive economic zone (EEZ).

In keeping with their strategic location, the shipping ministry is also collaborating with the ministry of defence through the Andaman and Nicobar Command to undertake some of the projects. The islands are scattered between the Bay of Bengal and the Andaman Sea and are closer to Myanmar and Indonesia than the Indian mainland.

The government has also planned a container transshipment terminal in the area to tap into the potential of the international trading route to cut down on freight costs. The

Andaman and Nicobar administration is also planning to declare Port Blair a free trade area. But only clean, non-polluting industries will be allowed. The move is aimed at boosting employment opportunities.

The government aims to acquire 60 small and large passenger and cargo ships for around Rs 5,000 crore. These ships would provide better connectivity with Chennai and Vizag port. It has already ordered two ships with capacity of 1,200 passengers and 100 tonnes of cargo each. Four small ships with capacity of 500 passengers each for inter-island connectivity are also being acquired. To boost tourism, government is also planning to buy luxury cruise ships for visitors, to replace the aging, basic vessels that are available.

Green Highways: An Initiative of Modi Government towards Sustainable Development



For Highway projects to be environmentally sustainable, it is necessary that the natural resources lost in the process of Highway construction are restored in one way or the other. This requires that ecological needs are taken into consideration from the stage of project planning and designing to its execution. The Highways developed as green corridors not only sustain biodiversity and regenerate natural habitat but also benefit all stakeholders, from road users to local communities and spur eco-

friendly economic growth and development.

The NDA Government has given a deep thought to this aspect and the Ministry of Road Transport & Highways has framed Green Highways (Plantation, Transplantation, Beautification & Maintenance) Policy-2015. The vision is to develop eco-friendly National Highways with participation of the community, farmers, NGOs, private sector, institutions, government agencies and the Forest Department.

India has a total 46.99 lakh kms of

road length and out of which over 96214 kms are National Highways, accounting 2% of total road length. The Highways carry about 40% of the traffic load. The Ministry has decided to develop all of existing National Highways and 40,000 kms of additional roads in the next few years as Green Highways.

The objective is to reduce the impacts of air pollution and dust as trees and shrubs along the Highways act as natural sink for air pollutants and arrest soil erosion at the embankment slopes. Plants along highway median strips and along the edges reduce the glare of oncoming vehicles which sometimes become cause of accidents. The community involvement in tree plantation directly benefits local people by generating employment. The Panchayats, NGOs and other Self Help Groups (SHGs) will be involved in the process of planting and maintenance. The plant species selected will be region specific depending on local conditions such as rainfall, climate type of soil etc. For example at some places soil conditions may suit for plantation of Jamun or mango trees while at other places plants and grasses can be grown to derive biomass. Wherever possible, transplantation of existing trees will be given

preference while widening the roads.

The policy aims at changing the whole process for the avenue plantation and landscape improvement. Earlier, the land needed for these activities was not considered during the Detailed Project report (DPR) stage. Now the new policy has recommended that the requirement of land for tree plantation should be included in the Land Acquisition Plans prepared by the DPR consultants. This move will help in pre-planning of the plantation activities and the space required for the same, so that there is a systematic plan before the construction of National Highways. One percent of the civil cost of the road projects will be for developing green corridors.

In the new policy, the provisions about the responsibilities attached have also been clearly defined. Now it will be the responsibility of the planting agency to ensure that the condition of the site is good enough for the successful establishment of grasses. The planting agency is required to supervise all field operations like preparation of surface, sowing of seeds or saplings and quality of planting material used.

The monitoring of the plantation

status has been included as an integral part of the policy. The Monitoring Agency will monitor progress of planting and status of plantations on continuous basis. This agency shall carry out the site visit for field verification in respect of survival, growth and size of plantation and maintenance of the same. The monitoring Agency will conduct performance audit of executing agencies for various projects on an Annual basis and award of new contracts to the agencies will be decided based on their past performance.

The plantations and its maintenance may be taken up through outsourcing following bidding process as per standard protocol of procurement of Ministry of Road Transport & Highways (MoRTH) and its agencies for the stretch/ROW not declared as protected forest under Forest Conservation (Act) 1980. The MoRTH/NHAI will appoint the authorised agency for empanelment of Plantation Agencies. Only empaneled agencies will be allowed to bid for planting work on the National Highways.

The new policy has given a new insight to the process of development. It gives answer to the question whether the development process is putting our environment

and natural resources into danger. Such initiatives taken by the Government indicate that the process of development is not exclusive of environment protection. The development can be sustainable when systematic and conscious decisions are taken.

The policy when implemented in letter and spirit will result into India being a “Nation with Natural Highways”. It will address the issues that lie in the “road of development” and pave “a journey towards sustainable development”.

It is the onus of the communities involved in the path of development that they also participate in the process of protection of nature. The Government can frame policies, provide standards, but success of projects depends on strong monitoring which is not possible without active community participation and community ownership.

Government's highways push picks up speed with foreign funds

Last month, when a consortium led by Canada's Brookfield Asset Management shelled out Rs 3,000 crore to buy nine projects, including the Mumbai-Nashik highway, from Gammon India, the spotlight turned to the country's highways sector, which is being seen as a vehicle for a

sharp economic turnaround. The deal is the first of its kind in highways since the Narendra Modi government tweaked rules to spur life into the sector.

A top Singaporean firm is in talks to buy out several projects from a South India-based developer. Interest has also been shown by sovereign wealth funds and private developers from the UAE to buy completed highway projects in India. The government has also lined up 80 projects which can be sold to investors.

The sudden interest in highways has come as a boost for the government at a time when domestic investment in the sector has dried up. This also provides the government an option to fast-track the development of highways using foreign money. Once the centre of global attention owing to the spanking new highways built under Vajpayee, the sector was hit hard by a string of factors, including regulatory delays, land acquisition issues, drying up of bank finances, and a pile-up of stressed assets. But cut back to 2015, the highways ministry has decided to tackle the issues head on. They had a tough task at hand as 73 projects involving over Rs 1 lakh crore were stalled. Projects which could not take off for years were scrapped, and the

process of restructuring these stretches started. Now, the ministry has started the process of bidding out these projects, and over 4,200 kilometers have already been awarded in less than six months.

The government has also decided not to roll out highway projects until they have 80% land in their possession and all the clearances are in place. This will pave the way for faster project execution, and shuts the door on developers trying to find an excuse for cost and time overruns. In another major step, the government allowed developers to divest their entire stake in completed projects to enable them to take up fresh works. The easier exit rules have breathed fresh life into the sector. More measures are lined up for the sector which the Modi-led NDA government has identified as a key driver of growth.

Courtesy: Reports of Ministry of Road Transport & Highways, Government of India

PM Modi's Foreign Visits Results in FDI Jump

PM Narendra Modi's foreign visits have brought
Huge Dividends for the Country



More Foreign Investment Spurs Development & Creates Jobs

Modi's visits abroad have managed to attract FDI. Foreign direct investment in India recorded one of the biggest annual jumps over in 2014-15, rising 27% to \$30.93 billion. Of this, nearly two-third or \$19.78 billion or Rs 1.3 lakh crore were from countries that Modi has visited in the past one year. Data from the Department of Industrial Policy and Planning shows that FDI inflows jumped 48% between October 2014 and April 2015, the time when Modi was making most of his visits.

The problem with Modi critics is that they are more interested in

scoring brownie points that grab headlines and generate quick chatter on social media than anything else. Thus criticising Modi for visiting overseas countries without understanding the background and the government policy that focuses on enhancing relations with countries with significant economic and political clout is pointless. The reality is hard for some to digest.

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Celebrating One Year Of Mars Orbiter Mission In Orbit, Release Of Mars Atlas

Orbiter spacecraft marked one year of its life around the red planet on 24th September. After successfully completing one year of the mission life around Mars, now a large data set has been acquired by all five payloads of MOM. On this occasion Space Applications Centre, (ISRO), Ahmedabad has brought out a Mars Atlas which contains a compilation of images acquired by Mars Colour Camera (MCC) and results obtained by other payload results in a form of scientific atlas.

The images from MCC have provided unique information about Mars at varying spatial resolutions. It has obtained Mars Global data showing clouds, dust in atmosphere and surface albedo variations, when acquired from apoapsis at around 72000 km. On the other hand high resolution images acquired from periapsis show details of various morphological features on the surface of Mars. Some of these images have been showcased in this atlas. The images have been categorized depending upon the Martian surface and atmospheric

processes.

Mars is one of the closest celestial objects to the Earth and it has attracted humans towards itself since the time immemorial. A large number of unmanned orbiters, landers and rovers have been launched to reach Mars since early 1960s. These missions had provided large amount of data on various



scientific aspects of the Mars. The knowledge acquired by the analysis of these data, suggested enhanced possibility of the presence of life, on this now dry and dusty planet. India has joined the club of space faring nations to explore Mars

by sending its first planetary mission called, Mars Orbiter Mission or popularly known as MOM. The MOM spacecraft was designed, built and launched in record period of less than two years. MOM carried five science instruments collecting data on surface geology, morphology, atmospheric processes, surface temperature and atmospheric escape process.

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PM Modi's Roundtable meeting on Financial Sector, at New York

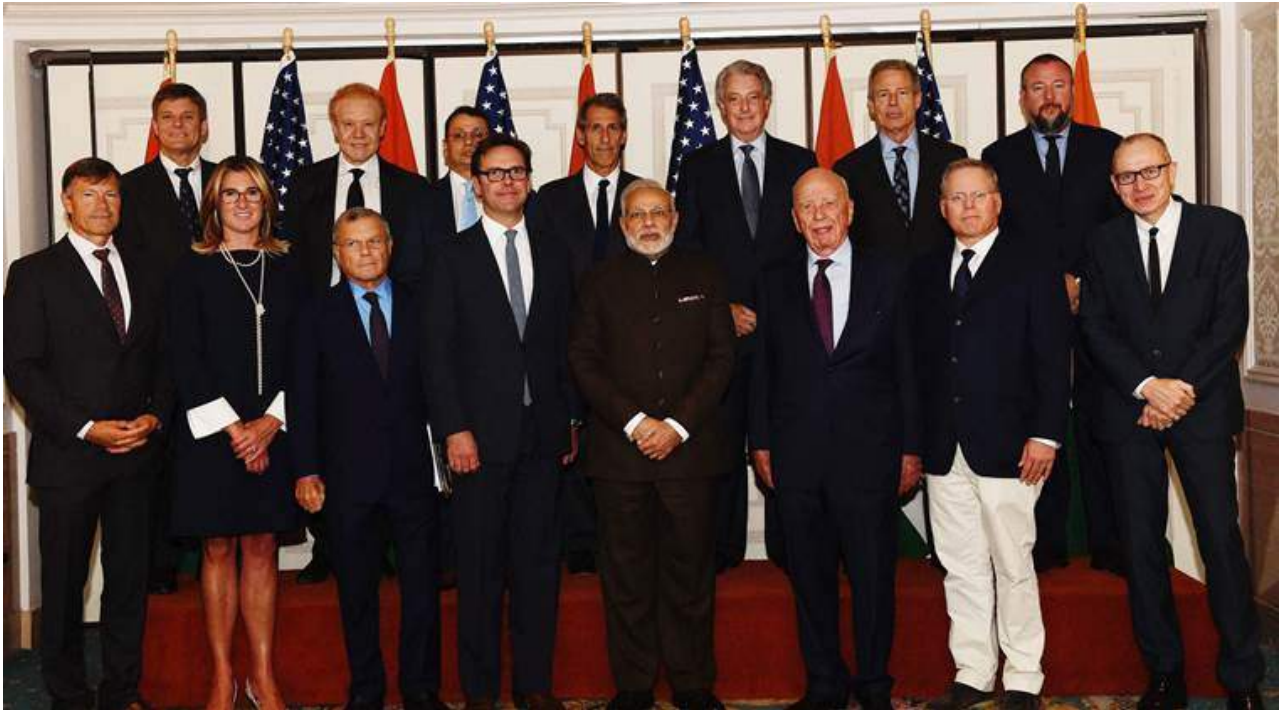


The Prime Minister, Shri Narendra Modi, chaired a roundtable meeting with top American CEOs from the financial sector. The CEOs expressed appreciation for the steps taken by the Prime Minister to improve ease of doing business, and his various initiatives including his push for infrastructure development and Digital India. Many CEOs expressed keen interest in the Indian start-up sector, and showed willingness to invest in entrepreneurial ventures and innovative start-ups. Making a strong pitch for increased investment in various sectors in India, the Prime Minister outlined his vision for “Start-Up India, Stand-Up India.” He said that along with the public sector and private

sector, he was laying emphasis to individual start-ups and entrepreneurs – whom he referred to as the “personal sector.” He said start-ups and innovation had been at the heart of the IT revolution. The Prime Minister highlighted the economic successes over the last fifteen months. He said FDI in India had increased substantially over this period, a trend contrary to what was seen across most of the world, and this showed increased investor confidence in India. The Prime Minister spoke of the ease of doing business rankings among states that had been done by the World Bank. He said there was now a healthy competition among states in this area.

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PM Modi's Round Table on "Media, Technology & Communications' -Growth story for India"



The Prime Minister Shri Narendra Modi, chaired a roundtable meeting with top American CEOs from the media and entertainment sector. The CEOs present included Rupert Murdoch, Executive Chairman, News Corp and 21stCentury Fox; James Murdoch, CEO, 21st Century Fox; Robert Thompson, CEO, News Corp; Uday Shankar, CEO, Star India; David Zaslav, President and CEO, Discovery Communications; Michael Lynton, CEO, Sony Entertainment; Michael Roth, CEO, Interpublic Group of Companies; Shane Smith, CEO, Vice Media; Martin Sorrell, CEO, WPP; Jeff Bewkes, CEO, Time Warner; Nancy Dubuc, CEO, A&E Networks,

Anthony Pratt, Chairman, Visy Industries; William Duhamel, Route One Investment Company; and Jeff Ubben, CEO, ValueAct Capital.

The CEOs appreciated the Prime Minister for his energetic and dynamic leadership, and expressed optimism about the future of India. Specifically, the CEOs were enthusiastic about the digital transformation that is taking place in India through the Digital India initiative. They said that the current strong trajectory of the Indian economy makes it at a unique moment to accelerate growth in this sector.



The Prime Minister and CEOs observed that the changes in technology and media in recent times have led to an enormous democratization of knowledge. The Prime Minister said that the world is now in a technology- driven era, where growth of digital infrastructure is as important as growth of physical infrastructure. He suggested to the CEOs that India represents both the biggest opportunity and the biggest challenge for them, and urged them to keep regional languages in mind, as they firm up investment plans for India. He spoke of his Government's vision to connect 600,000 villages through broadband connectivity. He asked the CEOs to visualize the

citizen of the 21st century, and think about what values he will represent and what challenges he will face. He also spoke of the role that digital technology can play in human resource development. The Prime Minister emphasized that he saw a key role for digital technology in further strengthening democracy, and in India's development narrative.

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PM Modi's Interaction With The Leading Fortune 500 Ceos, At A Special Event, In New York



Prime Minister Narendra Modi met the top 47 CEOs from the Fortune 500 companies in the US, listing the various sectors that India has opened up for investments and inviting the US business leaders to 'Make in India'. "Reform in governance is my number 1 priority. We are for simplified procedures, speedy decision making, transparency and accountability," Modi told the top 47 CEOs. The Prime Minister said India is ready to welcome them (CEOs) with both hands and it is the right time for them to come and invest in the world's largest democratic country. Among the CEOs of Fortune 500 companies who attended the dinner

were Lockheed Martin Chairman and CEO Marillyn Hewson, Ford President and CEO Mark Fields, IBM Chairman Ginni Rometty, Pepsi Co Chief Indra Nooyi and Dow Chemical Chairman Andrew Liveris. Citigroup Chairman Michael O'Neill, MasterCard CEO Ajay Banga, Boeing International President Marc Allen, Goldman Sachs President Gary Cohn, Blackstone President Hamilton James, SanDisk co-founder Sanjay Mehrotra, Harman International Chairman Dinesh Paliwal and Time Inc CEO Joe Ripp were also present on the occasion.

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प्रभावी भूमिका में पीएम

• विवेक काटजू

प्रधानमंत्री नरेंद्र मोदी के न्यूयार्क, सिलिकॉन वैली और फिर न्यूयार्क के दौरे ने दो खास और भिन्न तरह की गतिविधियों को एक साथ मिलाने का काम किया। पहला संयुक्त राष्ट्र से संबंधित था। यहां संयुक्त राष्ट्र द्वारा आयोजित सम्मेलनों में भागीदारी करनी थी और इनमें भाग लेने न्यूयार्क आए अन्य देशों के नेताओं से भी मिलना था। दूसरा अमेरिका पर केंद्रित था। इसमें अमेरिकी राजनीतिक नेताओं और उद्योग, वित्त, टेक्नोलॉजी और मीडिया के अगुआ लोगों से मिलना शामिल था। ये दो अलग-अलग तरह की गतिविधियां एक के बाद दूसरी की तरह नहीं चलीं। मोदी ने एक ही दिन न्यूयार्क में अमेरिकी उद्योग जगत के प्रमुख लोगों से मुलाकात की, उसके बाद संयुक्त राष्ट्र से संबंधित बैठकों में भाग लिया और फिर प्रमुख अमेरिकी लोगों से मिले। इसलिए दौरे के परिणामों के विश्लेषण और उनकी परख के लिए दो भिन्न प्रकार की गतिविधियों की बात दिमाग में रहना जरूरी है। यहां मैं भारतीय हितों के चार प्रमुख क्षेत्रों में मोदी की संयुक्त राष्ट्र से संबंधित गतिविधियों के प्रभाव का आकलन कर रहा हूं।

मोदी ने संयुक्त राष्ट्र की ओर से आयोजित उस सतत विकास सम्मेलन में भाग लिया जिसने अगले पंद्रह वर्षों में मानव विकास के लिए एक महत्वाकांक्षी एजेंडा बनाया है। सम्मेलन ने सत्रह लक्ष्य निर्धारित किए हैं। इनमें गरीबी उन्मूलन, भुखमरी, स्वास्थ्य, शिक्षा, लिंग समानता से लेकर पर्यावरण परिवर्तन से निबटने लायक विकास गतिविधियों को शामिल किया गया है। इन्हें सभी देशों को अपनी राष्ट्रीय नीतियों और स्थितियों के अनुरूप आगे बढ़ाना है। इस सम्मेलन में अपने संबोधन में मोदी ने मानव कल्याण के लिए गरीबी उन्मूलन को मुख्य रखने पर जोर देकर सही किया। उन्होंने भारत के उन विकास कार्यक्रमों का जिक्र किया जो गरीबों के जीवन में बेहतरी ला रहे हैं। उन्होंने इस बात पर भी जोर दिया कि भारत गरीबों की मदद के लिए वित्तीय समावेशन, कौशल विकास और उद्यमिता के जरिये 'व्यक्तिगत' क्षेत्र पर भी ध्यान दे रहा है।

पर्यावरण परिवर्तन पर इस साल दिसंबर में पेरिस में होने वाली बैठक में भारत का रुख काफी महत्वपूर्ण होगा। विकसित देश चाहते हैं कि कार्बन उत्सर्जन को सीमित



करने के लक्ष्यों को विकासशील देश स्वीकार कर लें। यह हर देश द्वारा खुद निश्चित किया जाएगा, लेकिन पश्चिमी देश इन लक्ष्यों के लिए किसी तरह की अंतरराष्ट्रीय निगरानी व्यवस्था चाहते हैं। चीन ने पहले ही संकेत दे दिया है कि वह ऐसा करने का इच्छुक होगा। चीन के बाद अब नजर भारत पर है।

प्रधानमंत्री ने पर्यावरण परिवर्तन पर नियंत्रण के अंतरराष्ट्रीय समुदाय के रुख के लिए 'सामूहिक लेकिन अंतर करने वाले उत्तरदायित्वों' के सिद्धांत को जारी रखने पर जोर देकर सही संदेश दिया। उन्होंने क्लाइमेट जस्टिस यानी पर्यावरण न्याय पर जोर दिया। इसके मुताबिक जरूरत इस बात की है कि विकसित देश विकासशील देशों को पर्यावरण परिवर्तन को कम करने और उपयोगी बनाने के लिए टेक्नोलॉजी और वित्तीय सहायता दें। मोदी ने संकेत दिया कि भारत स्वेच्छा से लक्ष्य तय कर सकता है और उसे पूरा करने को लेकर राष्ट्रीय स्तर पर ऑडिट करा सकता है, लेकिन वह अपने विकास पर रोक नहीं लगाएगा। भारत का प्रति व्यक्ति ग्रीन हाउस गैस उत्सर्जन काफी कम है और यह उपयुक्त स्तर पर है। उन्होंने जीवनशैली के उन तौर-तरीकों में बदलाव पर भी जोर दिया जो अनावश्यक चीजों को बढ़ावा देते हैं। खास बात यह है कि इसी सम्मेलन को संबोधित करने आए पोप ने भी ऐसा ही कहा। न्यूयार्क दौरे ने संयुक्त राष्ट्र सुरक्षा परिषद में स्थायी सदस्य बनने के भारत के मामले को आगे बढ़ाने का अवसर उपलब्ध कराया। इस सिलसिले में मोदी की पहल सही समय पर थी, क्योंकि संयुक्त राष्ट्र महासभा ने हाल में पहली बार एक प्रस्ताव स्वीकार किया जिसमें सुरक्षा परिषद सुधार के विभिन्न आयामों पर अधिकांश सदस्यों के विचार रखे गए हैं। मोदी ने स्थायी सदस्यता की

दावेदारी पर जोर देने के लिए रणनीतियों पर विचार करने के लिए न्यूयार्क में शिखर स्तर पर ब्राजील, जर्मनी और जापान के साथ जी-4 बैठक में भागीदारी की। शिखर स्तर पर जी-4 की यह बैठक दस साल के अंतराल के बाद हुई। इन चार देशों का दुनिया पर ज्यादा प्रभाव है और इनका स्थायी सदस्यता पर खास तौर से अधिकार है, क्योंकि इस साल 70वां जन्मदिन मना रहा संयुक्त राष्ट्र दूसरे विश्व युद्ध के विजेताओं द्वारा निर्देशित नहीं बना रह सकता।

संयुक्त राष्ट्र में सुधार के कई विरोधी हैं। इनमें पाकिस्तान, अर्जेंटीना और इटली शामिल हैं। ये ऐसे देश हैं जिनका जी-4 देशों के सुरक्षा परिषद का स्थायी सदस्य बनने पर अपने क्षेत्र में प्रभाव कम हो जाएगा। इससे भी महत्वपूर्ण बात यह है कि पांच में से तीन स्थायी सदस्यों— अमेरिका, रूस और चीन ने अभी तक संयुक्त सुरक्षा परिषद में जल्द सुधार करने की कोई इच्छा नहीं जताई है। वस्तुतः इन देशों ने अभी तक महासभा को अपने विचार औपचारिक रूप से भी नहीं सौंपे हैं। इस तरह आगे का रास्ता लंबा और कठिन है, लेकिन मोदी ने सही कहा है कि संयुक्त राष्ट्र सुरक्षा परिषद की स्थायी सदस्यता समयबद्ध तरीके से होनी चाहिए और जनसांख्यिकी, आर्थिक मजबूती, लोकतांत्रिक स्थिरता और संयुक्त राष्ट्र में भागीदारी जैसे मानकों के आधार पर अतिरिक्त स्थायी सदस्य चुने जाने चाहिए। स्वाभाविक तौर पर स्थायी सदस्यता के लिए भारत की दावेदारी पुख्ता नजर आती है।

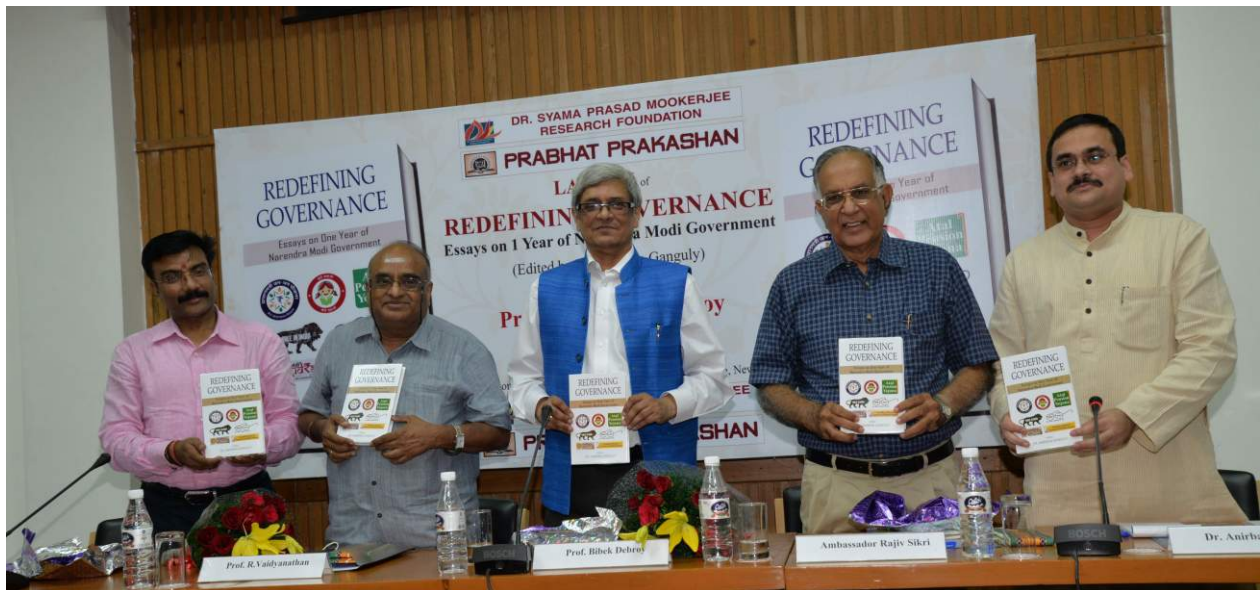
आतंकवाद एक अन्य मसला था जिसकी ओर मोदी ने ध्यान आकर्षित किया। अब यह इस शताब्दी की बड़ी चुनौती है और इससे संघर्ष के लिए अंतरराष्ट्रीय समुदाय को एक साथ आना चाहिए। जॉर्डन के शाह अब्दुल्ला और मिस्र के राष्ट्रपति अल सीसी के साथ अपनी बैठकों में मोदी ने आतंकी संगठन आइएसआइएस के खिलाफ वैश्विक कार्रवाई और अंतरराष्ट्रीय आतंकवाद पर उस व्यापक संधिपत्र (सीसीआईटी) को अंगीकार करने की संयुक्त राष्ट्र की जरूरत पर बल दिया जिसका भारत ने 1996 में पहली बार प्रस्ताव किया था। सैन जोस में भारतीय समुदाय को अपने संबोधन में भी इस मुद्दे पर वह भावनात्मक ढंग से बोले। फलस्तीनी मुद्दे की वजह से अरब देश

इस प्रस्ताव को लेकर ठंडे रहे हैं। भारत को अपनी कूटनीति में सीसीआईटी को प्राथमिकता देनी चाहिए। संयुक्त राष्ट्र शांति अभियानों पर ओबामा द्वारा आयोजित सम्मेलन में मोदी ने घोषणा की कि भारत अपने 7,700 सैनिकों की संख्या में 850 की बढ़ोतरी करेगा। इस काम के लिए भारत ने शुरू से सैनिक मुहैया कराए हैं। संयुक्त राष्ट्र की ड्यूटी करते हुए अब तक 161 भारतीय सैनिक शहीद हुए हैं। संयुक्त राष्ट्र शांति सेना सैनिकों, हथियारों और पैसे की कमी तथा कई दफा संयुक्त राष्ट्र सुरक्षा परिषद के अस्पष्ट निर्देशों समेत कई अन्य समस्याओं से जूझ रही है। मोदी ने कहा कि अपने सैनिक देने वाले देशों की शांति सेना के फैसलों और उनके प्रबंधन में भी ज्यादा भूमिका होनी चाहिए। यह भी सही समय पर कही गई सही बात थी। इस तरह देखें तो प्रधानमंत्री अपने न्यूयार्क दौरे के वक्त संयुक्त राष्ट्र से संबंधित गतिविधियों में राष्ट्रीय हितों को लेकर प्रभावी भूमिका का परिचय देते नजर आए।

विवेक काटजू (लेखक विदेश मामलों के जानकार हैं)

साभार:—दैनिक जागरण, दिनांक:—01 अक्टूबर 2015

Book Launch “Redefining Governance: Essays on 1 Year of Narendra Modi Government”



“Redefining Governance; Essays on 1 Year of Narendra Modi Government” edited by Dr. Anirban Ganguly, Director SPMRF, was released on 3rd September, 2015 at the India International Centre, New Delhi. The book is a compilation of 34 essays covering a range of issues based on one year of Modi government and its impact on governance. Professor Bibek Debroy, Member, NITI Aayog, released the book in presence of Professor R. Vaidyanathan, Professor of Finance at IIM Bangalore and Ambassador Rajiv Sikri former Secretary, Ministry of External Affairs, Government of India.

At the launch of the book while addressing the gathering, Professor Bibek Debroy said that these days if nothing happens then it is blamed

on LG and what he meant by LG was the Land Bill and GST bill. But there is plenty more that is going on. So that's why he also complemented the Prabhat Prakashan and Dr. Anirban Ganguly for bringing out this book. He also said that there is no government after independence which has been scrutinized so much within the first year of its tenure. Some of the most significant changes which are not talked about by our political commentators have been covered in the book. He started with NITI Aayog. He said, “Quite often I meet with people and people ask me what NITI is planning to do for India and the States and I always reply why we should decide. One of the most important thing that's happened is the change in the whole institutional structure. There are 3 sub-groups of chief ministers that

Glimpses of the programme



have been constituted for various issues. So it is not the PM who is deciding, it is not the PMO which is deciding, it is the CMs who are deciding how the central schemes

will be implemented and what kind of policy States want in future.”

Another example of which he gave was of smart city. What is the Smartness about the smart cities?

These cities have been chosen by the states. He said that smartness does not come about from the X amount of money Union government is going to spend. The smartness is for us as citizens to decide and figure out the plans.

He also touched upon the schemes like PMJDY and associated social security insurance schemes. He also pointed out the relevance of SECC data.

On GST, he said that why there is 1% extra tax because the producing state wanted it and not the centre. It is not something that North Block wanted. He gave all these examples to drive home the point that the most significant change that has happened is the decentralization, devolution and the decision making in Delhi. Professor Debroy also pointed out how obsolete laws were being withdrawn and how this was a significant achievement of this government among others.

While speaking on the occasion, Prof. R. Vaidyanathan highlighted the importance of MUDRA Bank and said that future of Indian economy is very bright because direction and objectives are clear. He compared PM Modi to Lee Kuan Yew of India. He said that it will take some time to change the track because the old Nehruvian mindset is still ruling the country.

Amb. Rajiv Sikri also addressed the gathering on the occasion. He highlighted the dynamism in the foreign policy of India in last one year. He said, "Even the critics of PM Modi would have to concede that his foreign policy has been truly dynamic and imaginative and it has given much needed and long awaited coherent direction. In the globalised world of today it is absolutely essential for the chief executive of the country to be seen and heard because he is the face of the country. PM Modi has brought a new self confidence and ambition in India's foreign policy."

Dr. Anirban Ganguly, Director SPMRF, introduced the book and delved on the governance philosophy of Antyodaya that inspires the Modi model of governance. He also proposed the vote of the thanks expressing his gratitude to all the contributors.

The programme was attended by a cross section of academia, bureaucracy, former servicemen and diplomats, young scholars, intellectuals and others.

भारतीय जनता पार्टी के राष्ट्रीय अध्यक्ष श्री अमित शाह जी की वेबसाइट www.amitshah.co.in का शुभारम्भ



भारतीय जनता पार्टी के संगठन महासचिव श्री रामलाल जी ने भाजपा अध्यक्ष श्री अमित शाह जी की वेबसाइट www.amitshah.co.in का शुभारम्भ किया। इस अवसर पर बोलते हुए श्री रामलाल जी ने कहा कि माननीय अध्यक्ष जी ने संगठन और सरकार में विभिन्न दायित्वों का सफलतापूर्वक निर्वहन किया है और उनमें विचारधारा की स्पष्टता, संगठन कौशल और राजनीति की अच्छी समझ है। उन्होंने कहा कि माननीय अध्यक्ष जी संगठन को सुचारु रूप से चलाने में काफी सफल रहे हैं और विभिन्न चुनावों में मिली आशातीत सफलता इस बात को सिद्ध करते हैं। श्री रामलाल जी ने कहा कि माननीय अध्यक्ष श्री अमित भाई शाह जी संगठन और सरकार के बीच में समन्वय, सरकार के प्रति जनता की प्रतिक्रिया को शासन तक पहुँचाने तथा माननीय प्रधानमंत्री श्री नरेन्द्र मोदी जी के नेतृत्व में सरकार द्वारा गरीबों, शोषितों और वंचितों

के कल्याण के लिए एवं देश के विकास के लिए उठाये गए परिवर्तनात्मक उपायों को कार्यकर्ताओं की सहभागिता से जनता तक पहुँचाने में सफल रहे हैं। उन्होंने कहा कि यह माननीय अध्यक्ष जी की दूरदर्शिता का ही परिणाम है कि आज भाजपा 11 करोड़ से अधिक की सदस्यता के साथ विश्व की सबसे बड़ी राजनीतिक पार्टी बनी है। उन्होंने कहा कि यह उपलब्धि माननीय अध्यक्ष जी द्वारा मिस्ड कॉल और ऑनलाइन इनिशिएटिव का अभिनव प्रयोग, अभियान के लगातार समीक्षा और उनके संगठन कौशल का प्रतीक है। श्री रामलाल जी ने कहा कि इतना ही नहीं, उन्होंने सदस्य बनाने के बाद महासम्पर्क अभियान और महा प्रशिक्षण अभियान के जरिये नवनिर्मित सदस्यों को भाजपा के सक्रिय कार्यकर्ता के रूप में परिवर्तित करने का काम किया है। श्री रामलाल जी ने कहा कि संगठन का विस्तार



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तथा माननीय अध्यक्ष जी की विचारधारा और भावनाओं को आम कार्यकर्ताओं तक एक सरल पहुँच बनाने के उद्देश्य से अध्यक्ष जी की वेबसाइट का शुभारम्भ किया गया है और मुझे उम्मीद है कि यह वेबसाइट अपने लक्ष्यों को पूरा करने में सफल होगी।

इस अवसर पर भाजपा के राष्ट्रीय अध्यक्ष श्री अमित शाह ने कहा कि यह वेबसाइट मेरी तथा देश की जनता, भाजपा के सभी कार्यकर्ताओं एवं मीडिया बंधुओं के साथ संवाद का जरिया है। उन्होंने कहा कि

मेरा विश्वास सामर्थ्य से ज्यादा समर्पण में रहा है और यही मेरी प्रेरणा रही है। श्री अमित शाह ने कहा कि मुझे विश्वास है कि इस वेबसाइट के जरिये मैं जनता तथा कार्यकर्ताओं के बीच और अधिक सुगम तरीके से संवाद स्थापित करने में सफल हो पाउँगा ताकि लोग श्री नरेंद्र मोदी की लोक कल्याणकारी सरकार और पार्टी की विचारधारा से और अधिक सरलता से जुड़ सकें।

"The gigantic task of reconstruction, cultural, social, economic and political can be rendered possible through coordinated efforts of bands of trained and disciplined Indians. Armed with the knowledge of India's past glory and greatness, her strength and weakness, it is they who can place before their country a programme of work, which while loyal to the fundamental traditions of Indian civilisation will be adapted to the changing conditions of the modern world."

- Dr. Syama Prasad Mookerjee

*Convocation Address delivered at Gurukul Kangri
Viswavidyalaya, Haridwar, 1943*

