

# **DEENDAYAL UPADHYAY'S INFLUENCE IN THE POLICY OF BHARTIYA JANTA PARTY REGARDING JAMMU AND KASHMIR**

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## **ABSTRACT**

**This study highlights how Deendayal Upadhyay influenced the Bhartiya Janata Party's (BJP) policies, especially those concerning the politically delicate region of Jammu and Kashmir. The political philosophy and ideological contributions of Upadhyay have greatly influenced the way the BJP approaches matters of administration, nationalism, and integration of J&K with Indian federation. Since the BJP was founded considerably later than Upadhyaya and the BJS continued to be its forerunner, Deendayal Upadhyay's involvement in the BJS and his influence on its policies were also taken into consideration. Without accounting for this factor, the study would be incomplete. So, this article seeks to provide light on the party's evolving position on the area through a thorough examination of Upadhyay's ideas and their eventual integration into the BJP's policy framework.**

**Keywords: Jammu & Kashmir, Deendayal Upadhyay, Bhartiya Jan Sangh, Bhartiya Janta Party, Article 370, Integral Humanism, Cultural Nationalism, Antyodaya.**

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## **I. INTRODUCTION**

Pt. Deendayal Upadhyay is a moral inspiration and the founding father of BJP's nationalist ideology. His philosophy of integral humanism, cultural nationalism influenced the polices of "Bhartiya Janta Party" to a greater extent and his philosophy and ideology are adopted by this

party as its official ideology. However, BJP is formed much later after the death of this thinker and philosopher but his doctrine continues to influence the larger section and cadre of the BJP and is adopted by the party as its core ideological principle. The predecessor of the BJP- “Bhartiya Jan Sangh” also remains closely associated with these principles and philosophy of the Deendayal Upadhyay as Pandit Deendayal Upadhyay remained the national President of the Bhartiya Jan Sangh for a shorter period before he found dead in mysterious circumstances at Mughal Saray station of Indian railways on 11 February 1968. While Deendayal Upadhyay doesn't get a chance to lead a party for a longer phase but his association with this political party remained for a brief period and he contributed with his scholarly ideas and philosophic works to a greater extent towards this organization. This is also evident from this statement by Dr. Shyama Prasad Mukherjee, the initiator of “Bhartiya Jan Sangh” who said on an occasion that “if he will get two Deendayal's he can change the direction of Indian politics”. So, Pandit Deendayal Upadhyay remained lifelong associated with these organizations and paved the way for its ideological inspirations which continues to motivate the cadre till day. Pandit Deendayal Upadhyay also remained a prominent ideologue and leader of the ‘Rashtriya Swayamsevak Sangh’ (RSS) which also influences the ideology of the BJP.

## **II. RESEARCH METHODOLOGY**

To understand the influence of Pandit Deendayal Upadhyay's thoughts in the policy of Bhartiya Janta Party regarding Jammu and Kashmir a historical and comparative methodology has been used. The historical development of Jammu and Kashmir state and Bhartiya Janta Party has been studied and the comparative analysis of party's stand regarding the state and Upadhyay's thought regarding the state has been analyzed. The study is based on qualitative data in which researcher consulted documents relevant to the particular domain.

## **III. JAMMU & KASHMIR'S STATUS**

India got independent from the British rule on 15<sup>th</sup> August 1947. During this period, India was scattered between 565 princely states and Jammu and Kashmir was one among them. After the independence the J&K also have an option like any other provinces to join either Pakistan or go with Indian federation, but the then Maharaja Hari Singh ruler of this province instead of joining any side opted for remaining standstill. However, after the shorter period of this agreement, Pakistan infiltrated into Kashmir with its army of soldiers and tribesmen. The situation became

worse up to the 24<sup>th</sup> October 1947, when these tribal Pathans swept into Kashmir. In this grievous situation the Maharaja of Kashmir requested the Indian government for helping out and as a result of these circumstances, Maharaja Hari Singh merged the Jammu & Kashmir province with Indian federation on 26 October 1947 by signing an “Instrument of Accession”. But however, despite signing this accession agreement there are still some limitations to Indian jurisdiction in the state according to this accord. The Indian authority is remained just limited to the matters of foreign policy, communication and defense and there’s no say in the various internal matters. After, signing this agreement the Indian soldiers airlifted to valley to fight alongside Kashmiris against the Pakistani intruders. These joint efforts easily eradicated the Pakistani forces out of Kashmir and Maharaja Hari Singh then laid steps towards the creation of interim government along with Sheikh Mohammed Abdullah as a Prime Minister of the state on 5 March, 1948. The legislative and constitutional development of the state undergoes thereafter and the state elected a constituent assembly in 1951. In 1952 the “Delhi Agreement” was signed between the Indian Prime Minister and Jammu & Kashmir’s Prime minister. This agreement provided special status to J&K under Indian constitutional framework. The J&K constituent assembly also ratified the accession of the state with Indian union on 6<sup>th</sup> February 1954. Indian President subsequently issued the constitution order under Article 370 extending the Union constitution to the state of Jammu & Kashmir but providing with some modifications and exceptions. The Article-370 which provides special status to J&K (like provision of having Prime Minister, President, Flag and Constitution for the state) was included in Indian Constitution as a temporary provision. But due to this provision, the residents of J&K lived under a separate set of laws and the status of this article always remained debatable and national talking-point. It is also argued that this provision has hampered the integration process of the state with the Indian Union. Beside Article 370, Article 35-A was another major provision which came out as a result of the Presidential order of 1954. This article provided powers to the assembly of J&K to decide upon the definition regarding the permanent residents of the state and this article also prohibits the citizens of other states from buying property and becoming permanent residents of the J&K state.

#### **IV. NATIONAL IMPLICATIONS**

Different political parties engaged in a contentious debate regarding the implications of these regulations for a particular state, and they voiced their opposition to them. Under the direction of Dr. Shyaam Prasad Mookerjee, the Bhartiya Jan Sangh (BJS), the forerunner of the BJP,

effectively voiced opposition to these provisions and began a campaign to repeal them because they are impeding the process of national integration. "Ek desh mein do Vidhan, do Pradhan, do Nishan nahin challenge" is the phrase he raised, meaning that two prime ministers, two national emblems, and two constitutions cannot exist in one nation.

Mookerjee opposed the decision of the Indian National Congress to grant special status to Jammu and Kashmir, which provided for Jammu and Kashmir to have its own flag and Prime Minister. He attempted to visit Kashmir in 1953 and went on a hunger strike to protest against laws that prevented Indian citizens from settling in the state of Jammu and Kashmir and made it compulsory for them to carry their identity cards while visiting the state. Mookerjee was eager to visit the state but due to the prevailing permit systems he was denied from permissions to enter by the authorities. He was further arrested by the authorities on 11 May 1953 in an attempt to entering the state without permissions. Mookerjee died as a detenué on 23<sup>rd</sup> of June 1953 under some suspicious circumstance and his martyrdom compelled the government to revoke the permit system, Post of Sadar-e-Riyasat, and of Prime Minister in the state of Jammu and Kashmir.

## V. DEENDAYAL UPADHYAY'S IDEOLOGICAL FRAMEWORK

Deendayal Upadhyay's ideological framework helps in framing the party's policy toward the state of Jammu and Kashmir. Upadhyay emphasizes on his philosophy of the Integral Humanism, Cultural nationalism and the Antyodaya for India's emergence as a successful nation and he based the policies of the party around these principles. He was of a firm belief that without reaching towards the remotest of the remote place and poorest of the poor we cannot succeed into the formation of a nation which can set an examples among various states of the world.

**A. Integral Humanism:** Integral humanism is a philosophical and political concept that emphasizes the integration of various dimensions of human life, including the spiritual, cultural, social, and economic one. It seeks to promote a holistic and balanced approach to human development, recognizing the interconnectedness of different aspects of human existence. Deendayal Upadhyay's philosophy is deeply rooted in the cultural and spiritual heritage of India and aims to harmonize individual and societal well-being he named his philosophy as "Ekatma Manav Darshan". In a broader sense, integral humanism can also refer to approaches that reject reductionism and embrace a comprehensive understanding of human nature. It often advocates for the recognition of the dignity and intrinsic value of each individual, as well as the importance of ethical and moral considerations in shaping social and political structures. This principle

influenced the BJP's policy-making by promoting a balanced and inclusive development agenda for Jammu and Kashmir.

**B. Cultural Nationalism:** Upadhyaya's cultural nationalism was deeply rooted in India's cultural and spiritual heritage. He believed that cultural nationalism was essential for the holistic development of the country. According to him, the cultural identity of India was shaped by its ancient traditions, values, and spiritual principles. He emphasized the need to preserve and promote this cultural identity to foster a sense of unity and pride among the people. . He believed that understanding and embracing this heritage would contribute to a strong national identity. Upadhyaya, emphasized the importance of Dharma (righteousness) and moral values in both individual and collective life. He argued that cultural nationalism should be grounded in ethical principles to guide the nation towards a just and harmonious existence. He also supported diversity in nation and witnesses it as a source of strength. He believed that cultural-nationalism should celebrate this diversity while fostering a sense of unity based on shared cultural and spiritual values. Upadhyaya also advocated for individual freedom and dignity. He believed that cultural nationalism should not suppress individual rights. Deendayal Upadhyaya's ideas on cultural nationalism continue to influence political thought in India, particularly within the ideological framework of the Bharatiya Janata Party (BJP). The BJP's commitment to cultural nationalism has implications for the preservation of Jammu and Kashmir's unique cultural heritage within the broader Indian context.

**C. Antyodaya:** The Antyodaya concept revolves around addressing the needs and concerns of the weakest and most marginalized sections of society. It emphasizes social and economic development and justice with a focus on the welfare of the poorest and most vulnerable individuals. The central idea is to ensure that the benefits of development reach those at the bottom of the socio-economic ladder, leaving no one behind. This concept revolves around the inclusive development of the nation and framing of such policies that prioritize the well-being of the poorest and marginalized section of the society and bridging the gap between different sections of nation. This idea further promotes the idea of decentralization of governance and decision-making powers must be shifted towards the grassroot level. He was interested into the idea of a self-reliance so that the communities can address their own needs and challenges at local level. Deendayal Upadhyay's emphasis on socio-economic justice laid the foundation for the BJP's commitment to addressing economic disparities in Jammu and Kashmir. This principle guided the party in formulating policies that aimed at equitable development and

welfare measures for the region.

## VI. RESULT OF DEENDAYAL UPADHYAY'S IDEOLOGICAL FRAMEWORK

Integral Humanism, Cultural Nationalism and Antyoday remained key principles around which Deendayal Upadhyay developed his ideas and principles for the formation of an ideal society and successful nation. These principles influenced the policies of the political parties of both BJS and BJP. Deendayal Upadhyay while directly remained associated with the BJS but during the formation of the BJP Upadhyay was no more and his ideas still inspired the ideology and policies of the party till day.

### A. Bharatiya Jan Sangh (1951-1980):

- a. **Integrationist Stand:** The Bharatiya Jan Sangh, founded in 1951, took a strong integrationist stand regarding Jammu and Kashmir. It was in favor of complete integration of the state of J&K with Indian federation and was vocal against any kind of special autonomy granted for state such as provisions like Article-370 & 35-A.
- b. **Opposition to Article-370:** The BJS remained consistent opponent to Article-370, which has a special-provisions for the state of Jammu and Kashmir. It sees these privileges and separate set of laws as a barrier in the way of J&K's full integration with the Indian union.
- c. **Advocacy for UCC (Uniform Civil Code):** The party also remained a strong advocate for Uniform Civil Code, emphasizing a common set of laws for all citizens of India, including those in Jammu and Kashmir.

### B. Bharatiya Janata Party (1980-Present):

- a. **Continuation of Integrationist Stand:** The BJP, formed in 1980 as the political successor to the BJS, continued to uphold the integrationist stance on Jammu and Kashmir. The party consistently opposed the special status and autonomy granted to the region.
- b. **Articulation of Comprehensive Vision:** Over time, the BJP started to articulate a broader vision beyond the singular focus on Jammu and Kashmir. While the integrationist approach remained, the party began emphasizing issues such as national security, good governance, and development as part of its agenda for the region.
- c. **Article 370 Abrogation (2019):** A significant turning point came in August 2019 when

the BJP-led regime abrogated Article 370 and Article 35A under the Prime-ministership of Narendra Modi, thereby abolishing the special status of Jammu and Kashmir state. This move marked a historic shift in the party's approach and fulfilled a long-standing commitment.

In summary, both the Bharatiya Jan Sangh (BJS) and the Bharatiya Janata Party (BJP) have consistently advocated for the unification of J&K into the Indian Union. The abrogation of Article 370 in 2019 marked a significant milestone in the party's approach, aligning with its commitment to a more integrated and development-oriented governance structure. These policy approaches stand closer to the philosophy of Deendayal Upadhyay and BJP also adopted the philosophy of Upadhyay as its official doctrine.

## VII. CONCLUSION

This is clear from the historical developments that the abrogation of Article 370 & 35A was not a recent year initiative taken by the Bhartiya Janta Party but it remained a longer part of its plan and programmes around which its national leaders expressed their views and even sacrificed their life for the cause. The precursor to the BJP the BJS had also attained this problem in its agenda and tried hard to resolve this situation. Deendayal Upadhyay's philosophy and principle also supported the cause and favored for the abrogation of any special status which is causing a barrier in its national integration. Now the BJP has moved ahead of this situation and abrogated the special status of the state by striking down the provisions of the J&K state and paving the way for further development of the state which has witnessed various terrorist attacks and turmoil in its internal politics after the integration with the India.

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