

## Relevance of Needonomics for Integral Humanism of Pandit Deendayal Upadhyaya

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### Abstract

*To justify the philosophy of integral humanism propounded by Pandit Deendayal Upadhyaya with the relevance of needonomics (economics of needs) is the objective of this article as a solution of the prevailing problems in the society. To ensure integral humanism, we have to understand, analyse, interpret and adopt needonomics (outcome of four purusharthas including Dharma, Artha, Kama and Moksha flowing from Bhartiya culture) necessary for the survival, existence and excellence of every human being in India as independent, nonviolent democracy with integrity and amity. We need to know 'Cobra effect' making solutions worsening the problem with unhappy consequences and understand chakravyuha challenges of the economy and research solutions in needonomics blended with integral humanism. We need REACH model consisting of five steps including read gita, empowerment with enlightenment, altruistic approach, commitment and holding needs to obtain integral humanism. It is believed by the researcher that the problems including violence, terrorism, exploitation and corruption of all kinds are caused by 'Greedonomics' (economics of greed) and can be reduced if not removed by 'Needonomics' which deserve attention and adoption by all the stakeholders including politicians (both in power and opposition) as an idea of India. We need to research and rethink out of the box solutions for the problems of the economy in post pandemic era. We have to be compassionate towards the weaker sections of the society which require art of giving which is possible only by adopting Needonomics. Economy can be people friendly and socially beneficial only if undertaken in accordance with NAW approach (Need, Affordability and Worth of the goods and services) of marketing. The domain of needonomics is very wide and covers all aspects of the economy and its people including cared-less and used-less with needoeducation. We have to care the cared-less and use the used-less human resources as a duty and not charity. To become the desired human resources, the stake holders deserve to be made street SMART and SIMPLE with spiritual input flowing from the epics including Gita and Anu-Gita. To stop the ruin of the economy and the people, integral humanism blended with needonomics is necessary and sufficient.*

**Keywords:** Integral Humanism, Needonomics, Greedonomics & Street SMART

### 1 Introduction

Integral Humanism propounded by Pandit Deendayal Upadhyaya Ji is given in a series of speeches in Bombay during 22nd to 25th April, 1965, form the basis of a system of governance needed for Bharat as an alternative for all round human development (Deendayal Research Institute. April, 2002). It has been revealed that Lokmanya Tilak discussed the philosophical basis of the rejuvenation of Bharat in his book 'Gita Rahasya' with comparative exposition of

various schools of thought current all over the world at that time. The time has come to think of the principles of Bharatiya culture without ignoring western principles which are a product of revolution in human thought and social conflict. The first characteristic of Bharatiya culture is that it looks upon life as an integrated whole. It has an integrated viewpoint. To think of parts may be proper for a specialist, but it is not useful from the practical standpoint. The confusion in the West arises primarily from its tendency to think of life in sections and then to attempt to put them together by patchwork is the take of Pandit Ji by admitting that there is diversity and plurality in life, but we have always attempted to discover the unity behind them. This attempt is thoroughly scientific. The scientists always attempts to discover order in the apparent disorder in the universe, to find out the principles governing the universe and frame practical rules on the basis of these principles. Chemists discovered that a few elements comprise the entire physical world. Physicists went one step further and showed that even these elements pulsate with energy. Today, we know that the entire universe is only a form of energy. Philosophers are also basically scientists told Pandit Ji. The Western philosophers reached up to the principle of duality. Hegel put forward the principle of thesis, anti-thesis and synthesis. Karl Marx used his principle as a basis and presented his analysis of history and economics. Darwin considered the principle of 'Survival of the Fittest' as the sole basis of life but survival of the weak is also possible by becoming unique as we are in Bharat. We perceived the basic unity of all life. Even the dualists have believed nature and spirit to be complementary to each other rather than contradictory. The diversity in life is merely an expression of the internal unity. There is complementarity underlying the diversity. The unity in seed finds expression in various forms - the roots, the trunk, the branches, the leaves, the flowers and the fruits of the tree. All these have different forms and colours and even to some extent different properties. Still we recognise their relation of unity with each other through the seed. Human nature has both tendencies, anger and greed on the one hand, and love and sacrifice on the other. All these are present in our nature. Anger, greed, etc. are natural to man and beasts alike. For this reason, if we make anger a basis of our life and arrange our efforts accordingly, then the result will be a lack of harmony in our life. Therefore the exhortation, "Do not yield to anger". Even when anger arises in one's mind, one can exercise control over it and one should do so. Thus control becomes a standard of our life and not anger. Such laws are known as the principles of ethics told Pandit Ji. Bharatiya approach to life means simultaneous progress of the body, mind, intellect and soul of man as believed by Pandit Ji. Four Purusharthas including Dharma as all those rules, fundamental principles and ethical codes, in accordance with which all the activities in respect of Artha and Kama are to be carried out, and all the goals thereof to be achieved. This alone will ensure progress in an integrated and harmonious manner, and lead ultimately to Moksha. In the third lecture Pandit Ji told that the individual comprising body, mind, intellect and soul is not limited to a singular 'I' but is also inseparably related to the plural 'We'. Therefore, we must also think of the group or the society. The State is one of several institutions, an important one, but it is not above all others. One of the major reasons for the problems of the present-day world is that almost everyone thinks of the State to be synonymous with society. At least in practice, they consider

the State as the sole representative of society. Other institutions have declined in their effectiveness, while the State has become dominant to such an extent, that all the powers are gradually being centralised in the State believed Pandit Ji who quoted Mahabharata which describes that in Kritayuga, there was no State or king. Society was sustained and protected mutually by practicing Dharma. Let us understand very clearly that Dharma is not necessarily with the majority or with the people. Dharma is eternal. Therefore, it is not enough to say, while defining democracy, that it is the government of the people. It has to be a government for the good of the people. What constitutes the good of the people? It is Dharma alone which can decide. Therefore, a democratic government, Jana Rajya, must also be rooted in Dharma, i.e. Dharma Rajya. In the definition of democracy "Government of the people, by the people and for the people"; 'of' stands for independence; 'by' stands for democracy; and 'for' indicates Dharma told Pandit Ji. Therefore, there is true democracy only where there is freedom as well as Dharma. Dharma Rajya encompasses all these concepts. According to Pandit Ji an economic system must achieve the production of all the basic things essential for the maintenance and development of the people, as well as the protection and development of the nation. Having satisfied the basic minimum requirements, the question naturally arises whether there should be more production for greater prosperity and happiness (altruism and sharing with others). Our slogan should be that the one who earns will feed, and every person will have enough to eat. The right to food is a birth right. The ability to earn is a result of education and training. In a society, even those who do not earn must have food. The children and the old, the diseased and the invalids, all must be cared for by society. Every society generally fulfils this responsibility. The social and cultural progress of mankind lies in its readiness to fulfil this responsibility. The economic system must provide for this responsibility. The economic system must provide for this task. Economics as a science does not account for this responsibility. Any economic system must provide for the minimum basic necessities of human life to everyone. Food, clothing and shelter constitute, broadly speaking, these basic necessities. Similarly, society must enable the individual to carry out his obligations to society by educating him properly. Lastly, in the event of an individual falling prey to any disease, society must arrange for his treatment and maintenance. If a government provides these minimum requirements, then only it is a rule of Dharma. While justifying alternative to capitalism and socialism, Pandit Ji said that both these systems, capitalist as well as communist, have failed to take account of the 'Integral Man', his true and complete personality and his aspirations, One considers him a mere selfish being hankering after money, having only one law, the law of fierce competition, in essence the law of the jungle; whereas the other has viewed him as a feeble lifeless cog in the whole scheme of things, regulated by rigid rules, and incapable of any good unless directed. The centralisation of power, economic and political, is implied in both. Both, therefore, result in the dehumanisation of man ( person as human-being in gender neutral language). With the support of universal knowledge and our heritage, we shall create a Bharat which will excel all its past glories, and will enable every citizen in its fold to develop his manifold latent potentialities and to achieve, through a sense of unity with the entire creation, a state even higher than that of a complete human being. It is a state in which Nar (Man) becomes

Narayan (God). This is the eternal and continuous divine form of our culture. This is our message to humanity at the crossroads. May God give us the strength to succeed in this task is the message of Pandit Ji to be imbibed by all of us in times to come. Meaning thereby, we are required to understand integral humanism blended with needonomics.

As consumers, producers, distributors and traders, we have to accept the realities of recession and slow growth rate in the global economy caused by the pandemic covid. The fraternity of economists are split in the predictions of the impact of covid crisis as well as steps required for reviving the economy. The outlook is uncertain and full of challenges with no concrete plan of action. Is there any mantra to fix the problems in the global economy including India? What we should do to come out of the impact of covid crisis and revive the economy suffering from covid created crisis?

It has to be understood that god gives problems to those who are capable of handling them and have the capacity to solve with courage and enthusiasm as common sense approach which does not require specialized knowledge. It cannot be denied by any rational human being that we have to be rich in the real sense with money and its uses not only for the self but others around in the society. We need to work hard honestly with head, heart and hands for not only the survival and existence but excellence in all sectors of the economy which is needed for all times to come. It is necessary to earn respect as an altruistic person who cares for others more than self as a rational human being. We should be open to the ideas and thoughts for shaping the economy needed today. We cannot afford social unrest in the name of religion, caste reservations, region which should be resolved by taking the stakeholders in confidence with open mind. The combination of factors affecting the performance of the economy at all levels need to be understood, analysed and interpreted for solving with effective use of head, heart, hands and soul individually and collectively. We need positive leadership which can think logically for the public wellbeing and shape the economy with concrete programmes of actions which are practical, productive and proper. We need to look deep within by changing the attitude from careless to careful and useless to useful to the society and economy at large.

## II Strategy of Needonomics for Integral Humanism

As 'Needonomist, I believe in the principle of 'Needonomics' as the smooth path of survival and revival of the economy with integral humanism in post covid era. Needonomics is the outcome of four purusharthas including Dharma, Artha, Kama and Moksha flowing from Bhartiya culture.

There is no dearth of literature on economic thought relevant to justify needonomics. Maharaja Agrasen a Suryavanshi King at Agroha (Haryana) in Dwapar Yuga contemporary to Lord Krishan had the honest goal to provide relief to one and all. The marvellous tradition of giving one coin and brick to any new comer for starting new business to earn a living is worth replicating in present times of unemployment and under employment. He never discriminated against anyone and the subjects were very pleased with the way he conducted himself. Maharaja Agrasen was a strong protagonist of spending 25 percent of the incomes on the welfare of living beings in the society. He also made a case for 25 percent savings for future which is necessary and sufficient condition for coping up the crisis of covid kind in present times. The business

community of today must learn corporate social responsibility (CSR) as a necessary and sufficient condition for inclusive growth which means to care for the cared less and use of the used less human resources. The amended Companies Act 2013 made the provision of 2 percent of the average net profit (with a rider of Rs 5 crore or more profit in the past three years) of the companies be spent on CSR. They are required to spend on CSR with self-regulation, transparency and compliance. We have to learn lessons from the memorable life of Maharaja Agrasen with compassion and sermons of cooperation and coexistence in present times of competition which is both healthy as well as unhealthy. Even if weak we have to become unique to survive in the rat race of the survival of the fittest in present times.

Needonomics is based on sloka no 22 of chapter 9 of Bhagvad Gita “ananyāśh chintayanto mān ye janāḥ paryupāsate teṣhām nityābhīyuktānām yoga-kṣhemam vahāmyaham”. Meaning there by “There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they need and preserve what they already possess”. It has to be noted that the logo of Life Insurance Corporation (LIC) of India ‘Yogakshemam Vahamyaham’ (Your welfare is our responsibility) is taken from this sloka. The concept of needonomics says no to greed authenticating economic thoughts of Mahatma Gandhi who is known for saying “The world has enough for everyone's needs, but not everyone's greed.” “There are enough resources for everyone's need but not for anybody's greed”

It is worth quoting Jeffrey Sachs professor at Columbia University (2011) “If greed dominates, the engine of economic growth will deplete resources, push the poor aside, and drive us into social, political, and economic crisis. The alternative is political and social cooperation, both within countries and internationally. There will be enough resources and prosperity to go around if we convert our economies to renewable energy sources, sustainable agricultural practices, and reasonable taxation of the rich. That is a path to shared prosperity.” Thus, there is a need for conservation and judicious use of resources for development.

Professor J.K. Mehta (1930's) developed the theory of wantlessness as a counter to the western economists' theory of unlimited wants as the prime mover of economic activity. According to him, wants to first emerge in the minds of people and subsequently surface more profusely as a source of pain when they are not able to satisfy them. Also, as soon as a want gets satisfied, a feeling occurs in their mind for a recurrent satisfaction of the want and also generation of many other allied units. Thus, the-satisfaction of a want gives birth to a new set of wants to lead to a new source of pain if the wants cannot be satisfied. This cycle of satisfaction of one want to give rise to another want continues unendingly. Thus, the satisfaction of a want does not close the circle of desire and pain. The state of wantlessness is one in which there is no pain and consequently no possibility of getting pleasure. The feeling that one experiences in such a state of mind is best designated by the happiness. Maximisation of pleasure can be justified only to the extent to which it serves as “a means to the final end of happiness. When this end is reached — when the state of wantlessness has been attained— man ceases their normal reaction to stimuli and then remains no desires, no wants and no painful exertions to satisfy them. According to him, “economics is, therefore, the science that studies human behaviour as the effort to minimise pain

in the long run, or, in other words, as an endeavour to gain freedom from wants and reach the state of happiness. However, wantless individual would have satisfied his elemental desires for necessities. The problem arises when this bound is crossed or raised. New wants emerge for so called luxuries, which soon become necessities for comforts and as newer luxuries emerge, there is perpetual disequilibrium. To overcome this, one has to overcome imperfections, impurities and find ones true self. Then one will not be a slave to his wants. To approach this state of wantlessness one has to discipline his bodily existence, by understanding the temporary nature of satisfaction one gets from, the growing wants beyond their basic necessities. Meaning thereby, we have to confine to needs.

Needonomics requires actions suiting circumstances as a common sense approach of 'cut the coat according to the cloth'. It is an old proverb mostly before the ready-made dresses started flooding the shopping mall. In those days, people bought the cloth according to the requisite measurement for stitching new dresses, including the coat. Even now many people do that. However, if the cloth purchased is cut more at one or two places than the required length and breadth, then there will be shortfall of material for other areas of the body, like arms, collar and pockets. Like the body and mind coordination for any action of ours, these two, income and expenses, go together. It is all in one's hand; mostly in middle class and even among higher income group of people, too. A father is the breadwinner of a family. He works and earns, so that he and his family members who depend on him for a living, find all the bare necessities and live peacefully. At home, both the father and mother jointly discuss and plan the monthly expenditures so that it should not overlap the income. This proverb applies not only to individuals but also to business establishments. Of course, a company may raise a loan to expand or diversify its business. But it must do so judiciously; otherwise it can even go bankrupt. Even the government of a nation has to keep in mind its total resources while spending. If it does not do so and goes on borrowing recklessly from banks and foreign countries, it could result in severe economic problems for the nationals. The saying is of great practical value applying it in life makes one happy and contented.

Income can be compared to output, and expenses to input. If the input exceeds the output, then there is bound to be financial crunch every month. This will lead to debts and worries. And if the same situation persists, resulting in the accumulation of debts, it would shatter the peace in the family. So, it is the duty of the heads of the family to chalk out a strategy in such a way like cutting the cloth to the requisite measurement that both ends can be met with. It is not applicable to family alone, but applicable to any economy in the world including India.

It is worth quoting a great saying by an anonymous writer, "They live in a beautiful little apartment overlooking the rent." Though it sounds funny, it is true in many families who give utmost importance to luxury, a sort of face-saving attitude among their near and dear, by borrowing money and becoming debtors in the long run. One must have some comforts. There is no second opinion about it. But at the same time, it is the best policy to curtail unnecessary expenses.

To say goodbye to the 'Cobra Effect' of international debt, we should adopt needonomics with accuracy, brevity and clarity. The fundamentals of needonomics are to be understood, analysed, interpreted and adopted for the solution of economic and non-economic problems in the global society as consumers, producers, distributors and traders. Altruism, basic needs, and commitment for the society are the implications of needonomics. We have to focus on the need based priorities in choices as consumers, producers, distributor and traders.

The joy of freedom cannot be found in the art of living for the livelihood but with the art of giving by adopting life style of altruism (not me but you) with limited use of resources for the self. The excessive dependence on FDI can be reduced to a considerable extent by adopting needonomics.

The call for stopping the use of foreign ( Chinese ) goods can be successful only if we confine to needs only and say no to greed which falls in the domain of greedonomics (economics of greed ). Internationalization of Indianization is possible by adopting diplomacy of Glocalization (think globally and act locally) and sharing and caring of others.

To enhance the international stature of incredible India, we should stop war of words and win over the adversaries in neighbourhood with diplomacy.

To create capacity in the economy, we have to build infrastructure which require investment and is dependent on domestic saving rate. This is possible with expenditure policy based on needonomics. One can increase the capacity of investing, saving and donating for public wellbeing only by confining to needs. There is no substitute of the control of expenditure and consumption for investment to enhance the capacities and capabilities.

I believe that 'needonomics' is necessary and sufficient for solving the economic and non-economic problems anywhere in the world including India.

Needonomics is required for saying no to most of the problems caused by Greedonomics (economics of greed) including violence, terrorism, exploitation, deprivation, discrimination, discontent and corruption of all kinds prevailing in the society. Endless greed is the real menace facing the world today.

To my mind, an economist who speaks and argues needonomics is known as Needonomist.

### III Strategy of Spiritually Guided Materialism (SGM)

To implement the principle of 'Needonomics', I believe that strategy of spiritually guided materialism (SGM) flowing from LIC of India's slogan in the logo 'yogakshemam vahamyaham' in Sanskrit which loosely translates into English as "Your welfare is our responsibility" derived from sloka no 22 of chapter 9 of Bhagvad Gita. Recession in the global economy including India needs proper diagnosis by the economists of all shades and creed with Gita based wise words of wisdom (www) to create conducive climate and work culture with honesty of purpose. It needs to be understood, analysed and interpreted that spiritualism and materialism are complementary to each other and not substitutes. To mitigate the miseries of materialism, modern economics must consist of spiritualism which is necessary and sufficient for ethical behaviour of economic actors including consumers, producers, distributors, traders and

above all policy makers and facilitators. Economists have the unique responsibility towards the moral empowerment of all the actors in the economy.

#### **IV Consumer as a hero of economics in present society of materialism**

I believe that a consumer as a hero of economics is always interested in a hero in (goods and services) and all those who pollute the relationship are called villains in the real drama in the market. Everyone is a consumer and is expected to behave in the market with rational behaviour which falls in the domain of consumer psychology.

Consumer psychology is the study of why and how people buy things in the market (online and offline). Every consumer should consume the goods and services as per the needs. It is unfortunate that leading economists of the world promote greed as the basis of economic growth, turning it into a "Greedonomics". Economics should be based on need, not on greed. It should be a "Needonomics", and not a "Greedonomics".

To boost immunity of the people as consumers, we have to adopt eclectic approach towards consumption of food by replacing the attitude of eating to live in comparison to the Americans who live to eat.

#### **V Street SMART and SIMPLE models**

For revival of the economy, we need street smart stakeholders in the economy including consumers, producers, distributors, traders, policy makers and politicians. A person is street smart with the attributes including simple, moral, action oriented, responsive and transparent (SMART) along with needonomics in the present economic scenario of materialism and consumerism.

We have to adopt SIMPLE model of empowerment consisting of six human development activities such as spiritual quotient (SQ) development, intuition development, mental level development, love oneself attitude development and emotional quotient (EQ) development. The synergy of these six aspects is essential requirement for us to emerge and realize our full potential.

SQ development is essential for the removal of stress and strain as well as social and economic health of the society. SQ development is necessary and sufficient for converting human beings into human capital.- the process of HRD. Spirituality is the science of soul- the spirit to know actuality with spiritual path.

To attain sustainable development, it is very important for us to develop intelligence to understand and accept situations, people and the changes happening around us through intuition which is possible only by believing, trusting and worshiping God (Bhakti).

A calm and contented mental clarity, kindness silence, self-control and purity of character constitute the austerity of the mind which is the need of the day for the mental level development. An old and wise saying - 'A sound mind lives in a sound body' makes the justification for physical development. Having a sound body is very essential for the proper development of one's life. If our body is not working properly it is diseased. We cannot perform our duty well and will be inefficient in our work, The growth and development of one's life depends upon the



development of physical powers. Physical development is possible by the kind of food we eat by understanding, analysing and adopting Bhagvad Gita in our life.

It is a love of oneself that urges to take those activities where we get pleasure and discard all those activities where pain is there. This calls for love oneself as true soul to perform the duties without fear.

There are three major components to improve EQ such as motivating oneself, motivating others and empathizing and not sympathizing with others; which clearly prescribe the functional areas which determine the EQ of a person. All these three components of EQ are related to the teachings of Bhagavad Gita to a greater extent.

To understand, analyze, interpret and adopt dharma as spirituality, we need to read and reread Bhagvad Gita which is an neutral religion free treatise on management. It promotes spiritual mathematics (yog= summation) as  $1+1=1$ . One soul added to god becomes one. Soul do not die and death rate is zero in the science of spirituality, than why fear death. As physical body everybody is to die and death rate is 100 percent, than why worries. To fulfil the desires, wants and demands of all kinds, one needs to unite with god. This is the only path to be followed for peace, progress and prosperity. To obtain integral humanism, we need REACH model consisting of five steps including read gita, empowerment with enlightenment, altruistic approach, commitment and holding needs.

## VI Strategy of Glocalization as alternative to Globalization

My perceptions about globalization in present times of covid created economic crisis is to understand, analyze and interpret globalization as internationalization of Indianization which I have been promoting since 1991.

To implement the vision of 'Atamnirbhar Bharat Abhiyan announced by Indian prime minister, we should avoid over emphasizing 'vocal for local' and be little diplomatic and use the wisdom for 'Glocalization' to promote Vasudhiava Kutumbakam (the world is one family) as the Indian ethos. We have to control our tongue and appetite of the war of words and agree to disagree respectfully. For determination of implementing Atamnirbhar Bharat Abhiyan, we have to accept needonomics as the key for self-reliance. It is pertinent to mention that self-reliance (Atamnirbhar) without the knowledge of the self as soul (atma) is a distant dream and calls for imbibing human values of public wellbeing (lokmanagal).

To give defeat to the socio-economic problems, we have to adopt needonomics. For conducting welfare schemes for the poor, we require resources which must be spent judiciously.

To justify the relevance of needonomics in present times of covid crisis, we have to accept and understand Bhagvad Gita as a treatise on welfare economics and management. It needs to be accepted as a sacro-secular epic for the entire humanity. For me, Gita is my guru which is the heart of Krishan.

## VII NAW Approach of Marketing

Economy can be people friendly and socially beneficial only if undertaken in accordance with NAW approach (Need, Affordability and Worth of the goods and services). The pertinent questions before the people 'Do one Need the good or service, which has been so glamorously

advertised? Is the good or service Affordable? Is the good or service Worth its price?' The market should satisfy the essential needs of the people, create employment opportunities and be utilitarian. We have to understand, analyse, interpret and adopt NAW approach for the goods and services. To create work culture, there is need of converting holiday culture in to holy-day culture. I firmly believe that the rate of progress in spiritualism is faster than the rate of progress in materialism. Therefore, there is need of accepting spiritually guided materialism (SGM) strategy making a case for 'needonomics' which is nonviolent, ethical and spiritual (no to greed 'greedonomics') as a solution of various problems in any economy. Efficacy and esteem should be the belief to shape the economy which calls for zealous (not jealous) human resources with spiritual input. To make it happen we should adopt an evolutionary approach and should not expect miracles.

### VIII Conclusion

To give defeat to the socio-economic problems at all levels in the economy, we have to adopt integral humanism propounded by Pandit Deendayal Upadhyaya Ji blended with needonomics. For conducting welfare schemes for the poor, we require resources which must be spent judiciously. To justify the relevance of needonomics in present times, we have to accept and understand Bhagvad Gita as a treatise on welfare economics and management. It needs to be accepted as a sacro-secular epic for the entire humanity. For me, Gita is my guru which is the heart of Krishan.

I believe an enlightened life helps in developing skills, values, wisdom and vision to align and harmonize new connectivity among various economic sectors in the global society. Gita is useful to all those who are interested in exploring such a journey to life, living and providing leadership driven by nobler objectives for riving the global economy. To seek real happiness with kindness, we should possess something to share with others as altruism with limited means falls in the domain of needonomics. For bringing socio-economic transformation, we need to propagate righteous ( satvik) income after paying the taxes is good for the use of the self and others entitled under altruism as social responsibility flowing from needonomics. For revival of the economy, we need street smart citizenry as consumers, producers, distributors and traders.

In brief to say goodbye to the 'Cobra Effect' of debt, we should adopt the strategy of needonomics based on the logo of LIC of India 'Yogakshemam Vahamyaham' (Your welfare is our responsibility) and authenticates economic thoughts of Mahatma Gandhi and is ethical, nonviolent and spiritual in nature. Economy can be people friendly and socially beneficial only if undertaken in accordance with NAW approach (Need, Affordability and Worth of the goods and services) of marketing. The domain of needonomics is very wide and covers all aspects of the economy and its people including cared-less and used-less requiring needoeducation. We have to care the cared-less and use the used-less human resources as a duty and not charity. To obtain integral humanism, we need REACH model consisting of five steps including read gita, empowerment with enlightenment, altruistic approach, commitment and holding needs. All the stakeholders in the economy must be street SMART. To ensure integral humanism, we have to understand, analyse, interpret and adopt needonomics necessary for the survival, existence and

excellence of every human being in the world including India as independent, nonviolent democracy with integrity and amity.

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