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Research Article

Pandit Deendayal Upadhyay's Communication for the well-being of the society

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• Abstract

Pt. Deendayal Upadhyaya was a prominent Indian political philosopher and journalist who made remarkable contributions to media and communication that had a significant impact on Indian society. His views on integrated humanism and cultural nationalism were widely discussed in his writings, particularly in Panchjanya and Swadesh. This study examines his journalistic achievements by looking at the concepts, morals, and importance of his writings. The study explores how his editorial techniques, which reflected societal standards, fostered moral integrity and national identity in post-independence India. It also assesses the continued relevance of his theories to media operations, emphasising the transformative power of journalism. His mantra for the journalism was 'Don't distort the news'. In fact, his philosophy of Antyodaya means the "rise of the last person" that revolves around the basic themes of harmony, primacy of cultural-national values, and discipline. This study aims to balance historical comprehension with current communication problems by using a qualitative methodology and content analysis of his writings. It provides a framework for comprehending the connections between media, ideology, and societal development.

• Keywords

Keywords: Integral Humanism, Cultural Nationalism, Moral Integrity, Antyodaya Transformative Journalism, Swadesh.

Introduction :-

Journalism has been a pivotal tool to nurture national identity, mould perspectives and set social norms. Pt. Deendayal Upadhyaya, to name a renowned figure, has inspired the Indian media as a writer, editor, and philosopher, including many other prominent figures.

Upadhyaya's Integral Humanism philosophy has made him famous. His contributions to media and communication were deeply rooted in cultural nationalism and moral rectitude. His editorial leadership in Panchjanya and Swadesh, which highlighted the need of moral journalism in promoting national development, reflected his vision of an independent India.

After India gained its independence, which was plagued by political instability and economic difficulties, Upadhyaya's works served as a touchstone that defies all challenges. His mastery in simplifying complex ideas made him a prominent figure while his patriotism greatly appealed to the people of India for his dedication to culture. His editorial was not just a commentary on the issues that the society was facing, but also offered remedial measures from the Indian customs and culture.

This paper intends to study the role of Pt. Deendayal Upadhyaya as a journalist with special emphasis on the issues he dealt with, his principles as a writer and the effects his writing had on society. It investigates how his works as an editor cultivated the principles of ethical social governance and enculturation which encouraged patriotism in an era where the nation was recovering from colonization. In addition, it discusses his perspectives on subject matters related to journalism and the efficacy of those notions in today's media environment. Considering journalism as one of the cornerstones for social growth, it provides a standpoint on how ideas are implemented in a practical context. This work aims at understanding the nexus between media, thought and society with the aid of historical perspective and by taking into account the present-day issues relating to communication.

Literature Review:-

1. Upadhyaya and Journalistic Ideals of Journalism

Upadhyaya's journalistic ideals primarily found expression in his philosophy of Integral Humanism, which he always stressed in his editorials and writings. According to K.K. Aziz in *The Media and the New Indian Nationalism*, published in 1998, Upadhyaya's insistence on cultural nationalism through the media had drastically altered the media discourse of post-independent India. Posing Upadhyaya's media strategy a counter to Western philosophies, Aziz views that indigenous culture and philosophy of India became a predominant aspect in media.

He develops the journalistic style of Upadhyaya in the book *Media and the Politics of Culture* published in 2015 by working on editorial columns of Panchjanya and Swadesh. These, Joshi further says, are the mediums Upadhyaya has used in showing his perception on moral integrity and national integration for which he uses media in nation-building. Joshi has found that as the writer with a suggestion on the ethical system of media in which it will be possible to ensure the progression of a society while safeguarding the cultural entity of India. 2. Responsible Media and Ethics of Journalism There is a wealth of literature which revolves around Upadhyaya discussing the idealistic view on the moral sense of journalism. R.N. Pandey wrote for *Ethics and Media in India* (2010), where Upadhyaya's ethical guidelines for journalism could be seen throughout his vision. The author stressed that Upadhyaya challenged mainstream media when these were into sensationalism. In fact, the author described that Upadhyaya always had a preference for journalism focusing on truthfulness, honesty, and accountability. For Pandey, the editorial work done by Upadhyaya has sought to institutionalize journalism for a fair and morally accountable society.

In his *Media Ethics and the Politics of Truth*, Sharma (2013) writes in comparison on how Upadhyaya positioned ethics in his role as media actor, by which he drew inspiration from political visionaries, not least Mahatma Gandhi. Sharma notes that while Gandhi's journalistic philosophy was

rooted in truth and non-violence, Upadhyaya's approach added a layer of nationalistic ideology to the media's role. He believed that media should actively promote national unity, economic self-reliance, and moral values, and not serve merely as an entertainment or profit-driven enterprise.

3. Impact on Nationalism and Politics

Several scholars have explored how Upadhyaya's journalistic work contributed to shaping the political landscape of India. Jitendra Kumar in his book *Political Thought of Deendayal Upadhyaya* (2009) believes that Upadhyaya's Integrated Humanism and cultural nationalism gave a direct colour to the politics of organizations, such as BJP and RSS. According to Kumar, it was Upadhyaya whose writings in *Panchjanya* made an ideological background for these organisations and had vision for India- a mix of traditional values in modern governance.

Nandini Tiwari further continues in her discussion in *Indian Political Thought: A Journal of Ideas* (2017) in saying that how Upadhyaya's journalism went hand-in-hand with a rising trend in Indian politics with the trend of cultural nationalism. She further explains that his mass media presence did act as an outlet for diffusing his ideas on political thought, which entailed the trashing of western thought and calling for an India of self-reliance. Tiwari points out that journalism by Upadhyaya involved more than simple commentary on current political issues- Upadhyaya's writing created political awareness and shaped people's opinion at a mass scale in India

4. Continued Relevance to Contemporary Media Upadhyaya's journalistic views remain relevant contemporary, according to recent scholars of journalism. For the need in modern journalism, be it in the form of misinformation, political bias, and sensationalism, Ravi Kumar in *Media, Politics, and Society in India* (2019) argues that the ethical standards by Upadhyaya remain relevant up to this day. Kumar says that the truthfulness, accountability, and social responsibility provided by Upadhyaya are essential in today's mediaretrogrademoves the confluence of fake news and even the concentration of media power undermined the integrity of journalism.

In his book, *The Changing Landscape of Journalism in India* (2021), M.S. Joshi addresses the transformation of the role of media in Indian society and reflects on how the ideals of Upadhyaya can be taken into current media practices. Joshi argues that Upadhyaya's vision of media as a force for social cohesion and national development has become particularly relevant in the digital media age where the ethical responsibility of journalists is more important than ever. Joshi further suggests that Upadhyaya's concepts of media ethics present a constructive model to face the challenges thrown up by modern media, particularly in a country as diverse as India.

5. Limitations in Existing Literature

There is a good deal of literature on Pt. Deendayal Upadhyaya's political ideology and cultural nationalism. However, his journalistic methodology is yet to have a comprehensive study specifically on its direct impact on media practices. The bulk of research so far focuses on his political thought and how his ideas affected national politics; therefore, much more detailed examination is required regarding his contributions toward journalistic ethics, media responsibility, and the role of media in nation-building.

The limited academic focus on his journalistic work implies that there is a significant scope for future research to explore how Upadhyaya's writings in publications such as *Panchjanya* and *Swadesh* contributed to shaping media norms, practices, and the broader media environment in post-independence India.

OBJECTIVES:

1. Study the journalistic work from Pt. Deendayal Upadhyaya.
2. Assess the impact of his journalism on nationalism and integral humanism.
3. To understand the impact of his journalism on the Indian society.
4. To consider how his journalism is relevant in dealing with media problems today.

Hypothesis:-

1. Pt. Deendayal Upadhyaya's journalism rooted in Integral Humanism and cultural nationalism had a substantial impact on post-independence Indian society.
2. His writings in *Panchjanya* and *Swadesh* covered respect for ethics and national identity.
3. The ethics of his journalism are still relevant to modern media practices.
4. His editorial practices contributed to giving direction to public opinion and the socio-political challenges of his time.
5. Journalism inspired by him can contribute to societal development and ideological clarity in the contemporary scenario of India.

Methodology:-

Research Design

The paper is undertaken with a qualitative research methodology to focus on the work of Pt. Deendayal Upadhyaya in the capacity as a journalist for his contributions and influence. Focus is placed here on textual analyses of his writings, editorials, and orations for the themes, ethical impacts, and wider implications on society.

Data Collection

Secondary Sources:

Published Material: Articles, Editorials, essays by Pt. Deendayal Upadhyaya written in *Panchjanya* and *Swadesh* amongst others.

Books and Biography: Literature written about his life, philosophy, and works in journalism.

Archives and Journals: Much historical content or articles written to date that discuss his work and other related issues.

Internet Resources: Online archives, research articles and high-quality websites with his published works or critical discussion of contributions made by him.

Government Reports: The available media and communication reports in post-independent India.

Criticism: Other journalists or scholars comments and critiques on the reports.

Research Methods

Content Analysis

Explore the themes, tone, and ethical considerations of the writings and editorials of Pt. Deendayal Upadhyaya.

Observe the trends in his writings and try to find out their relevance to the prevalent socio-political issues in India during this post-independence period.

Comparative analysis

Comparison of the reporting style of Deendayal Upadhyaya with his contemporaries.

Looking for special contributions that Deendayal could bring to journalism work in comparison with his peers, and discuss the ideologies as well as principles that he shares with his contemporaries.

Data Analysis

Raw data will be represented by topic covering cultural nationalism, Integral Humanism, and ethical journalism.

The research results will be analyzed to determine the relevance of their applicability to the present practices of media and social development.

Scope and Limitations

Scope: This study provides insight into the historical and ideological conception of journalism by Pt. Deendayal Upadhyaya.

Limitations: The research is based only on secondary data, which might limit the scope of firsthand interpretations.

Positive Journalism basic skills of Pt. Deendayal Journalism: Pandit ji represented an era when journalism was an ideal and not a subject. He was missionary journalist who had no commercial considerations but did journalism just to awaken the people of country for their own country. Through his publications he always believed on spreading ideology of Nationalism through his pen as a journalist while publishing Rastradharam a monthly publication from Lucknow in 1940s. He always believed on positive journalism though his writings, his writings were thought provoking and had long lasting impression on readers mind. He knew the importance of balancing of language in his writings. After Rastradharam he worked prominently for Panchjanya weekly and Daily Swadesh.

He also used to write column for the Organiser a weekly. The name of the column was Political Diary. While reading this column, one realises that despite being critical, his language was always decently balanced. In 1959 when he was asked to edit Panchjanya he was annoyed over the Nehru government's policy about China and Tibet still he never used careless words while criticizing. His mantra was clear and worthwhile. 'Don't Distort The News'.

His philosophical and political views are reflected also in his books, including "Integral Humanism," "Ekatmamanav-vad," "Rajarshi Chandragupta," and "Jagatguru Shankaracharya," which expounded his philosophical and political views.

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Nation First was main ideology of Pt. Deendayal Journalism: He always advocated that journalist should never mislead his readers, it is his responsibility to report the facts correctly and if he has some personal disagreements on any issue but that is good for nation or is in nation interest then it should be reported as it is. There is an incident of 1961 the Country was facing threat of Chinese invasion. At that time a number of political parties and trade unions called for a nationwide strike to support certain demands of Railway employees. In view of the elections in 1962, Bharatiya Jansangh also supported the call and most of its leaders were expecting Panchjanya to support the strike. But Panchjanya took the stand that the strike is not in the interest of the nation. A number of Jansangh leaders were naturally unhappy and complained to Deendayal ji, who was General Secretary of the Party at that time, that whether it is appropriate for Panchjanya to criticize the policies and programmes of Jansangh? In the evening he called editor and these leaders at his residence and

asked, "If something is in interest of Party but not in the interest of nation, then what should be done?" Then he said, "The Party might have certain compulsions to support the strike but Panchjanya should not have any such compulsion. I think everybody has taken right decision in their position. Parties cannot be larger than the society or the country. The national interest should get top priority.

Cultural Nationalism: While looking into the editorial writings of Pt. Deendayal Upadhyaya, one of the prominent themes that surfaced is that he has a sense of cultural nationalism. He was someone who believed in a unifying sense for India on cultural values rather than on any other political or religious ideology.

Always referencing India's ancient cultural roots as the basis for its national identity, Upadhyaya called upon a return of indigenous values within society to nurture unity among heterogeneous communities

His critiques of influences from the west and foreign ideological influences underscore this belief that such national unity should only be attainable by reinventing the actual cultural roots which formed Indian Civilization. This concept of cultural nationalism remains relevant to the present-day political and social debates on India's identity, especially in the light of the increasing debates on nationalism and the conservation of cultural heritage.

Integral Humanism: The other important theme in Upadhyaya's journalism is the philosophy of Integral Humanism, which advocates a political and economic system that incorporates both individual and collective needs with an emphasis on human dignity and spiritual growth.

The criticism of capitalism and communism can be traced back to the failure of both systems to recognize and fulfil the moral and spiritual desires of human beings, so they broke society.

Upadhyaya proposed a model of development that was distinctively balanced between material progress and spiritual well-being. He felt that it was better suited to India's socio-cultural context.

His concept of Integral Humanism was not a theory, but rather an instrument to lead a society that will work toward integral humanism. He believed that media should assist society for bettering the material as well as spiritual lives. This philosophy of Pandit ji stands in contrast to Western models of individualism and materialism, advocating for a society based on social harmony, cultural rootedness and economic self-reliance.

The key aspect of his Integral Humanism includes:

Dharmarajya: A just and righteous state based on Dharma (duty) and ethical principles.

Sarvodaya: everyone's well-being and prosperity.

Antyodaya: Uplifting the most disadvantaged sections of society.

Swadeshi: Self-reliance and economic independence through local production and consumption.

Samanvaya: Synthesis and integration, seeking common ground and fostering unity in diversity

Ethics in Journalism: Ethics in journalism were the backbone of Upadhyaya's philosophy of editorial practices. His various writings are dominated by themes about truth, responsibility, and ethics in journalism practices. Upadhyaya argued against mainstream media on the basis that they did not uphold these kinds of principles. He focused particularly on how media sensationalism, graft, and political manipulation undermined the credibility of journalism.

Whereas in Panchjanya and Swadesh, his journalism practice reflected his principles by ensuring that media was not political or commercial in orientation; it needed to educate and orient the public to sound notions of truth and responsibility. His focus on moral journalism resonates with contemporary debates over issues of journalistic ethics in the wake of this information age that continues to be ravaged by misinformation, sensationalism, and one-sided reporting.

His Journalism and Society: Impact on Indian Politics Post-Independence The works of Pt. Deendayal Upadhyaya played a very essential role in setting the ideological structure for the policies of post-independent India. From his work comes the starting foundation for the continued development of ideas that form the fabric of political culture, nationalistic identity, and moral governance. A self-reliant India based on cultural values, his vision for a nation was an alternative to the Western-oriented policies that characterized the early years of independent India.

All these ideas of him about nationalism, spiritual development, and national unity were adopted by the Bhartiya Janata Party (BJP) and the Rastriya Swayamsevak Sangh (RSS), both of which borrowed fragments-

of his ideology and incorporated them into their political philosophies. He believed that media should be for the greater good of nation-building and teaching the masses towards moral and cultural integration is what still defines how political ideology and media policy are deliberated upon in India today.

Enduring Validity of His Idea: For all the years that have gone by, Upadhyaya's ideals for journalism remain vitally current today in the contemporary media firmament. His thoughts on journalistic ethics, especially those concerning the duty of the mass media to engender national harmony and moral ethos, continue influencing debates about responsibilities of the media in these modern times marked by sensationalization and fake news issues.

Upadhyaya's call for balanced development, integrating material and spiritual growth, has influenced the discussion on sustainable development, societal progress, and the role of media in shaping public opinion. His work is useful information to those in the profession of journalism and media, especially given the current concerns regarding the ethical responsibility of journalists in traditional and digital media.

A comparison of modern journalists: A comparison of the approaches to journalistic writing of Upadhyaya and his colleagues would indicate substantial differences in perception towards the social role of mass media.

- Mahatma Gandhi's journalism, rooted in truth and non-violence, shares commonalities with Upadhyaya's ethical stance but differs in its emphasis on non-violent protest and simplicity.
- Jawaharlal Nehru's attitude toward media would often reflect his socialist vision, whereas Upadhyaya's writings were about a more cultural and spiritual form of nationalism.
- Lal Krishan Advani was politically astute; at least more into political strategy whereas Upadhyaya was into more idealism and philosophically inclined.

Synthesis of findings: The research findings conclude that Pt. Deendayal Upadhyaya's work in Indian journalism was foundational in developing the media scenario of post-independence India. Much can be learned about media's role in nation-building and societal development by his insistence on ethical journalism, cultural nationalism, and Integral Humanism.

Conclusion-

As a final point, it must be acknowledged that through his work with both Panchjanya and Swadesh, Upadhyaya's contribution to journalism possesses an imprint on the Indian media and the political thought of the country. The economists work was composed of political journalists, cultural nationalism advocates, and integral humanism activists who were all responsible for post-independence and Indian media debates, and which provides an approach to how media would understand its role in society. Envision Upadhyaya's call for a free media that is buried in the service of truth, responsibility, and national integration, would today extend only a few breaths to help realize a goal in which journalism could be an essential tool in the history of the moral and cultural construction of the nation. The same is evident in the struggle of Upadhyaya, who expresses that journalism over writers has to be free, and under the acceptable standards of serving building the nation, should be free from all political and commercial pressures.

The relevance is enduring as Upadhyaya's principles give voice to ongoing conversations around the ethics of media consumption, practices of defined nationalism and how development can be sustainable. He has inspired many, and this is not limited to merely changing the political doctrine of BJP and RSS, but he is also adding into the discussion regarding what should be the role of media in the present world.

In the face of sensationalism, misinformation, and ethical dilemmas that beset media practices today, the ideals of journalism promoted by Upadhyaya are valuable insights. His emphasis on cultural roots, moral integrity, and a balanced approach to development provides an important lens

through which to understand the role of media in shaping a society that prioritizes both spiritual and material growth.

This research draws attention to the importance of Pt. Deendayal Upadhyaya's journalism as an integral component in the growth of Indian media. His works are still highly relevant in the current debate about the role of the media in promoting a just and integrated society.

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