

Application Of Ideologies Of Deendayal Upadhyay In Management

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Introduction

Deen Dayal Upadhyay was the founder of integral humanism in political philosophy. Pandit Deen Dayal Upadhyay is our inspiration. Deen Dayal Upadhyay made an erudite commentary delving into nexus between capitalism and modernization. He maintains that the state exists for the sake of the nation, and not the nation for the sake of the state. Similarly, the nation is not a means of achieving political ends; rather, policies shall have the one aim of strengthening the nation, and shall express a nation's deeper consciousness, the purpose of its existence. Deen Dayal ji laid special emphasis on Man, Mission and Message. The people will, rightly, decide who will govern; but neither those who are thus elected to govern, nor the people, can determine what principles will govern such governance; that can be determined by dharma alone. Upadhyay did not regard it appropriate to build Indian economy on the basis of big industries, giving up socio-economic conditions. He gave recognition to the principle of “work to every hand”. Deen Dayal ji gave us mantra of ‘Integral Humanism’, which has been our guiding principle. This Mantra of ‘Integral Humanism’ stands out as a clear way of thought firmly rooted in the Indian tradition. “Integral Humanism also stands out for its emphasis on decentralization and attaches immense importance to the economic progress of every human being. He rejected communism in which individualism was ‘crushed’ as part of a ‘large heartless machine’. Deen Dayal Upadhyay had given a new thought of Gandhi's swadeshi revolution which states that swadeshi is a way of life with a commitment and dedication propounded and practiced for the benefit of the people of India in general and to the rural masses. The concept of swadeshi, according to him, is a necessity for national existence and is very much true even today.(1-3)

Philosophy of Deendayal Upadhyay:

From his life we learn how an individual completely devoted himself to the well being of the nation and the service of the poor. As a political organizer, his work was legendary. Without getting trapped into the lure for power he continued to work, selflessly. The Indian intellect was getting suffocated by Western theories, which left a "road block" to the growth and expansion of original Bhartiya thought. He visualized for India a decentralized polity and self-reliant economy with the village as the base. He welcomed modern

technology but varied it to suit Indian requirements. A strong nationalist, Upadhyay believed India cannot progress unless it stopped following western philosophies of individualism and socialism. Even while accepting modernity, he was of the opinion that modern systems would have to be adapted to core Indian values. As an economist, Upadhyay was more of a Gandhian socialist, believing in the virtue of large production from small units. He was strongly critical of the planning commission for its failure to address issues of unemployment, public health and infrastructure. Pandit Deen Dayal Upadhyay always said “Charaiveti. Charaiveti”. This was an inspiring call to keep pursuing your mission without being overcome by any obstacles, to establish a system of sacrifice and hard work. “Deen Dayal ji always wanted to dedicate his life to the country, because he believed that service of the country was not possible after taking up a government job while the country was in bondage. So, he dedicated his life to the service of the country. He was not an armchair philosopher in an ivory tower but also an important activist and ideologue of a political party, who was interested in converting his ideas into the stuff of reality. He said, "we do have before our eyes a vision of a great future of this country: we are not mere visionaries but are karma yogis, resolved to translate our vision into reality."(4,5)

Implication of thoughts in the field of management:

The ideologies of Deen Dayal Upadhyay gave advancements to the principles of management. There are following concepts of Deen Dayal Upadhyay which are applicable to today's management:

Our Nationhood:

The existence of a nation depends upon an element which though invisible is felt with the greatest intensity. A nation has a personality just as an individual has a personality. It is this national personality that keeps a nation alive. When it grows weak, the nation becomes weak and when it is forgotten or destroyed the entire nation heads for ruination. This is why many nations of the past have now become mere memories. Their territories are there and their people are still alive and yet ancient Persia, Greece, Egypt-all has faded. In other words, they lost their basic national personality. It is in this personality that the nation resides.(6)

Machinism:

The machine was developed to increase man's productivity and decrease his labour. When human labour became a commodity with a price on it, the machine became man's competitor. This is the defect of the capitalist's point of view. This defect belongs to a thoughtless economy.

Aspects of Economies:

It is a matter of surprise that today a share-holder in joint stock companies, who has no other connection with the company except a share in its profit, should be able to exercise ownership rights while the worker who works in an industry, sets his machines into motion and depends upon it for his livelihood should experience a feeling of being a stranger to it. This feeling is not proper. It is therefore necessary that along with the share-holder the worker should be given ownership rights and a share in its management and profit.(7)

Dependence on Western Economies:

Not only because of different ideals of life but also because of different conditions in terms of time and place the way of our economic development will have to be different from that of the West. But we are tied to Marshall and Marx. We believe that the economic principles they have discussed are eternal. Even those who realize that they are dependent upon certain systems are not able to step out of their orbits. The economic prosperity of the West has created a blind belief in us about the Western system of production. Western economists have produced so much critical literature that we easily feel overwhelmed by it. We cannot rise above it. It is possible that this science of economics may have some principles that do not depend upon time, place or system and can prove useful to all, but very few have the capacity to assess this quality. Our education cannot create people with such a capacity. Our economists may be experts in Western economics, but they have not been able to make any solid contribution to it because the Indian economy can neither provide them the necessary thought nor the necessary field for experimentation.(8)

Economic Democracy:

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. He concludes that just as we have problem of landless cultivators, we also have the problem of shopless traders. He emphasized that we shall have to think holistically while framing our economic policy. While declaring his economic policy he stipulated a ratio of 20:1 between the maximum and minimum incomes and suggested that our economy should be so moulded that gradually this ratio may be brought to 10:1. He told that

common man in country with limited purchasing power cannot reap the benefits of large scale planning of development programmers.(9)

Honouring Public Opinion:

Upadhyayji believed that while the immediate policies in a democracy may be governed by majority opinion, Democracy is not always able to give expression to the views of the majority. This leads to infighting in the party and unrest in society. A democracy must, therefore, rule according to popular opinion, not only majority or minority opinion. The public cannot express its opinion formally.(10)

Conclusion:

Deen Dayal ji wanted to provide his services for the upliftment of the country to make her virile, valiant, strong and prosperous. According to him, the only way to strengthen their country was to organize the society. Every individual is an entity in himself and yet they are inseparable parts of one single whole; This is the secret of their success. The greatness of organization lies in that it multiplies happiness many times and distributes unhappiness to an equal extent.

References:

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