



# IAS PARLIAMENT

*Information is Empowering*  
A Shankar IAS Academy Initiative

## Remembering Deendayal Upadhyay

### Why in news?

\n\n

\n

- The country is commemorating the birth centenary celebrations of Pandit Deendayal Upadhyay.
- A scrutiny at his principles and philosophies, and their relevance in present day India thus becomes essential.

\n

\n\n

### Who is Pandit Deendayal Upadhyay?

\n\n

\n

- Born in Mathura, UP in 1916, Deendayal Upadhyay is an Indian politician.
- He was one of the most important leaders of the Bharatiya Jana Sangh, the forerunner of the present day Bharatiya Janata Party.
- He qualified the civil services examination, where he got his nickname as Panditji for appearing in the examination hall wearing traditional dhoti-kurta and cap.
- He however did not join the service, but became in 1942, a life-time volunteer of the Rashtriya Swayamsevak Sangh (RSS).
- However, Upadhyaya is seen to have played a larger role in India's thought process and political life, transcending party lines.

\n

\n\n

### What are his key philosophies?

\n\n

\n

- **Integral humanism** - Deendayal Upadhyay is best remembered for his principle of "integral humanism" which is defined as "a classless, casteless and conflict-free social order".  
\n
- It talks about the integration of indigenous "Indian culture" with the social, political and economic fabric of the nation.  
\n
- It provides for a holistic idea of human welfare.  
\n
- It envisions a synthesis of materialism, spiritualism and cautious desire, as each have a role in achieving happiness.  
\n
- And that an economic index cannot be the sole measure of satisfaction or happiness.  
\n
- **Bharat** - He wanted to decolonise Indian political thought as he felt that the Indian intellect was getting suffocated by Western theories.  
\n
- This, he believed, left a roadblock to the growth and expansion of the original Bharatiya.  
\n
- He did welcomed modern technology but wanted it to be adapted to suit the Indian requirements.  
\n
- **Polity** - He visualised for India a decentralised polity and self-reliant economy with the village as the base.  
\n
- He spoke against caste polarisation and identity-based voting.  
\n
- He wanted people to do their duty while exercising their franchise "in a judicious and intelligent manner".  
\n
- **Welfare** - He strongly argued against the left-right division as being detrimental to the growth of a constructive, transformative pro-people ideology.  
\n
- He strongly believed that politics must be controlled by the masses, and not the wealthy.  
\n
- He thus cautioned that Neoliberalism could challenge democracy, and emphasized that people's welfare should not be compromised for corporate interests.

- \n
- He was particular that powerful lobbies should not emerge in the country's legislatures and political decisions.
- \n
- He pleaded for diversities in economic and social philosophies against a single meta-narrative ruling the world or a nation.
- \n
- Many of Upadhyay's principles thus find more relevance today than in his own time.
- \n

\n\n

## **Quick Facts**

\n\n

## **Major Schemes in his name**

\n\n

- \n
- Deendayal Antyodaya Yojana (DAY) - integrating the NULM and NRLM for alleviating poverty.
- \n
- Deendayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY) Antyodaya Diwas - to diversify the incomes of rural poor families and to cater to the career aspirations of rural youth.
- \n
- Deendayal Upadhyaya Gram Jyoti Yojana - to provide electricity to rural homes.
- \n
- Pandit Deendayal Upadhyaya Shramev Jayate Karyakram - to create a conducive environment for industrial development primarily through skill training.
- \n
- Deendayal Upadhyaya Swaniyojan Yojana (DUSY) - the rural version of the Start Up India scheme.
- \n

\n\n

\n\n

**Source: Indian Express**

\n



# IAS PARLIAMENT

*Information is Empowering*

A Shankar IAS Academy Initiative