

Pandit Deen Dayal Upadhyay's concept of Dharma' and 'Ekatm Manavwad' as new dimensions of Business Management

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Abstract:

Every person has to be accommodated in society with his capabilities, necessities and genuine desires i.e. with his individualities so that he develops and prospers' himself which leads to growth and development of organization for which person is working.

However this individuality should not be the 'I' concept popular in the west but "We" concept as of Indian culture and Hindu Dharma which reflects the concept of "Ekatm Manavwad" or Integrated humanism i.e. collective national character of Bharat.(1)

This article tries to describe that how Pt. Deen Dayal Upadhyay's concept of Dharma and Ekatm Manavwad which emphasises on persons collective individuality within the principle defined by Dharma and calculated implementation of what other societies, nations or organizations have done for their growth; can be recognized as new dimension of Business Management.

Introduction

Pandit Deen Dayal Upadhyay was a pioneer of humanism. He came up with the concept of Ekatm Manavwad which puts human being at center stage. Although he does not hold the individuality of 'I' at center stage but 'We' concept of Indian culture. To elaborate the western self is centered on a single entity when people work for themselves to fulfill their personal desires wants and needs. This concept is different from ours; which is based on 'We' concept of 'Loka Samast Sukhina Bhavantu' (a Sanskrit prayer for the entire universe to be at peace). Indian National Character have a concept of 'self' as 'we' or family person where all pursuits of growth and development by an individual is for a unit called his family (Sudhir Kakkar on Indian National Character).(2)

Integral Humanism is almost an exact paraphrase of Gandhi's vision of future India, rejecting socialism and capitalism alike. Panditji rejected the social system in which individualism reigned supreme. He opposed the scenario where individualism was totally crushed like in Marxist socialism.

Pandit Deen Dayal claimed that the problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind. Hence, these are based on materialistic objectives of desire and wealth. Pt. Deen Dayal however considers body and mind only two of the four-hierarchically organized attributes viz body < mind < intellect < soul. It corresponds to four universal objectives Kaam, Arth, Dharma, Moksh respectively. Kaam that is desired satisfaction. Arth is related to Wealth. Dharma explains moral duties and moksh is ultimate salvation."(3)

According to Upadhyay ji, the reins of the stallions of the pursuit of Artha, Kaam and Moksh should be in the hands of Dharma. Dharma is not equivalent to religion as misinterpreted. His concept of Dharma is derived from Hinduism which is a way of life and is inseparable. Even the Supreme Court has remarked that Hinduism is a way of life which is accommodative for all-a way of life based on the concept of 'Ahimsa', 'Satya', 'Vasudhaiva Kutumbkam', 'Yogakshema' 'Parhit Saras Dharma Nahin Bhai' and such other high values.(4-7)

There is changing character of economic development and correspondingly changing management techniques.

There has been a paradigm shift in economic development where the engine of growth has changed the track from manufacturing to service sector and from service sector to innovations. Now economies are more and more knowledge based in day to day scenario, there is value of innovations.

Now human efforts are not required in manufacturing to that extent as in time of F.W.Taylor and Henry Fayol as most of the manufacturing activities are mechanized. There has been a definite shift in deployment of human efforts. Now man has to use his 'mind' and convert his knowledge to such creative innovations which further ease industrial production, ergonomics, human machine interface and lifestyles.(5)

We thus see the first industrial revolutions when development was marked by coming up big manufacturing units. The management technique given by Taylor was scientific. He described the time and motion studies, differential piece rate system like concepts- this theory was highly mechanized and could be best explained by carrot and stick system.

The above theories are yet working for change in present scenario. The environment has changed drastically, tertiary sector comprising of service sector, is now backing the economy which is now getting turned to knowledge economy.(6)

Here comes the essence of integrated humanism with the leading knowledge sector. The person's needs, capabilities and his genuine desires are to be fulfilled while respecting his individuality to harness his creativity to get innovative ideas. This concept has come above the human behavior approach of Elton Mayo.(3)

The employees are provided more and more accommodative options like 'Flexibility', 'work for home'. Google provide its employees with recreational facilities too in the office including table tennis, gym, videogames etc. for their employees.

We find that culture is not only to be safeguarded, but it should accept changes according to the demand of time. It is neither blindly following foreign countries nor totally ignoring them. We should inculcate those features of other cultures and practices of other countries which are in harmony with our national ethos.(5)

There is essence of Dharma in all activities including business.

Americans for example say “Honesty is the best business policy”, Europeans say “Honesty is the best policy” but Indians say “Honesty is the principle” i.e, the business cannot flourish without Honesty if a person is not honest in his business he will mar his reputation leading to decline in clientele culminating in failure-Total Loss.

Similarly a businessman guided by Dharma will be generous and considerate. Businessman will not be driven by his own selfish interest but he would be office of his obligation to society which fields him business and to the environment which provides lights breathe water to quench thirst and soil which provide him food and shelter. He will not forget that no one can escape from the judgments of time.

In an uneven economy both the rich and the poor are at loss. The poor with low buying capacity are greater in number .How can they provide marked to the rich elite?(6)

Dharma broadens his Outlook and sharpen his sensitivity to embrace the whole humanity in his arms. Hence the concept of 'Daan' which is morally good for himself and good for the society. Materialism has made men selfish. Stories of “Danveer Karan”, ‘King Bali’, ‘Raja Ratnadeep’ and ‘Raja Harishchandra’ appear to him just fantasies. In previous centuries to the rich work compassionate Dharamshala, Sadavratas, Dharmarth Chikitsalaya, Wells, Pathshalas, Paushalas etc stand testimony to the spirit of giving Daan. The spirit of “Daan” has inspired the multi billionaires of the west too. But it is a sad irony that lust for power and self has blunted human

sensitivity on the vary land on the Horizon of which rose the son of Dharma.(7)

Governments can bridge the gap between the rich and the poor. In previous years ambitious policies and plans were drawn but they only broadened the gulf making the rich 'Richer' and the poor 'Poorer' despite the slogan of 'Garibi Hatao'. Moral consciousness had been pushed into a state of coma by the brutal murder of Pandit Deendayal Upadhyay's view of 'Antyodaya'-the care and upliftment of the poorest.(8-10)

The present government is working various schemes to remove uneven distribution of wealth by Minimum Tax, Corporate Social Responsibility and tax evasion punishment. However, the external pressures would not be required if the person is self reliant and working on the concept of 'Antyodaya' Given by Pandit Deendayal Upadhyay.

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