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Relevance of Pandit Deendayal Upadhyaya in today's world economic order

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Abstract

The world as a whole is engulfed with numerous dramatic problems. Most impinging amongst them are of poverty, hunger, unemployment, distress migration to cities, disproportionate distribution of income, economic-political crisis, deforestation, pollution and climatic change. All these problems are interlinked and inter-connected with each-other. Present day economic-political establishments of the world only worked to aggravate these problems and not to alleviate them. These problems deteriorate the world status; hence an alternate is required to put an end to this steady devastation of the world. Philosophy of 'Integral Humanism' propounded by profound thinker, and great social activist Pandit Deendayal Upadhyaya is an alternate to mitigate most of the above stated problems. Panditji construed a model in which aspirations, needs, capabilities of every individual that is the 'Integral Human' are regarded as supreme by the state. Sustainable development is possible by ensuring decentralization of power, authority and responsibility at the village level and by adoption of Swadeshi as the core value of life. We in this paper comprehend the philosophy and economic model of Pandit Deendayal Upadhyaya in the context of finding solutions to present day issues. The philosophy though developed for Indian setting is relevant for the entire world which today is seeking solutions for poverty eradication, achieving full employment and sustainable development.

Keywords: Economic-political crisis, deforestation, pollution, climatic change

Introduction

Panditji's thesis on Integral Humanism, given in a series of speeches in Bombay from 22nd to 25th April, 1965, form the basis of a system of governance and economy that is suited to the World economy and its people, regardless of caste, religion or region, as an alternative for all round human development. Pandit Deendayal Upadhyaya was an eminent political personality and a profound philosopher. Unfortunately, he died untimely at the age of 51 but he left behind profound philosophy of 'Integral Humanism' which has the efficacy and potential to provide solutions to the many predicaments faced by the world today. Most of the problems have been self-created and imposed through establishment of enigmatic political and economic structures. These lectures hold their relevance more so today in the face of the problems which are direct fallout of either unregulated capitalism or regimented socialism, as envisaged accurately and precisely by Panditji way back in 1960s. We in this paper first attempt to understand the profound philosophy of Panditji, the system of co-existence and development as pronounced by him. We then bring out the concerns with the existing politico-socio-economic systems adopted by the world and the solutions which can be achieved by disowning such structures and adopting the alternate as propounded by Panditji. We also examine the performance of government of India's policies over past five years under the leadership of PM Narendra Modi towards achieving sustainable development through all round human development.

Integral Humanism- Fundamental of All-Round Development

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 dogma. This thesis has its genesis in the four principles of Hindu legacy which all systems of governance, economy and law must secure for every individual member of the nation. These four principles are Dharma, Artha, Kama and Moksha. Kama is the primal impulse underlying the human condition, its point of origin.

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Artha implies wealth and governance and thus provides the means to the impulse and to the end. Moksha is the end of human existence, and Dharma negotiates the distance between the three principles. It is hence the overarching principle. It governs the legislature, the judiciary and also the people. In this realm of things, the state exists for securing human well-being through attainment of these principles. Each doctrine should thus assist in acquiring these principles; else it should be discarded if it militates against these four principles. The purpose of an economy is to provide a physical basis to every member of the society for attaining higher dharmic pursuits. Unlimited centralization of power in the hands of the State results in decline in Dharma, as it forces people into excessive reliance on the state and ensures revolt. State is important but not supreme. Power should be decentralized to janapadas and panchayats for creation of a self-reliant economy with village as the base. According to the principle of Dharma- all living and non living things in the world are made of one element that is Atma tatva. State through the pursuit of Dharma should aim at establishing equality by honouring to lowest person (poorest of poor) in the society. To summarize, state is not the supreme institution rather it is an instrument which through the pursuit of four principles ensures well-being of all particularly the poorest of the poor. All this implies an establishment of a decentralized polity which has its base in a self-reliant village economy.

Concerns with Present Day Institutions

We must ask why there is a need for an alternative. During one of the lecture Pandit Deendayal Upadhyaya explicitly brought out the problems with two widely accepted and adopted economic systems of the world: capitalism and socialism.

In a capitalist society, companies and individuals own the different factors of production. They receive rent, interest, profit, and wages from the ownership. This ownership and benefits incentivize capitalist society to maximize profit and thus maximize the most efficient use of these resources. To use resources efficiently, goods and services have to follow the law of supply and demand. Since companies are trying to maximize their profit, they try to sell at the highest price and the lowest cost. If they don't, then competitors will eat away their profits. Each needs to outperform the others, minimizing costs and maximizing profit, or they will be driven into bankruptcy. Technological innovation is one way to cut costs. Compelling employees to work harder and longer for less is another. Other means by which profits can be maximized is by creating demand for their already produced and new products. Panditji could foresee the complication of this excessive production and subsequent creation of demand for these accumulated products. The system is lubricated by indiscriminate expansion of consumption of goods and service. This demand driven economy fuels business cycle upswing. Therefore, in capitalism demand is often created for the new products through excessive advertisement and alteration of demand patterns. In his lecture, Panditji divulged the essentialities of capitalism which is to continuously and systematically increase the desires and needs of man. Normally production should be driven by demand. But capitalism induces people to desire and use things that have been produced. Demand follows production instead of production ensuing demand. Systemic efforts are made to create demand where it does

not exist. Fashion trends change every now and then creating fresh demand for apparel every season. A pattern of throwing old workable goods to buy brand new ones has been promoted through disproportionate advertisements in multi-media. This unbounded consumerism fuelled by the spirit of profit maximization was coined as Eco-Destructive Consumerism by Panditji who like a true visionary visualized and demonstrated the catastrophic effect of excessive consumerism way back in 60s. This wasteful consumerism disturbs the balance in nature. Earth has a limited supply of natural resources. By throwing away old usable goods for brand new trendy goods, we put immense burden on this limited availability of natural resources. Disturbance of delicate equilibrium in nature brings about unexpected climatic catastrophes and threatens the very existence of humanity.

The thoughts of Panditji are also mirrored by present day social thinkers and environmentalists. The Earth is finite and no growth can last forever. The boundaries of expansion are given by the continuous stream of energy and substance needed for the living conditions of the population. We cannot exceed the productive and absorptive capacity of the world in the course of extracting resources and emitting waste (Meadows et al. 2004) ^[3].

In this context, let's take just one case study which exhibits how our love for smart-phones is costing the mother earth. There are dozens of metals, minerals and compounds inside every phone. Some of them are only present in tiny quantities but all of them have to be extracted from the Earth before being assembled into our handset. Of the 83 stable and non-radioactive elements in the periodic table, at least 70 can be found in smart-phones. A total of 62 different types of metals go into the average mobile handset. Of the 17 rare Earth metals, 16 are included in phones. In 2013, academics at Yale University looked at the 62 metals and metalloids inside smart-phones, and rated their possible replacements: not a single replacement was "just as good" and 12 had pretty much no effective replacement at all. There's more to consider than just how much of these metals and minerals are left underground. The way it's extracted, the impact of the mining, the wage of the workers and the way the mining profits are used all have an influence on production and thus the cost and carbon footprint of our smart-phone. Mining of course comes with a huge cost to the people living near the mines.

In this highly competitive capitalist economy, there would be no place for the elderly, children, and the disabled who would presumably not have any skills. Private companies would not be incentivized to provide services for them if they didn't have any money. Panditji highlighted the concerns with capitalism system based on free enterprise and ruthless competition. In this push economy, everybody works harder to achieve more. As a consequence there is no place for weak and not so able. The system eliminates these inefficient units and eventually few achieve dominance above others in the economy. Since capitalism is driven by profit maximization, it is guided by only those needs which are backed by purchasing power. The system thus caters to the desires and needs of the rich who have the power to purchase. As a consequence while numerous varieties of goods are produced to cater to the rich, even the basic needs of the poor not met.

Capitalism ignores negative externalities, such as pollution and damage to health. While this makes products cheaper

and in the short run, but over time the country or society has to bear the cost. For example, a mining company will strip the land of its resources, dump toxic water and pollute the air. They have no incentive to do the opposite since that costs money. However, all the activities have a critical impact on the local ecology, community, and inevitably the environment. In Bangka, Indonesia, excessive tin mining was found to have dramatically changed the natural landscape, leaving acidic craters in place of lush forests and making clean drinking water harder to come by. The answers to all these man-made problems can be found in an alternative system of sustainable development as propounded by Panditji.

Capitalism creates wide income inequalities. As dominance within the economy is formed by the elite few, wealth is recycled in this small percentage who has gained a monopoly through limited Government control. This normally occurs through construction of rules that limit the flexibility of the money flow between classes. Exploitation of labour finally gives rise to revolts and strikes.

Industrial revolution and advent of factories in cities created demand for labour there while rural areas remained neglected. People started migrating from rural areas to cities for desires of the advantages that urban areas offered. Urban advantages include greater opportunities to earn livelihood, better income prospects, receive education, health care. According to the report by World Economic Forum "Migration and its Impact on Cities, 2017", migration affects the demands on urban infrastructure. It exerts pressure on housing, power generation, roads, hospitals, schools, public transport and employment. One of the biggest challenges cities face is providing adequate and affordable housing to migrants. Lack of affordable housing has led to people living in slums or squatting. Typically, housing policy failures result in residents fending for themselves for their housing needs. In cities with a significant migrant population living in slums, migrants' living conditions and other social determinants exacerbate the physical, mental and social health risks. All these concerns had long been spelled out by Panditji in his lecture series where while referring to capitalism, he stated that new methods of production which have been adopted for mass production and consumption has led to migration of workers to cities. This labour class instead of working at home either by engaging in farming or cottage industry has now started working in factories. The labourer has no provision of housing and often is subjected to exploitation, harassment, injustice. Today the world is facing this exorbitant problem of migration to the cities. According to a recent report by World economic Forum the world's metropolitan areas, those with a minimum population of 1.5 million will be home to seven out of every 10 urban residents and 24% of the world's population by 2030. Present day world is facing this problem because as a nation, we have failed to develop our rural economy.

Shortcomings of Socialism

Widespread exploitation and subsequent revolt of the working class inspired by the philosophy of great social economist Karl Marx led to the establishment of socialism in some parts of the world. As means of production are owned by Central Planning Authority socialism overrides some of the evils of capitalism. The system is free from monopolistic practices, there is less income inequality and

absence of business fluctuations. This cooperative system also provides for those who cannot work. However there is no place for economic and political freedom. State provides for six basic needs of each individual but that is obtained at the expense of political and economic freedom. Individuals are not allowed to own any assets as everything belongs to the State. Workers are assigned specific jobs and are not allowed to change them without consent from the planning authority. As categorically explained by Panditji in his lecture series, in a socialist system the incentive for production, conservation of resources, and economy in utilization is absent. State is supreme and individual is reduced to a mere cog in this giant wheel.

Solutions through the philosophy of Integral Humanism

Panditji conceived a just, humane and sustainable economy governed by the principle of Dharma. He identified the following objectives which any State should aim to achieve for the rule of Dharma to prevail.

1. State should provide for basic necessities of human life to every individual. These include food, clothing and shelter.
2. State should ensure no wastage and extravaganza in utilization of resources.
3. State should provide education to all to enable an individual in carrying out his/her obligation to State. In Panditji's opinion, education should be state's responsibility. He regarded education social investment where-after educated individuals are better positioned to serve the society. As it is in the interest of the society that each should get educated, hence society should bear the cost of education and not the individual.
4. It should be state's responsibility to provide medical treatment to the diseased and ailing. In Panditji's view, medical care should be ensured by the State and no one should be left to die for lack of money for treatment.
5. State should guarantee work to every able-bodied member of the society. It should enable each member to share in the efforts required for production of national output. Only such a state will empower individuals to fulfil their responsibilities. His model necessitates the state to provide full employment.
6. State should develop indigenous technology and machines and modify western technology to suit economic needs of the domestic economy. In the Indian context this means that imported technology must be tailored adequately to suit the skill and ability of our workers; availability, quality and property of raw materials which are indigenously present. Production processes and methods should be developed keeping in mind not only workers and raw-materials but also availability of motive capital that is the supply of sources of energy (Wind, water, oil, gas, atomic power). Sources of energy differ in terms of their relative supply from one country to another. Hence a production process must consider availability and viability of extraction of resources. Similarly availability of managerial skills to coordinate means of production and the usefulness of final good produced must also be considered while adopting, modifying and designing machines. Panditji, in Indian context pointed out to a very disturbing trend of importing technology from abroad and then trying to coordinate all other factors later. He believed it is State's responsibility to

invest in indigenous technology in accordance with the availability of domestic workers, raw-materials, energy resources, managerial skills and market for final product. For India he wanted a model where State invests in development of Bharatiya technology.

Panditji construed a model of State in which aspirations, needs, capabilities of every individual that is the Integral Human, is taken care of. Under capitalism there is no space and place for uneconomic, weak and less able individuals. Man is reduced to the status of an 'Economic man', whose sole purpose is to gain more wealth. In Socialism, individuals have no social, political and economic freedom. State gets established as supreme and becomes more and more totalitarian over-time. Panditji's economic model based on above stated 6 objectives establishes individual as supreme. It is State's responsibility to ensure that the culture and other values of life of every individual are protected and flourishes. It is then that the State will be based on Integral Humanism.

Decentralization and Swadeshi as a Means to Establish Economy Based on Integral Humanism

Decentralization: To attain such an economic model, which has the well-being of the Integral Human as its core requires decentralization of power, authority and responsibility at the village level. If power remains concentrated at the centre, the centre becomes authoritarian and this results in revolts. Delegation of power to provinces is not decentralization in its true sense. Panditji believed in delegation of power and responsibility to Panchayats much like what mahatma Gandhi believed in and preached about. Full decentralization according to Pandit Deendayal Upadhyaya is distribution of authority to lowest level. Under such a system a village is responsible for its own affairs. This will ensure direct political participation of the people at the grass root level. Such a decentralized system is better able to identify and respond to the needs of the village than centrally appointed bureaucrats.

The State of Affairs Regarding Decentralization in India

The Panchayat raj is a political system, which originated from the Indian subcontinent. It was the oldest system of local government in the Indian subcontinent, and dates back to c. 250 CE period. Traditionally panchayats consisted of wise and respected elders chosen and accepted by the local community. These assemblies settled disputes between individuals and between villages. Mahatma Gandhi and Pandit Deendayal Upadhyay advocated *panchayat raj* as the foundation of India's political system. This system of panchayat raj was destroyed by the East India Company after it was granted the office of Diwan in 1765 in Bengal. When India got independence, Panchayati Raj Institutions were placed in the non-justiciable part of the Constitution. From then on, panchayat raj institutions have travelled from the non-justiciable part of the Constitution to one where, through a separate amendment, a whole new status has been added to their history. A major change in the panchayat system of India came in the form of the passage of the Panchayati Raj Act (73rd Amendment) in 1992. This act was an important part of India's move towards decentralization. The main features of this act are: (a) a 3-tier system of Panchayati Raj consisting of Zila Parishad at the District level, Panchayat Samiti at the Block level and Gram

Panchayat at the village level for all States having population of over 20 lakh; (b) Panchayat elections regularly every 5 years; (c) reservation of seats for Scheduled Castes, Scheduled Tribes and women (not less than one-third of seats); (d) appointment of State Finance Commission to make recommendations as regards the financial powers of the Panchayats. Hence, in theory, panchayats have been given sufficient authority to function as institutions of self-governance and aid social justice. The positive impact of the 73rd Amendment in rural India is clearly visible as it has changed power equations significantly. Still, this bill lacks the proper definition of the role of the bureaucracy. It does not clearly define the role of the state government. On practical level, people are illiterate in India and they are actually not aware of these novel features. The Panchayats are dominated by effluents in some parts of the country. The 3 tiers of the Panchayati Raj have still very limited financial powers and their viability is entirely dependent upon the political will of the states. In reality, the Gram Sabhas have not been sufficiently empowered and strengthened to ensure greater people's participation and transparency in functioning of Panchayats as envisaged in the Panchayat Act.

Swadeshi

The second pillar on which the economic model of Panditji is founded upon is that of Swadeshi. This can be roughly translated in English to mean Indigenous. One should be conscious while interpreting Swadeshi as it does not imply or mean a closed economy which has put trade barriers to forestall the flow of goods, services and capital into and out of the country. Swadeshi as a policy means thriving to attain self-reliance and self-sufficiency in all spheres namely production of goods, services; development of indigenous technology tailored to suit local conditions, requirements and availability of factors; agrarian production. Swadeshi should not be posed opposite to globalization. Let's correctly re-interpret Swadeshi. It means to one's own immediate environment and is the organizing principle in man's economic life. To illustrate, in a country which grows cotton there must be weavers, not blacksmiths. And a country which produces wheat should have wheat eaters, not rice eaters. A nation eats what it grows on its soil, which shapes the body and soul of its people. Its cuisine is best when it is based on what it grows. And it cures itself of ills by the herbs grown on its land. In short, its life is based on Swadeshi. That is a basic fact. But from very ancient times men had imported what they did not grow or what their climate and soils failed to grow. This is also natural. But living by imports is unnatural. It puts men under the vagaries of global circumstances. Swadeshi do not object to the globalisation of trade, certainly not to globalisation of knowledge, but it objects to the subversion of the natural order of things.

India's Experiment with Swadeshi

Swadeshi implies pursuit of self-reliance and self-sufficiency. Self-sufficiency is an important aspect that India as a nation has struggled with, and over the years this has been exhibited in various forms in varied arenas. Historically, India has had more imports than exports, resulting in a negative balance of payment. The Green Revolution was a measure undertaken to ensure India's self-sufficiency in food-grains which are required to feed its

population. The recent Make in India campaign is also a re-imagined modified version of the Swadeshi movement. While the Swadeshi movement occurred in the backdrop of the Indian freedom struggle, the modern day Swadeshi is strictly about economics. Nations are attempting to revive local industries and industrial sectors for various reasons such as to increase employment, reduce imports, increase exports, attract investment by industries, boost economic growth etc. India is attempting to boost its manufacturing sector for these very reasons. However, nations today also welcome FDI and investments from foreign companies. While foreign goods may be unwelcome, foreign technology machinery and funds are much-needed and welcomed. In this sense, the concept of Swadeshi has evolved to suit today's times.

Sustainable Rural Development- The Means and Challenges

Panditji visualized a decentralized self-reliant economy with village as its base. According to him sustainable development can be achieved by developing villages, generating venues of rural incomes, educating the rural poor and honouring the lowest in the society. This vision of Panditji is now also being echoed by all international agencies including, ILO, FAO, World Bank. In 2005 World Summit of United Nations General Assembly, the goals of full and productive employment and decent work for all were made a central objective of all national development policies. 2030 Agenda for sustainable development also makes specific reference to decent work. UN commitments towards generation of decent work points out the importance of it for sustainable development. In this perspective, development of rural economy plays a pivotal role. Globally about eight out of ten working poor live in rural areas and are engaged in vulnerable employment in the informal economy, particularly in agriculture, as per ILO, 2012. They are typically landless labourers, marginal producers and contributing family workers, including farmers, fishers, hunters and herders. UN is now focussing on development of rural economy to achieve multiple objectives a) Absorb new entrants in labour market; b) reduce rural poverty; c) improve working conditions in rural areas. Food and Agriculture Organization of UN has also emphasized on the urgency to revitalize rural economy which is required for reduction of inequality, distress migration, poverty and hunger. ILO in its policy document (2011) has linked rural development to achievement of Millennium Development Goals, poverty reduction, environment and climate change, economic growth, youth employment, women's empowerment, management of migration flows and socio-economic stability. ILO has stressed the need to unleash rural potential for sustainable growth, employment, wealth creation and resilience to crisis.

What we observe today across all international forums is a paradigm shift from emphasis on promoting cities as centre of excellence and industry led development to revitalization of rural economy. These world economic forums are hence reverberating the principles of Pandit Deendayal Upadhyaya with advancement of rural economy as its core for sustainable development. ILO has also recognized that rural policies need to be content specific and integrated-reflecting local features and potentials. This is Swadeshi model of Panditji with development of indigenous solutions as its

essence. The vision of Panditji was hence relevant yesterday, is relevant today and will remain relevant for years to come. His economic-political model has the capacity to provide solutions to humongous problems of the contemporary world- poverty, hunger, unemployment, economic crisis, environment change.

Panditji's philosophy of Integral Humanism does not lay out actual action plan to achieve the goal of self-reliant and self-sufficient rural economy simply because such an action plan would at any rate be relevant only to a specific circumstance and time. We in this section explore the options for such an action plan which is relevant in today's context of time and place that can assist achieving goal of sustainable development.

The Policy Options

The rural economy holds significant potential for creating decent and productive jobs and contributing to sustainable development and economic growth. It accounts for a significant share of employment and output in many developing countries but is widely characterized by severe decent work deficits and poverty, hosting nearly 80 per cent of the world's poor. According to World Bank, 1975, the aim of rural development can be defined as the improvement of sustainable livelihoods (especially impoverished groups), with careful attention paid to local characteristics

1) Agriculture Income Improvement

Agricultural income can be increased through two broad methods 1) stabilizing prices of agricultural products and reducing intermediary exploitation (e.g. construction of feeder roads or improvement of markets); and 2) improving agricultural productivity (e.g. multiple crops, introduction of agricultural techniques, and improvement of agricultural infrastructure such as irrigation systems).

2) Non Agriculture Income Improvement

The development of small and medium enterprises provides employment opportunities for impoverished groups, increases income generated through value-addition. Non-agricultural improvement is classified broadly into two objectives: 1) to improve existing non-agricultural industries and, 2) to start new ones for income generation. Both these require development of farmer's business capability through vocational training and seminars to strengthen business knowledge and improvement of conditions for small-scale businesses and entrepreneurs through availability of microfinance services, shipping and distribution cooperatives, and market development.

3) Capacity Building for Fostering Industries

For income generation, both industries including agriculture and the capabilities of the administrators must be developed. For example, the training of administrative officers who are in charge of industrial development and the collection of industrial statistics used in the policy-making process is required.

4) Development of Infrastructure

The development of transportation and telecommunication infrastructure, including rural electrification infrastructure, telecommunication networks local roads and public transportation is important. It enhances human and social capabilities. However, in developing countries priority is

often given to infrastructure development in cities over rural areas.

5) Improvement of Human Capabilities

The term “human capabilities” used here refers to the health conditions and educational level of the local people.

A) General Health Improvement

Unhealthy and ill people cannot perform to the best of their capabilities nor make efforts to improve their living conditions. Therefore, the promotion of rural development necessitates the improvement of health conditions for local people. An expansion of public medical services and improvement of sanitary conditions are essential. Infections in rural areas can be prevented through the (a) improvement of nutrition, (b) construction of safe drinking water, and (c) a clean housing environment.

B) Improvement of Educational Standards

The improvement of educational standards is a very important element for income generation. Literacy skills enable local people to read manuals on agricultural techniques and equipment, increasing agricultural productivity. Local people with literacy skills can acquire information to meet their needs. Moreover, as educational background is an important factor for obtaining a better job, highly educated emigrant workers tend to get jobs easier and earn a higher income. There are two approaches in the improvement of formal education for children: school construction and improvement of educational quality (quality of teachers, curriculum, etc.). Many developing countries face a lack of school buildings and teachers due to inadequate financial resources. In such cases, schools often employ persons without certification as substitute teachers, resulting in low-quality teaching. For educational standards in rural areas to be improved, training of substitute teachers and in-service training is necessary in addition to the construction of school buildings.

6) Improvement of Political Capabilities

Rural development approaches are to make development plans corresponding to the various special conditions of rural areas and to implement the projects through community participation. For this reason, decentralization is an important factor in rural community development. Appropriate decentralization measures are required in rural development activities, including the capacity building of the central governments, and improvement of laws and financial management for decentralization.

7) Conservation of the Natural Environment

Rural people are the main users of natural resources and the key persons for the conservation and sustainable use of the natural environment. For example, since it is difficult to promote conservation of forest resources to local people who require firewood, the promotion of effective forest-resource use and the combination of alternative techniques such as the use of biogas and cow manure are also required.

The Indian Story

Performance of the Government under the leadership of PM Narendra Modi over the last five years from 2014-2019 in establishing self-reliant rural economy for sustainable development

We have listed six policy measures for actualization of

sustainable development. Let's take a look at the performance of the Indian government across all these policy measures under the flagship of Prime-minister Narendra Modi. We will examine various governmental schemes initiated from 2014-19, the period of NDA government on the basis of the objectives of schemes and their respective performance.

With respect to our first policy measure, agriculture income improvement, the present government has shown great commitment towards increasing farm income. Infact the government is resolved towards the goal of doubling farm income by 2022. Government adopted the income approach which focuses on achieving high productivity, reduced cost of cultivation and remunerative price on the produce, with a view to earning higher profits from farming. Several initiatives have already been taken among each of the above mentioned strategies including initiating market reforms through the State Governments by amending the agriculture marketing regime, Encouraging contract farming through the State Governments by promulgating of the Model Contract Farming Act 2018. With this act the government has made a wholehearted attempt to make any effort of companies to lower prices than average nearly impossible. It aims to create a regulatory body to enforce contracts as well as to increase competition and create market-related incentives for both contractors and farmers.

22,000 Gramin Haats are to be upgraded to work as centres of aggregation and for direct purchase of agricultural commodities from the farmers. Accessing mandis physically is a difficult task for many farmers, especially the small and marginal ones who are in perennial debt. The government launched eNAM (National Agricultural markets) to provide farmers an electronic online trading platform. Around 600 mandis are enrolled in the e-NAM system, but there is a need to improve their performance to encourage sponsors to raise their bids. Besides, they also need to become competitive to enrol farmers to secure input supplies, who may lack interest now as many of them are not digitally adept.

The government implemented its flagship scheme of distribution of Soil Health Cards to farmers so that the use of fertilizers can be optimized. So far more than 15 crore Soil Health Cards have been distributed in two cycles.

The other initiatives include “Per drop more crop” initiative under which drip/sprinkler irrigation is being encouraged for optimal utilization of water, “Paramparagat Krishi Vikas Yojana (PKVY)” under which organic farming is being promoted. North East is being developed as organic hub. A revised farmer friendly “Pradhan Mantri Fasal Bima Yojana (PMFBY)” has been launched. Under “Har Medh Par Ped”, agro forestry is being promoted for supplementing farm income, increasing risk management and climate resilient agriculture as an important component of Integrated Farming Systems. The restructured National Bamboo Mission is launched for development of the value chain of bamboo as a measure to strengthen rural economy by linking the producer (farmer) to markets (industry). Bee keeping has been promoted under Mission for Integrated Development of Horticulture (MIDH) to increase the productivity of crops through pollination and increase the honey production as an additional source of income of farmers. Rashtriya Gokul Mission has been implemented to enhance milk production and productivity of bovines and to make milk production more remunerative to the farmers and

National Livestock Mission has been implemented to increase productivity and genetic improvement of livestock. Foreseeing high potential in the fisheries sector, a Blue Revolution with multidimensional activities mainly focusing on fisheries production, both inland and marine is being implemented

With regard to our second to fifth policy measures, the government initiated many new reforms. Two most significant initiatives by the government are 'Skill India' and 'Make in India'. We must first try to answer why there is a need for such programs. India has one of the youngest populations in the world and a very large pool of young English-speaking people. Therefore, it has the potential to meet the skill needs of other countries and also cater to its own demand for skilled manpower. Ironically, most industries in India are currently struggling with scarcity of skilled labour. Although more than 40 million people are registered in employment exchanges, only 0.2 million get jobs. The mismatch between skill, academic training and employment has widened, leading to a situation where, on one hand, employers are unable to find appropriately trained people, and on the other, the youth are unable to find employment that they aspire for. The latest India Skill Report indicates that only about 45.6% of the youth coming out of educational institutions are employable. Therefore in order to address the mismatch between supply and demand, the Government is strongly emphasizing on upgrading people's skills by providing vocational education and training to them. It has formulated the National Policy on Skill Development and set a target for providing skills to 500 million people by 2022. Various stakeholders are involved in this process. Government has established the National Skill Development Corporation in the Public Private Partnership mode to facilitate setting up of large, high quality, for-profit vocational institutions. It also aims to set up 1,500 new ITIs and 5,000 skill development centres across the country as well a National Vocational Qualification Framework (NVQF) for affiliations and accreditation in vocational, educational and training systems.

'Make in India' is the contemporary modified version of 'Swadeshi'. Launched in 2014, the policy covers 25 sectors and was introduced to facilitate companies to manufacture their products in India, foster innovation, enhance skill development, protect intellectual property and build best in class manufacturing infrastructure in the country. As a strategy, it is the road map to respond to global and local challenges through preparations for a World class manufacturing status & knowledge infrastructure. The primary objective of this initiative is to attract investments from across the globe and strengthen India's manufacturing sector. The programme also aims at improving India's rank on the Ease of Doing Business index by eliminating the unnecessary laws and regulations, making bureaucratic processes easier, making the government more transparent, responsive and accountable. The Make in India initiative has made a tremendous impact on the investment climate of the country as shown by significant growth of 46% in Foreign Direct Investment (FDI) equity inflows and highest ever FDI inflows at US\$ 55.5 billion in 2015-16. After the launch of Make in India initiative, India has emerged as the fastest growing major economy with GDP growth rate above 7.6% in 2015-16 and projected to grow above 7% till 2020 as per International Monetary Fund (IMF). The World

Bank latest 'Doing Business Report' (DBR, 2019) acknowledges India's jump of 23 positions against its rank of 100 in 2017 to be placed now at 77th rank among 190 countries. By the end of 2017, India had risen 42 places on Ease of doing business index, 32 places World Economic Forum's Global Competitiveness Index, and 19 notches in the Logistics Performance Index, Swachh Bharat Mission or Swachh Bharat Abhiyan was launched by the Government of India on 145th birth anniversary of Mahatma Gandhi in the year 2014. It is a massive mass movement to initiate the theme of cleanliness all through India. The mission aims to make India an open defecation free country in Five Years. It seeks to improve the levels of cleanliness in rural areas through Solid and Liquid Waste Management activities and making Gram Panchayats Open Defecation Free (ODF), clean and sanitised. Under the mission, One lakh thirty four thousand crore rupees will be spent for construction of about 11 crore 11 lakh toilets in the country. Technology will be used on a large scale to convert waste into wealth in rural India in the forms of bio-fertilizer and different forms of energy. The mission is to be executed on war footing with the involvement of every gram panchayat, panchayat samiti and Zila Parishad in the country, besides roping in large sections of rural population and school teachers and students in this endeavour.

Another ingenious, inventive and noble mission initiated by the government which guarantees financial inclusion to every individual is the Prime minister's Jhan Dhan Yojana of the government in the year 2014. It makes services like banking, remittance, insurance available to every Indian at affordable cost. Beneficiaries can open a zero-balance account. In 2017, 295 million new bank accounts had been opened under PMJDY. More than 1.76 million of these accounts are in rural India, and around 145 million are operated by women. The Pradhan Mantri Jan Dhan Yojana is devised to assist people of India, especially the poor sections by providing a bank account, credit facility, insurance cover and debit card. In the long run, the scheme will also permit the poorer sections to avail themselves of subsidies and overdraft facilities through their bank accounts, which are intended to eliminate money-lenders, commission agents and corruption. Jan Dhan Yojna creates record and Bank Accounts will enhance the economy. Jan Dhan Yojna will stop monetary untouchability.

All in all, the number of initiatives by the present government is far too many and cannot be listed here. We can certainly point at the direction in which the NDA government has led the nation through these initiatives. The government's key programs can be packaged in three distinct categories.

A) Accelerated and Inclusive growth: These include ease of doing business, digital India, make in India for accelerated growth. Schemes like PM Jan Dhan Yojana, Mudra Bank Yojana (aimed at collateral free loans to small businesses, Ujjwala Yojana (to provide free LPG connections to BPL households), Sukhanya Samridhi Yojana, Start-up India, Stand up India are introduced to democratize economic growth by encouraging micro, small and medium enterprises and self-employment.

B) Human Development: Schemes under this are launched to realize India's potential demographic dividend. Schemes such as promotion of yoga among masses, Khelo India, Swachh Bharat Abhiyan, Digital India, Mission

Indradhanush for immunization are launched.

C) Equity, security and resilience: This category includes wide-ranging interventions—from providing food, nutrition and income security to preventing the households from falling into poverty trap due to different shocks. Programmes such as Food for All and Poshan Abhiyan provide food and nutritional security, while Suraksha Bima Yojana, Jeevan Jyoti Bima Yojana, National Health Protection Scheme and the like are meant to insure them against different risks, and AMRIT and Jan Aushadhi Pariyojana are meant to protect the people against the rising healthcare costs. There are a number of programmes aimed at protecting and promoting the welfare of lower-income households.

All these schemes are based on principles of transparency, honesty and sustainable development. Initiatives such as international Solar Alliance, promotion of renewable energy, Ujala Yojana (Encourages the use of LED) are aimed at promoting sustainable development. Two biggest reforms undertaken by the government to curb corruption and bring transparency are enactment of Adhaar act which made Adhaar India's most credible identity currency; and GST which is the biggest reform push and strongest tool against tax evasion. GST which replaces eight central taxes and nine state taxes was long overdue for more than three decades. This government has certainly shown resolve and commitment to take India on the path of sustainable development through transparent and honest policy measures.

Conclusion

Panditiji construed a model of State in which aspirations, needs, and capabilities of every individual are taken care of. The philosophy of Integral Humanism places individual as supreme where the state exists for securing human well-being. He presented a model of sustainable development which is established not through delegation of power to the provinces but by decentralization of power, authority and responsibility to Panchayats and by creation of a self-reliant base of rural economy. He supported advances in technology and science in the western world provided these are adapted to suit specific requirements of a country. As each nation particularly India is diverse in terms of culture, climate, geographical and political conditions; either western knowledge should be adequately modified and then adopted or most appropriately emphasis should be placed upon 'Swadeshi' that is indigenous means, methods and technology. Such a model when established will resolve the problems that are fallout of capitalism (Which incentivize man to work endlessly towards maximization of wealth) or socialism (Which lacks incentives to work productively, efficiently; conserve and economize the resources). The present Indian government under the leadership of PM Narendra Modi has shown the determination and will to adopt policies that ensures well-being of all; development of all.

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