"A Nation is a group of persons who live with A Goal', 'An Ideal', A Mission’ and look upon a particular piece of land as the Motherland. If either of the two- The Ideal and The Motherland is missing, then there is no nation” - Pandit Deendayal Upadhyaya

Introduction
The field of business research and practice has undergone a paradigm shift from economicism to humanism in the recent competitive environment. The upcoming leadership theories are grounded in humanism in contrast with traditional leadership theories, which had economic considerations in its roots. The social, environmental or ethical interests only had a secondary role (Melé, 2009). However, business research must find alternative solutions for creating a sustainable and healthy economic system and this is where Pandit Deendayal Upadhyaya’s philosophy of integral humanism finds its relevance in the field of management.(1,2)

Pandit Deendayal Upadhyaya's main political philosophy ‘Integral Humanism' was delivered as a lecture in Bharatiya Jana Sangh's (BJS) party conference at Mumbai in 1968. The phrase “Integral Humanism', originally used by Indian Freedom Fighter Bipin Chandra Pal in the year 1921, was elaborated and given specific meaning by Deenadayal Upadhyayaji. Integral Humanism is about applying Dharma to individual, as well as society and the nation for the sustenance of life, although its application was originally thought to be applicable to the political arena. He claimed that the main problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind, and was therefore based on the materialistic objectives of desire and wealth. (3,4)

Pandit ji strongly believed that Capitalism benefits only strong few, and Communism and Socialism to none in the end, because those theories do not accept the existence of the concept of soul and therefore that of spiritual oneness between the humanity. These ideologies failed to create human development and happiness, which should be the main motto of human existence.

Pandit Deendayal's contention was that any form of conflict, political or otherwise, had its solution in its cultural values. He rejected the idea that
‘one size fits all’ and believed that the problem and its solution cannot be
applied uniformly as it may not suit different cultures. He gave a fresh
impetus to ancient Indian values and tried to revive the ancient nationhood.
The application of his philosophy is possible not only in politics, but also in
other spheres of man's life like social, economic and cultural spheres of our
nation. (5,3)

The philosophy of humanism helps in resolving conflicts in these different
spheres to create synthesis in human's life with that of society, state and
nation. Certain specific practices in our life can create a fusion of struggle
and peace, thereby making them complementary to each other rather than
being conflicting elements. Any individual must have the fullest scope of
development and is entitled to utmost happiness. Therefore, the social and
economic system should be so fashioned that the individual has full scope for
happiness and development. Pandit DeenDayal Upadhyay's integral
humanism outlined the following important principles:

Limited intervention of state in business; encouragement of private
investment and entrepreneurship, equal incentives for all Multiplicity of
small projects: production by the masses for the masses, decentralized
economy Individual land ownership, technology welcome but mechanization
should not displace livelihoods Principles of peace and non-violence Secular
state, with no distinction between majority and minority whether linguistic,
religious, racial, political, etc.

The objective of this paper is to focus on the basic contribution of Pandit
Deendayal Upadhyay to the all-round development of the nation. His views
on self, society and country have been researched to relate his philosophy of
Integral Humanism to the contemporary business world. These principles can
help to guard the core values of Indian culture and ensure progress and
happiness of “Man”.

Relevance of Integral Humanism in the contemporary world

Integral Humanism aims to provide a life of dignity to every human being
while balancing the needs of individual with those of the society and
countries. A large population around the world lives in poverty. Various
development models have been tried from time to time for bringing around
integrated and sustainable growth. An ideal model that can serve the purpose
should be based on the philosophy of Integral Humanism as it supports
diversity and a tailor made approach to different problems. Pandit Deendayal
observed that balance is the key to success, whether in material pursuits or in
spiritual world. Integral humanism of Pandit DeenDayal Upadhaya can solve many problems of the contemporary India. Some major problems of contemporary India such as-Sanitation, Corruption, Poor education, bonded labour, Religious violence, unemployment and others need tailor-made remedies. A large population of our world lives in poverty. After having tried various development models with mixed results, the world is in search of a model of development which is integrated and sustainable. Pandit Upadhyaya stressed on ‘Antyodaya' to rid the nation of extreme poverty.

Sustainable development can only be ensured by eradicating undue competition and conflicts among the individuals, communities and nations by encouraging a holistic relationship among the individual, family, society, world, and the universe. There is a Global urge for integrated humanism to deal with these challenges like-pollution, poverty, unemployment, economic contrast, unrelenting consumptionism and mental stress. Researching the roots of Integral Humanism in humanistic Management theories, The main motto of a country's economic system, similar to political system, should be all round development of every individual. An economic system cannot remain sustainable unless there is proper focus on human resources. Economic power should be decentralized vertically to avoid class-conflict and concentration of power. Indeed, the growing interest and the increasing body of literature on ethics and corporate social responsibility appear to be one of the first signs of a changing mindset. One can easily relate the philosophy of integral humanism to some well known concepts in Economics & Management. The humanistic principles rooted in Rogers and Maslow's ideas are seen to have the roots of the philosophy of integral humanism. These theories show a concern for personal development, self-acceptance, and acceptance by others, put differently, allowing for a more human business world. The central thesis of Integral Humanism is that all theories about politics, economics, society, national organization, foreign relations etc. must derive from a proper understanding of the human being, rather than deriving from a philosophy. At the core of Maslow's theory of motivation are two important ideas: (a) there are multiple and independent fundamental needs or motives and (b) these motives form a hierarchy in which some motives have priority over others.(1)

**Maslows Hierarchy of Needs**

Maslow proposed several independent sets of basic human needs. He presumed a universal set of distinct motives related to physiology, safety, affection, esteem, and self-actualization. Maslow's focus on self-actualization lays emphasis on the idea that all human motives do not
necessarily relate to physiological needs and propagates the idea that man was something more than economic being. He is a physical, psychological, political, social, and religious being too. Similar to Panditj’s philosophy, Maslow advocates the simultaneous and integrated functioning of the Body, mind and intellect, and Soul of each human being, although in a hierarchy.

Similarly Roger’s theory of Self offers a wide variety of explanations for behaviour and what constitutes the person. Rogers believed that people strive to enhance themselves. Rogers thought that people have a drive to grow and develop their potential.

Integral Humanism is the central axis of Vedic and Upanishadic thoughts. The Indian wisdom insists on concepts such as yajna spirit (sacrificing individual desires in favour of social benefits), sreyas (preferring long term gains rather than short term), sharing in joy and a sense of cosmic harmony. Business is sacred. Effectiveness at work is tied to exercising intrinsic human values. These human values support established business values such as service, communication, excellence, credibility, innovation, creativity and coordination. The human values help self development and this makes discharge of managerial functions much easier. ‘Guna, Karma, Samskar’ theories of Indian ethos are related to self evolution and self management and the efforts needed for achieving perfection. Bhagavad Gita offers the definition of work and efficiency to managers in modern corporations. There are four aspects to the definition of work: (a) The doer has the right to work

(b) The doer has no control on outcomes/ fruits of action

(c) The doer has no control on the root causes of the fruits of action

(d) There is no choice to revel in inaction

The Bhagavad Gita can be experienced as a powerful catalyst for transformation.(2)

Challenges in Modern workplaces and application of humanism India needs a robust, self-confident, nationally-oriented model of development, which is rooted in the ideals of democracy, equality, justice and integral human progress. Any model of development that does not take into accounts our unique history, diversity and cultural ethos is bound to fail. If humanism is applied to the economic context, the conception of the firm and the employees change drastically. Pandit Deendayal emphasized on pursuing the following economic objectives for the country:
1. An assurance of minimum standard of living to every individual and preparedness for the defense of the nation.

2. Further increase above this minimum standard of living whereby the individual and the nation acquires the means to contribute to the world progress.

3. To avoid waste and extravagance in utilizing natural resources.

4. To develop suitable machines for Bharatiya conditions (Bharatiya Technology) taking note of the availability and nature of the various factors of production (Seven 'M's).

5. This system must help and not disregard the human being, the individual. It must protect the cultural and other values of life. This is requirement which cannot be violated except at a risk of great peril.

6. The ownership, state, private or any other form of various industries, must be decided on a realistic and real-world basis.

The modern workplaces are gradually realizing the need for humanistic values for creating job satisfaction. Personalization in accordance with each individual's unique set of needs is seen as a more important factor of job satisfaction than setting and following standards. The new workplace, with its emphasis on emotional intelligence, teamwork, multitasking, diversity, worker empowerment and responsibility, makes higher order mental demands from the employees and this calls for embracing the basic principles of integral humanism that emanate from core Indian culture.

Modern Work places are a place full of conflicts, cut throat competition, apathy, politics, selfish interests, power greed and long working hours. The work pressure, tension, stress, anger, strayed relationship etc. are inevitable. People are experiencing hollowness due to a materialistic, consumer-focused, highly stressed life style. Workplaces are not a place for nourishing one's soul. There is no joy and contentment. In a globalized business environment, employees are looking forward to something more than salary world over. Thus, a need to sanitize and humanize the workplace is being greatly felt. McKinsey and Company in Australia have found improvement in productivity when companies engage in programs that use humanistic techniques for their employees. A businessman faces several questions today, to which he does not find any answer(3). These questions are:

(1) How to survive amidst cut throat competition?
(2) How to create commitment in people towards their work?

(3) How do we live a dharmic life in a world that underscores values?

(4) How can we overcome self-centeredness and greed in today's generations?

(5) How to motivate people in a materialistic society?

(6) How to bring balanced development of Artha, Kama, Dharma and Moksha?

(7) How to manage stress and improve the happiness quotient ‘on the job’ and ‘off the job’?

These are the major issues faced by almost all businessmen, industrialists, politicians, professional manager and others in all walks of life. This is where integral humanism enters. The philosophy of Ekatma Manava Darshan places the welfare and happiness of man above materialistic pursuits. It promotes the development of an economic system with respect for human dignity and well-being. Pandit Deendayal is of the view that the integration of four-fold aspirations of man, viz. bodily, mental, intellectual and that of soul, gives happiness to man. This also forms the basis of Human Resource Development in the field of management.

Happiness coaches are being used in multinational organizations who give executives exercises that help them find their life’s purpose, combat stress and keep energy levels high although happiness was clearly laid out in Indian culture thousands of years ago. There is relevance of DeendayalJi’s ideas in building happy and prosperous organizations. Spiritualism is definitely the most salient feature of Integral Humansim, though of course, physical, mental and intellectual urges of a human being get due recognition. Integral Humansim has faith in the divinity of a human being. That is why its impact on the human action is quite unique and distinct. The west has indeed failed in offering genuine, full happiness to the human being. Developing Indigenous Theory of Management in Organizations Management research has failed to cultivate any truly indigenous theories of management and organization. Most of the theories in management have been borrowed from other cultures. Without valid and tested management theories that fit the Indian context, business education and schools in India will lose their relevance and legitimacy. It is required to develop innovative knowledge, methods and valid indigenous theories to serve the management students better, provide practitioners more effective solutions to difficulties that they
encounter, and support the swiftly emerging community of management scholars in India.

It is surprising to observe that several concepts of present day management theories were explained by Kautilya in his work but do not find sufficient mention in management literature. As in the present day management, the importance of vision (Prabhu Shakti), mission (Mantra Shakti) and motivation (Utsah Shakti) was captured in Arthashastra. Kautilya put forward his ideas on organizational aspects, human dimensions of an organization as well as the leadership requirement of an organization. He stressed on two pillars of the art of governance: Nyay, the justice and Dharma, the ethics.

Similarly, the Bhagavad Gita, written thousands of years ago, enlightens practitioners on all managerial techniques leading to a harmonious workplace in place of the conflict, tensions, poor productivity, absence of motivation and so on, common in most of Indian and global enterprises around the world. The Vedic statements apply strikingly to the modern business management practices.

India had produced excellent leaders in her history namely Lord Buddha, Mahavir, Gurunanak, Swami Vivekananda, Mahatma Gandhi, Pandit Deendayal Upadhyay and many more whose ideologies can contribute to management wisdom. Pandit Deendayal Upadhyay believed that value maximization based on Dharma creates long term, productive and self-sustaining business models. The doctrine of Integral Humanism can contribute to the following aspects in Management with indigenous assumptions:

Forming a vision planning the strategy to realize the vision cultivating the art of leadership Establishing institutional excellence Building an innovative organization Developing human resources Building teams and teamwork Delegation, motivation and communication Utilization of available resources Work commitment and Job Satisfaction

Despite way using lack of such indigenous management theories, there is a brighter side of many Indian management practitioners who engage with their country, culture, and employees in a characteristic way using a distinctive Indian model. The economic system developed by Deendayalji in Integral Humanism is viable, consistent and practical. It is the only system in which the primacy of man and his higher instincts (as Deendayalji terms it) is explicitly recognised.
Directions for future research The study seeks to encourage fellow researchers from diverse disciplines to research and evaluate the interactions between holistic and indigenous philosophy and business for creating humane and successful organizations. This would encourage researchers to experiment with similar culture-conducive endeavors. Research, case studies, etc. would help to initiate a constructive public discussion about humanistic values in our current business environment – a topic that affects all Bharat wasis.

"Charaiveti, Charaiveti.' (Keep Moving, Keep Moving)

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