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Political Philosophy Of Pt. Deendayal Upadhyaya: An Assessment

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ABSTRACT:

The most significant and fundamental component of any nation's existence is its culture and identity. The original Sanatan culture, the basis of which is the Indian nation's identity, is what Deendayal Upadhyaya and culture are all about. Deendayal Upadhyaya discusses a culture that encompasses every facet of life and its evolution. He broadly covers in his ideas the nation's foreign policy, nationalism, and political philosophies wherein calmness, security, and equality exist. In his writings and ideas, Deendayal Upadhyaya has not placed particular emphasis on any one facet of life. Deendayal Upadhyaya's philosophy is based on a holistic perspective, which considers the individual, the group, and the creation holistically. His conception of culture is likewise based on a comprehensive framework.

KEYWORDS: Culture, Identity, Foreign Policy, Nationalism

INTRODUCTION:

For human prosperity and peace, man has begun to live in societies. Since the beginning of human society, there has been debate among people about how to behave, live a prosperous life, and contribute to the prosperity of others in society. Numerous thinkers, philosophers, leaders, intellectuals, and religious figures occasionally contributed to this issue to add to the knowledge already there. One of the foremost philosophers, economists, sociologists, historians, journalists, political scientists, and above all social workers in India, Deendayal Upadhyaya, contributed the idea of integral humanism to the advancement of Indian society.

One of the most notable nationalist political intellectuals of modern India, Pandit Deendayal Upadhyaya, spoke extensively about the concerns and things that, both then and now, needed a great deal of public awakening. Pandit Deendayal Upadhyaya was born on September 25, 1916, in the Mathura District of Uttar

Pradesh's village of Nagla Chandrabhan, now called Deendayal Dham in the holy region of Brij. He was raised in a typical lower middle-class north Indian family after being born into a Sanatan Hindu family. His father, Bhagwati Prasad, was the great-grandson of Pandit Hariram Upadhyaya, a renowned astrologer who also served as the Assistant Station Master at Jalesar. Shrimati Rampyari, his mother, was a devoutly pious woman. Deendayal lost his beloved father when he was only three years old, while he was living with his maternal grandfather Chuni Lal Shukla, who was a station master for the Rajasthani Railways in Dhankia. With incurable disease, his widowed mother's health also declined, and she passed away as well, leaving behind two orphan children, Deendayal and his brother Shivdayal, who was two years younger than him.

Pandit Deendayal Upadhyaya's life has regrettably been challenging, yet despite his rough personal circumstances, he performed exceptionally well academically. He received a gold medal and scholarship from Maharaja Kalyan Singh of Sikar for earning a distinction in every subject while earning first class in his tenth Ajmer Board exam. He went to Pilani to pursue intermediate studies, where he once more received a gold medal and scholarship from Ghanshyam Das Birla. Deendayal travelled to Kanpur for his higher education, where he enrolled in Sanatan Dharm College to study English literature at the bachelor's level. He was drawn to work for the welfare of society by the incident that led to his enrollment at Sanatan College.

In 1937, he joined R.S.S., where he came in contact with Dr. Hedgewar and gradually started devoting time to the activities of this organization. After passing graduation with the first class he went to St. John's College, Agra to pursue his post-graduation. Here also he topped the 1st year examination but due to some problems, he was unable to complete the 2nd year. He successfully took the Administrative Service Examination where during the selection interview he was ridiculed for wearing Indian traditional dress i.e., dhoti, kurta, and cap. This was the first instance of him being called Panditji, although in the later days of his life it was used with immense affection by his followers. He wanted to work for the welfare of people in his district as well as his nation. Because of this reason he refused to join and devoted his whole life to the welfare of people. After joining the RSS in 1937 he worked for the welfare of our Indian Society till his death through the medium of RSS. Deen dayal was concurrently troubled by the circumstances, whereby our society has become powerless, entrenched in the arms of greed, and people are acting selfishly absorbed in personal interest. Deendayal observed that society is asking for charity from us today while holding a begging bowl. If we continue to ignore its demands, a day might come when we'll have to give up a lot of the things, we cherish the most. He spent his entire life working toward the organization's goals and organizing society in accordance with R.S.S.

IDEOLOGY OF PT. DEEN DAYAL UPADHYAY ON FOREIGN POLICY:

Pt. Deendayal Upadhyaya was of the opinion that foreign policy should be formed on the basis of self-enlightened interest and it is always a policy, not a principle and should always be changed according to existing international scenarios. He always emphasized that our foreign policy should be clear one regarding the neutrality concept of non-Alignment, as we should not live in isolation, nor we should have an expansionist policy like China. Colonialism, racial segregation, exploitation and tyrannical rule have really haunted the achievement of third-world countries, especially Asian and African countries. We are facing a grim situation about our foreign policy. We are in the midst of turmoil which could not secure maximum benefit to the country. He always reiterated the view that we cannot always stick to the policy of non-alignment as our two main neighbours China and Pakistan have joined either bloc communist or Capitalist, even though we cannot rely on Soviet Russia and America for a long time, for this we have to build up our strength as only strong and self-reliant India can effectively deal with the issues. We have surrendered our rights on Tibet to China which was the major lacuna and shortcomings of our foreign policy, and have proved a bane for the security concern, in turn, they have exploited our difficulties to secure the best possible terms for themselves. It is therefore necessary that we correctly propound foreign policies and the reasons for adopting it to become a great power.

PT. DEENDAYAL UPADHYAYA VIEWS ON NATIONALISM:

Regarding Pt. Deen Dayal Upadhyay's nationalistic view he always wanted to do something special for the upliftment of the country to make her virile, strong, and prosperous. According to him the only way to strengthen their country was to organize the society in accordance with the ideas and principles of R.S.S. Deendayal Upadhyaya was greatly influenced and inspired by the ideology of R.S.S. It is noteworthy that during his forties when he became full-time worker of R.S.S., the struggle for the freedom movement in India was at its peak, as he was totally against the alien rule, however, he did not participate in the freedom struggle under the leadership of Mahatma Gandhi. He was desperately concerned about realizing the objective of organizing Hindu society as per the program policy of R.S.S.

To him strengthening the R.S.S., work would help to realize the goal of all-round social development. Therefore, he dedicated himself enthusiastically and diligently to the R.S.S. as a different way of life. In the year 1940, demand for a separate Muslim nation was on the rise, as the Muslim League was of the opinion that there should be a separate state for the Muslims as the conditions didn't favour the Muslim community to reside in Hindu Hindu-dominated region. Deendayal strongly opposed the partition of India, he emphasized that such type of bigotry, sectarianism, and fundamentalism did not augur well for the integrated India, and would prove a curse for the entire region. He combats such tendencies and tries to integrate the Hindu society.

POLITICAL CONTRIBUTION OF PT. DEENDAYAL UPADHYAYA:

The founder of R.S.S. Dr. Hedgewar died in 1940, Madhav Sadashiva Golwalkar became the supremo of R.S.S., and Deendayal worked under his leadership. He worked as an organizer of R.S.S in district Lakhimpur of Uttar Pradesh till 1944 and was promoted to the joint provincial organizer in the organizational hierarchy of Uttar Pradesh and continued till 1951. He worked and strove very hard to strengthen R.S.S. while remaining in various positions of organizational hierarchy, He earned repute and acclaim in the organization because of his hard work, dedication, sincerity, organizing skills, capacity, loyalty and commitment towards the R.S.S.

Deendayal also steered and geared up the organizational activities by professing the ideas of R.S.S. by exhibiting academic talent through different journals. In 1945 he founded Rashtra Dharma Prakashan in Lucknow and launched a monthly journal, Rashtra Dharma. He also launched the weekly Panchjanya in 1948 and daily Swadesh during 1949-50. Of these journals only Panchjanya achieve the status of an all –India weekly journal and is now published from New Delhi. The monthly Rashtra Dharma “continued to be published from Lucknow, but the “Daily Swadesh” was replaced by “Tarun Bharat” and is published from Lucknow. Deendayal Upadhyaya wrote two books namely “Samrat Chandragupta” and Jagat Guru Shankaracharya,” which were published in 1946 and 1947 respectively. Later he expressed his philosophical ideas in several Philosophical essays and speeches which are contained in books and booklets such as Integral Humanism, Rashtra Jeevan ki Disha, Bhartiya Arth Niti Vikas ki ek Disha, Akhand Bharat aur Muslim Samasya, Hindu Sanskriti ki Vishesta, The two plans, Political diary, Devaluation: A great fall, The Presidential Address etc.

In 1947, India gained independence, The Congress party headed the government, and due to differences in ideology issues began to evolve between Congress and the R.S.S. as it took an ugly face after the assassination of Mahatma Gandhi, as R.S.S. leaders were accused of perpetrating conspiracy against the murder of Mahatma Gandhi, but its leaders disclaimed any involvement in such a refutable act later government imposed a ban on R.S.S. and ordered an inquiry, however, the accusations not proved and therefore ban on R.S.S. lifted. This incident has changed the parameters of the thinking of organizational leaders, as Deen Dayal Upadhyay was moved by such circumstances, which to some extent betrayed the thinking and definition of nationalism in terms of Politics. He never thought such an unintended move of the government against the

R.S.S. as it only consolidates the feeling of nationalism and supplements the value of Hindu culture in the society.

Resulting R.S.S. too felt a need of to form a political party in India, which could perfectly match an alternative to the Congress on all India basis. Deendayal Upadhyaya was considered the future architect and promoting the vehicle for carrying out and promoting the principle and programs of the R.S.S. in political field. Therefore, Deendayal and a handful of selected workers are put at disposal of D.R. Shyama Prasad Mukherji, however Deen Dayal looks politics as a nasty affair. In 1951, D.R. Shyama Prasad Mukherji and Deendayal Upadhyaya formed Uttar Pradesh unit of Bhartiya Jansangh in Lucknow. A month later all India convention was held in Delhi to form an All India Bhartiya Jansangh. DR. Shyama Prasad Mukherji was elected as its founder President. The first national level conference was of B.J.S. held in Kanpur from 29-31 December 1952, and Deendayal Upadhyaya was made general secretary, in this session of B.J.S., he was entrusted the responsibility of running the satyagraha on Kashmir. The movement started with the sign- Ek Vidhan, Ek Nishan, EK Pradhan (one constitution, one flag, one Prime Minister) against article 370 of the Indian Constitution which grants special status to the state of Jammu & Kashmir. DR. Shyama Prasad Mukherji led a batch of satyagrahi to Jammu and Kashmir, he was arrested and put into Srinagar Jail, where he died after a few days.

Deendayal Upadhyaya also contested a Parliamentary election during his tenure as general secretary of B.J.S. He contested bye-elections from Jaunpur unsuccessfully. During this year he also toured the U.S., U.K., and some European and African countries, he addressed the annual function of R.S.S. in Nairobi in Africa. In 1964 he released a significant document "Integral Humanism", the basis of B.J.S. program in the five-day study camp held at Gwalior.

On 30 June 1965 India and Pakistan signed the Kutch agreement, as it was strongly opposed by Deen Dayal Upadhyay, he demonstrated against this in Delhi on August 16, 1965. He was of the opinion that it was a gross betrayal of national rights and interests, and its terms are derogatory to a self-respecting nation, he added that what would the government do if the tribunal gave a verdict against India. Will they go back upon the agreement or surrender 3500 square miles of Indian territory to Pakistan.?

Deendayal Upadhyaya remained the general secretary of B.J.S. for fifteen years (1953-1967), after the death of Shyama Prasad Mukherji he was elevated to the post of president in the Calicut session of B.J.S., held on December 29-31, 1967 a. B.J.S. could not get his steward leadership as a President for long time. He was found dead under mysterious circumstances at Mughal Sarai station, (Deendayal Upadhyaya Station now), Chandauli, as he remained President of B.J.S. only for 43 days.

His untiring effort made B.J.S. a strong political force, to be reckoned with, though he was uninterested in working in a political party even though he discharged his duties effectively to build up and strengthen the network of B.J.S. throughout India.

CONCLUSION:

No doubt Deendayal Upadhyaya's efforts are widely acclaimed in the political life of India, but he was a benchmark in speeding the tone of Bhartiya Jana Sangh in the Indian Political Scenario, as it became famous for its organizational strength. The credit for this reputation went mostly to Deendayal Upadhyaya. By building it up brick by brick, unit by unit he made the Jana Sangh a fortress of strength and gave its reputation. Actually, it was the tremendous dedication and inexhaustible capacity for contact for the people that wove a country-wide organizational network for the Jana Sangh.

Deendayal's efforts are widely acclaimed in the political life of India, he earned reputation not only as a sincere and dedicated worker but also as a foremost ideologue of the party. He was not an armchair philosopher in an ivory tower but also an important activist and ideologue of a political party, who was interested in converting his ideas into stuff of reality. He was a dedicated and honest worker who dedicated his energy and entire life to the mission of the country's upliftment through various means.

Deendayal Upadhyaya has touched upon a large number of issues ranging from secularism to majoritarianism, Dharma to society, state to individual, market to profit, nation to nationalism, democracy to culture, constitution to decentralization, legislature to judiciary, education to employment, Bhartiya to Swadeshi and so on. Being a member of R.S.S., he believed in secularism and respected every religion from the core of his heart. His secular teaching can be helpful in maintaining brotherhood in contemporary India. His philosophy of Dharma can be useful in developing society by helping every individual in society. His belief in majoritarianism clearly shows his claim to democracy. The current Govt. of India is using his concept of Swadeshi in the form of Make in India projects. With this project, India is reducing the import of goods and trying her best to make every useful item in India for the generation of employment to young Indians. He attempts to address most of the issues of contemporary relevance and to provide an alternative perspective to the solutions. His ideas are well-equipped to transform the discourse of conflict resolution in present times and face the challenges of nation-building. More and more serious attempts to analyze the body of thinking of Deen Dayal Upadhyaya are the need of the hour.

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