



The Socio-Political Ideas of Deendayal Upadhyaya and Its Relevance in Present Context

Dr. Ram Pal Saini

Principal, D.A.V. (P.G.) College Karnal (Haryana)

Abstract

Deendayal Upadhyaya was not only a politician. He was also a great thinker and writer. In this form, he envisioned a highly developed and balanced nation as a superior. Pandit Deen Dayal Upadhyaya was the pioneer of the philosophy of Integral Humanism and Antyodaya which BJP is adopting. Deendayal Upadhyaya has institutionalized the idea of RSS and played a pivotal role in the establishment of Jansangh. He belonged to right-wing political ideology. He gave the slogan of Antyodaya and strongly promoted the idea of Indian nationalism, which is Hindu nationalism. He considered that Indian culture is Hindu culture. This study tries to explore the relevance of Socio-political ideas of Deendayal Upadhyaya.

Key Words: Social, Political, Ideas, Relevance.

Introduction

Deendayal Upadhyaya was a renowned social and political thinker. His character states that Deendayal Upadhyaya became socially and politically active as a RSS pracharak in 1937 at the age of 21, but it is seen that he was concerned about his activities in the first decade of Independence. He joined the Rashtriya Swayamsevak Sangh during his graduation and became a Sangh Pracharak soon after leaving college. During his brief lifetime, Deendayal Upadhyaya did many significant works in political ground, philosophical field, journalism and

writing field etc. Being a human being of very simple and gentle nature, when the Akhil Bharatiya Jana Sangh was formed in 1951, he was made the Union Minister and General Secretary of Uttar Pradesh. He was elected President of All India Jana Sangh at Calicut session, 1967. The rise of Deendayal Upadhyaya in India's current political discourse, who was opposed to secularism, who opposed Hindu-Muslim unity and who was committed to Hindu nation-building, is a hallmark of the days to come. Pandit Deendayal Upadhyaya considered irrational politics as a threat to democracy.

Deendayal Upadhyaya was not only a politician; he was also a great thinker, thinker and writer. In this form, he envisioned a highly developed and balanced nation as a superior. He had renounced personal interests and pleasures. He also had no ambitions in personal life. He had dedicated his life to society and the nation. This is what makes him great. Despite constant activism in politics, he used to take time to study and write. For this, he used to cut time from his rest. In this, the order of meeting people and continuous visits was also done. He liked to live among the common people. Perhaps this was the reason that he understood the problems of the common man of the country very well. This subject was included in his thinking and study. He also presented effective solutions for them.

Pandit Deen Dayal Upadhyaya was also a thinker, a journalist and a writer. Some of his major works are - Indian Earth Policy: One Direction of Development, Direction of Nation Life, Rashtra Chintan, Why Akhand Bharat ?, Political Diary, Two Plans: Promises Performances, Prospects, Emperor Chandragupta (Drama), Jagadguru Shankaracharya (biography), Integral Humanism etc. He founded a publishing institute called 'Rashtradharm Prakashan' in Lucknow in association with former Prime Minister Atal Bihari Vajpayee.

During his tenure in the Rashtriya Swayamsevak Sangh, he started a weekly newspaper 'Panchjanya' and a daily newspaper 'Swadesh' and propounded his principles through a monthly magazine called 'Rashtradharm'.

Relevance of Socio-Political Ideas of Deendayal Upadhyaya

Pandit Deendayal Upadhyaya, who along with Shyama Prasad Mukherjee, gave the political options to the country as the Bharatiya Jana Sangh and the proponent of unitary humanism. Deendayal Upadhyay's identity remains as the great leader of the Bharatiya Jana Sangh, the original incarnation of the Bharatiya Janata Party. He was a great nation hero who, through his deep study and brainstorming of the conditions, proclaimed the ideas of economic system, social harmony, dignity for political parties and the nature and principles of democracy for the Nation, to revive the life of the nation from its contemplative state. An article published in 'Rashtradharm', a mouthpiece of the Sangh, claimed that the ideologue of the Sangh Deendayal Upadhyaya was against 'Hindu Muslim unity' and believed that the issue of unity is 'irrelevant 'and appeasement of Muslims.'

Deendayal Upadhyaya considered that political parties should be based on specific ideologies and principles, they should have internal democracy and the workers should be disciplined, dedicated and committed. If this does not happen, political parties will always remain a threat to democracy. Due to this belief, he considered political bargaining, principled alliances, mutual mergers and party-turns as fatal to healthy and positive politics, democracy and country interest. Deen Dayal Upadhyaya certainly made a unique contribution to the national service through his writings. In his words; "Mother India is the basis of our nationality, not only India." If we remove the word mother, India will remain just a piece of land. "Deendayal Upadhyaya considered that culture is the basis of Indian nationalism. India will

remain united only if there is faith in Hindu culture. ”The Indian Government Gazette Culture has a clear description that 'Hindutva' and 'Hinduism' are the same words and are indicative of India's culture and civilization.

Deendayal Upadhyaya was an epochal whose seeds of ideas and principles sown served to give the country an alternative ideology. His ideology was not to gain power but to rebuild the nation. Deendayal Upadhyaya also gave the principle of Antyodaya. He once said that ‘Those people who have a question of livelihood, which do not have a house to live in or a cloth to cover their body’. It is our goal to make happy and prosperous among our miserable children who are dying and those crores of depressed brothers and sisters of the cities. Individualism is wrongdoing. Working for the nation is religion. The thoughts and concerns expressed by Deendayal Upadhyaya have started appearing today. Deendayal Upadhyaya's views are relevant in this context. He can show the way out of this problem.

Similarly, Marxist and leftist ideology has hurt society and country. Deendayal Upadhyaya had also cautioned towards this. Consumptionism was conditioned in it. Power was placed at the center instead of the person. It is assumed that a person is also a tool of arrangement. Power will continue to steer the society in the right direction. This suit has its disadvantages. Whatever the defenders claim, but in countries where people have rejected the Marxist system for decades, the same communist system in China is left only to control and monopolize politics and power.

Deendayal Upadhyaya considered democracy as essential for the unity of the country, but he did not fully agree with the Western concept of majority and minority. He used to give

more importance to the consensus and positive sentiment on various points of view in and around the Parliament and Legislatures, reflecting the respect for the opposition. Regarding the manifestos of political parties, Deendayal said that these are symbols of the aspirations of political parties, whose practical test is on the formation of the government. In his view, if something is not proved to be practical, then one should not hesitate to discard it.

Conclusion

Deendyal Upadhyaya believed that of all the “problems” in Indian history, Muslims are the oldest and most complex one. He was well-known political personality and thoughtful philosopher. He was coordinator and famous leader of Jan Sangh, which is considered precursor to BJP. He was critic of both capitalism and communism. He advocated his own brand of Integral Humanism which combined morality in politics and human centric approach to economics. He strongly supported swadeshi and small scale industrialization. He upheld nationalistic ideals and believed that blindly adhering to Western ideologies wouldn't be suitable path for India.

References:

- Mishra, S. K. Revisiting Integral Humanism as a Development Model for Emerging India. *UPUEA Economic Journal*, 98.
- Chakrabarty, B. (2008). *Indian politics and society since independence: Events, processes and ideology*. Routledge.
- Vanaik, Achin. *The furies of Indian communalism: Religion, modernity, and secularization*. Verso, 1997.
- Parvathy, A. A. *Hindutva, Ideology, and Politics*. Deep and Deep Publications, 2003.
- Gain, Surendra Prasad. *Economic Ideas of Pandit Deendayal Upadhyaya*. Deep and Deep Publications, 1999.
- Bharathi, K. S. (1998). *The Political Thought of Pandit Deendayal Upadhyaya (Vol. 23)*. Concept Publishing Company.
- Vanaik, A. (1997). *The furies of Indian communalism: Religion, modernity, and secularization*. Verso.
- SHARMA, D. M. C. (2017). *Pandit Deendayal Upadhyaya*. Publications Division Ministry of Information & Broadcasting.
- Upadhyaya, D. (1965). *Integral humanism*. Bharatiya Janta Party.
- Barthwal, H. *Pandit Deendayal Upadhyaya: Vyaktitva Evam Jeevan Darshan*. New Delhi: Deendayal Research Institute.
- Cam. Pa Bhiṣīkara. (1988). *Pandit Deendayal Upadhyaya, Ideology and Perception: Concept of the Rashtra*. Suruchi Prakashan.
- Upadhyaya, D., & Thengadi, D. B. (1979). *The integral approach*. Deendayal Research Institute.
- Sharma, J. N. (2009). *The Political Thought of Pandit Deendayal Upadhyaya*. [Concept Publishing](#). New Delhi.
- Kulkarni, S. A. (1989). *Pandit Deendayal Upadhyaya, Ideology and Perception: Integral Economic Policy*. Suruchi Prakashan.
- Bhishikar, C. P. (1991). *Pandit Deendayal Upadhyaya: Ideology and Perception, Part V, Concept of the Rashtra*.
- Bhishikar, C. P. (1991). *Pandit Deendayal Upadhyaya: Ideology and Perception: Concept of the Rashtra*, vol. V. *Suruchi, Delhi*, 169.
- Upadhyaya, D. (2014). *Political Diary*. Suruchi Prakashan. New Delhi.