

Understanding the Rise of Bharatiya Janata Party and Its Affinity to Rashtriya Swayamsevak Sangh

Rishi Kumar

Ph.D. Research Scholar

Department of Political Science, Central University of Himachal Pradesh, Dharamshala

Email: rishibhardwaj722@gmail.com

Abstract

In the last eight years, the Bharatiya Janata Party (BJP) has undergone a massive transformation and is today the country's most formidable political force. The party won the sixteenth and seventeenth Lok Sabha elections with a convincing majority under the leadership of Prime Minister Narendra Modi. The phenomenal rise of the Bharatiya Janata Party (BJP) has been the most significant development in Indian politics today. Over the period of time, this party has become one of the largest political parties in the country. It has challenged the supremacy of the Indian National Congress, which upholds a form of secular nationalism and hold sway over Indian politics for quite a long period. Being an important power center in Indian politics it is inevitable to understand the rise of the BJP in Indian politics. The present study is also an endeavor to understand the BJP's relationship with the Rashtriya Swayamsevak Sangh (RSS).

Keywords: *Indian Politics, Nationalism, BJP, Rashtriya Swayamsevak Sangh (RSS), Sangh Parivar*

Introduction

The sixteenth Lok Sabha election indicates a new phase in Indian politics and the party system. Specifically, from 1952 to 1989, India had one dominant party system. Congress as dominating party enjoyed the status due to its stronghold in the pre and post-independence period. In 1989 the seeds were sown of the multiparty system and shifted from the central petal forces to centrifugal forces. The period of twenty-five years (1989-2014) could be termed as the period of an experiment of coalitions. Electoral results 2014 and 2019 Lok Sabha elections indicate the aspirations of the masses. In the 2019 general elections, BJP retains a massive victory. The vote percentage of the BJP expanded in all communities, castes as well as in classes. Its popular base is much broader now and it draws support from almost all social groups in the country.

Bharatiya Janata Party (BJP) is comparatively a young party and was organized in 1980. The emergence of the BJP as a major move in Indian politics soon overwhelmed Congress as the largest party in 1996, 1998, and 1999 and the majority party in the 2014 and 2019 general elections. Over the period of time, this party has become one of the largest political party in the country. It has challenged the supremacy of the Indian National Congress (INC), which upholds a form of secular nationalism and hold sway over Indian politics for quite an extended period. In the last seventy years except for Congress, no party was able to get a majority in the Lok Sabha on its own till 2014. Being a vital power center in Indian politics it is inevitable to understand the evolution of the BJP in Indian politics.

RISE OF HINDU NATIONALISM

We can find that formed in 1915, the Hindu Mahasabha was the first national political party with a Hindu Nationalist ideology. As a concept, Hindu Nationalism is centuries old but the way it has linked with politics is a new phenomenon in Indian politics. The Hindu Mahasabha was founded by V. D. Savarkar, who had defined Hindu as “a person who regards this land of Bharatvarsha from the Indus to the seas, as his fatherland as well as his holy land.” In Mahasabha terminology Jains, Buddhists and Sikhs are offshoots of Hindus and can be regarded as full citizens in a Hindu Raj. “Neither Muslim nor Christian could be expected to accept the holy land designation of Bharatvarsha.” According to him, every person is a Hindu who regards Bharatvarsha, the land of origin of his faith (Baxter 1971, 6). Among all political parties in India claiming to uphold Hindu Nationalism, the Bharatiya Janata Party (BJP) is the most significant one in contemporary times. As a concept, Hindu Nationalism has been defined as a feeling of pride in the ancient glory of Hindu culture and traditions. At the present, the BJP is the main articulator of this conception.

After the Independence Bharatiya Jana Sangh was the only political party that upholds the flag of Hindu Nationalism. It was the only national party that fought for the interests of the Hindu community. Although in the decades of 1960s, it has coalitions with left or so-called secular parties in many state governments. On the appeal of JP Narayan after the emergency, it merge with the Janata Party coalition in 1977. But it did not change its ideological stand and continuously raise the voice of the Hindu community.

In its ideological, leadership, and organizational structure the Bharatiya Janata Party (BJP) is the direct descendant of the Bharatiya Jana Sangh (BJS). But in his founding speech delivered in December 1980 in Bombay, A. B. Vajpayee the founding president of the party emphasized the fact that the Bharatiya Janata Party (BJP) was not simply a new name for the former Jana Sangh, it represented the inspirations of Mahatma Gandhi and Jai Prakash Narayan (Malik, Singh 1995, 37). He further said, "I believed that the country's crisis is essentially a moral crisis. The biggest curse of our life is that moral values have given way to self-seeking and power lust and politics has become a pure power game." He held that this moral decay had also permeated Indian society and polity. They needed to resurrect the programs and policies advocated by Mahatma Gandhi, Jai Prakash Narayan, and Pandit Deendayal Upadhyaya. Because these men had sought to focus the nation's development strategy to benefit the weakest sections of society by removing social inequality (Ibid.). To reach such a goal, A. B. Vajpayee called upon the new Party to mobilize the poor, peasant, workers, the Harijans (Scheduled Caste), the tribal's (ST), and other exploited sections of the society, (BJP-our five commitments). Thus the BJP leadership adopted Gandhian socialism and Pandit Deendayal Upadhyaya's Integral Humanism as the cornerstone of the new political ideology in order to rebuild both the society and the polity.

BHARATIYA JANA SANGH

Bharatiya Jana Sangh (BJS) came into existence as an Indian political party on October 21, 1951. The decision to form this party was taken at a convention held in New Delhi which was attended by over 500 delegates from all over India. The convention was presided over by Dr. Shyama Prasad Mukherji, a distinguished and prominent leader, who was the guiding spirit and motivating force behind it and was elected as the first President of the founding party. He was invited by Pandit Jawaharlal Nehru (first Prime Minister) to join his cabinet because of his administrative experience and personal integrity. Later on because of some policy and ideological differences with Jawaharlal Nehru, he resigned from the cabinet and sought to form an alternative to the Congress. In his effort to form an alternative to the Congress party, he sought the support of Rashtriya Swayamsevak Sangh (RSS). He believed that RSS can provide his party with a mass base (Madhok 1967, 195).

The Jana Sangh leadership felt that there was a need for an effective representation of the Indian viewpoint in national politics. We should take Deendayal Upadhyaya's argument that 'the politics of India had been molded on foreign ideas to the neglect of Indian tradition, culture, and heritage'. Hence the need of a party deriving its basic inspiration from within.' This need was met in the formation of the Jana Sangh which believed that the future of Bharat lies in the proper appreciation of Bharatiya Sanskriti and Maryada. Since the RSS provided the main inspiration to Jana Sangh, it seems relevant to examine the ideological between the two. A brief study of RSS ideology is essential since it is fully reflected and echoed in the shaping of Jana Sangh's policy. A study of RSS chief Golwalkar's books like '*We are our nationhood defined*', '*Not Socialism but Hindu Rashtra*', '*Vichar Navneet*' (Hindi version of 'Bunch of Thoughts) reveals its impact on the entire Jana Sangh literature including its election manifestoes, policy statements, etc. (Kamal, 1970, 148-149).

RSS is not a political organization. The RSS is a Social-cultural and disciplined paramilitary organization founded in 1925 by Keshav Baliram Hedgewar, a former Congressman. The RSS had been banned after Mahatma Gandhi's assassination on January 30, 1948, by a nationalist Nathuram Godse, a former member of Hindu Mahasabha. The Rashtriya Swayamsevak Sangh (RSS) was banned on February 4, 1948, by the Congress government in all over India, and arrested thousands of its Swayamsevak and leaders. After satyagraha and subsequent negotiations, the ban was lifted on July 12, 1949, when it was proved that the RSS was a non-political organization and was not involved in Gandhi's murder, all the RSS activists were set free unconditionally.

When the ban was lifted, a serious debate started in the RSS itself about its role in post-independence India. Some RSS activists were of the opinion that the RSS should be converted into a political party, but Golwalkar prevailed over them and kept the RSS intact and flourishing. He addressed that some swayamsevaks who had taste and aptitude for politics could start a political party without disturbing the RSS as a socio-cultural organization. After this, some RSS activists enter into active politics by supporting a former president of Hindu Mahasabha Dr. Shyama Prasad Mukharjee, and creating a new political party named Jana Sangh. On September 21, 1951, the first unit of Jana Sangh was created in the Lakhimpur district of Uttar Pradesh. On October 21, 1951, 500 delegates from all over the country founded the All-India Jana Sangh at the Raghomal Arya Kanya Higher Secondary School in Delhi. The founder president of the new party Dr. Shyama Prasad Mukherjee declared that the doors of the new political party were open to all citizens of India (Grover 1990, 202). Since then the structure and organization of the party have been growing rapidly and it is getting well organized.

According to Hartmann (1971), "The Rashtriya Swayamsevak Sangh (RSS) is a cultural organization and does not take part in political activities but it provides support to the Jana Sangh with a remarkably strong organization and ideology. Much of the organizational strength of the Jana Sangh derived from its close affiliation to the RSS."

The principal figure amongst the RSS within the party was Pandit Deendayal Upadhyaya, who had helped to establish the Jana Sangh unit in Uttar Pradesh. After the death of Dr. Mukherjee, the Bharatiya Jana Sangh (BJS) did not have nationally known leadership. The party was headed by Mouli Chandra Sharma, who was not a national figure. The party's management was in the hands of Deendayal Upadhyaya, a General Secretary of the party. He took control of the party and guided it through the Politics of the late 1950 and the early 1960s (Malik, Singh, 1995, 31). Pandit Deendayal Upadhyaya was a modest person and a dedicated Sangh Pracharak. He developed a set of concepts under the name of 'Integral Humanism' (1965) was adopted by Jana Sangh in 1965 as its official doctrine. This is also the official philosophy of the Bharatiya Janata Party (BJP). Upadhyaya's concept of "Integral Humanism" emphasizes of the significance of a complete man comprising of body, mind, soul, and intellectual and a good system should try to satisfy the needs of an individual like spiritual and material. It aims to appeal to broad sections of Indian society by presenting an indigenous economic model that puts the human being at the Centre stage. It advocated democracy yet opposed to both capitalism and communism (Soni 2007, 9-11). Therefore, his ideas are of great significance for man and mankind as a whole.

In 1967, Jana Sangh was close to several major non-Congress parties like Swatantra Party and Sanyukta Socialist Party (SSP) because Jana Sangh would like to strengthen itself as an independent political force. It allows itself to make only local and regional adjustments with all parties except the Communist Party of India (CPI). It joined a number of coalition governments in the states after the 1967 elections of the state legislatures. Following the split of the congress party in 1969, it found itself a part of the vertical block of the parties aligned against Mrs. Indira Gandhi's ruling party but it lost much ground in the Lok Sabha election of 1971 and the state elections in 1972. Subsequently, it participated in the alliances against the Congress-ruled in Bihar and Gujarat. 'JP movement' was a campaign of demonstration to place pressure on Mrs. Gandhi's central government. However, this movement was smothered during the period of emergency (1975-77), which was imposed on June 25, 1975, by the Indira Gandhi government. The Jana Sangh found itself placed under heavy constraints at this time. Many of the central and state leaders were arrested without any trial and public activities were reduced to a minimum.

JANA SANGH AND JANATA PARTY

In 1977 the emergency was withdrawn and elections were held. The Bharatiya Jana Sangh (BJS) joined some forces with the Bharatiya Lok Dal (BLD), the Congress(O), and the Socialist Party and some Congress rebels agreed to form a party named 'Janata Party' (the people party), which was the combination of the congress breakaway groups, known as the Congress For Democracy (CFD). Thus many non-Communist opposition parties decided to contest the Lok Sabha elections under the banner of the Janata Party. The election was contested under the party symbol of BLD. The emergence of the Janata Party was a significant event in the nation's political life. Janata Party defeated Congress(I) and form the first non-congress government in the history of the republic of India. Janata Party won the Lok Sabha election of March 1977 by a large number of majority seats getting 298 in a house of 542. The Congress (O) leader Morarji Desai then choose the leader of the party and after that, he formed the central government that included several leaders of Jana Sangh. Atal Bihari Vajpayee became Minister of external affairs, Lal Krishan Advani became the minister of information and Broadcasting and Brij Verma became the minister of industry (Graham 2006, 157). Thus the leaders of Jana Sangh had great influence in the Janata Party cabinet.

The Janata Party was established at a convention in New Delhi on May 1, 1977. After the election of 1977, the Janata Party gained control over a number of legislative assemblies in the state elections of June 1977. Three Chief Ministers Sh. Shanta Kumar in Himachal Pradesh, Kailash Chandra Joshi in Madhya Pradesh, and Bhairon Singh Shekhawat in Rajasthan had been members of Jana Sangh (Desouza, Sridharan 2006, 159). Jana Sangh also played a significant role in such states, as Uttar Pradesh, Haryana, and to a lesser extent in Orissa.

From the beginning, therefore the Janata Party was plagued by internal conflicts. These conflicts were centered around the political ambitions of the powerful personalities of Charan Singh, Morarji Desai, and Jagjivan Ram, all former congressmen. All of them aspired to become the Prime Minister of the country as well as the leader of the party. Since there was a constant struggle among these three leaders for the top position. The Charan Singh split between the Janata Party and the Morarji Desai government was brought down. Charan Singh

continue to charge that the political activities of the Jana Sangh within the Janata Party were controlled by the RSS leadership. A more important fact is that these issues were never raised either at the time of the merger of the Jana Sangh into the Janata Party (Malik, Singh 1995, 34-35). They were raised only later when the struggle for power within the party became intense.

When Morarji Desai resigned, Charan Singh became the Prime Minister in 1979. But he never faced the Parliament. Acting on Charan Singh's advice the President of India then decided to dissolve the Lok Sabha and called for fresh elections that were held in January 1980 and resulted in a sweeping victory for Mrs. Gandhi's Congress party, which had been formed in January 1969 and was known as Congress(I), (I stand Indira), (Graham 2006, 158). In January 1980, when India held its seventh general election, Jana Sangh contested the elections as a part of the Janata Party. There are many voices raised against the Jana Sangh leaders in their relation to the RSS. Although, the Jana Sangh remained within the Janata Party after the party split in 1979. In 1980 the general elections took place in which Indira Gandhi's Congress again won the elections with a massive majority. In this election, the Janata Party faced a big loss and the party won only 31 seats in Lok Sabha compared to 298 in the 1977 elections. In 1977, the Jana Sangh had won 93 seats but in the 1980 general election, it captured only sixteen seats (Malik, Singh 1995, 156-157). These elections have resulted in a sweeping victory for Mrs. Gandhi's Congress (I) party.

Later on, after these elections, different factions of the Janata Party broke up from the Janata Party and established their own parties. Among these parties, Jana Sangh was the one, which was later renamed as Bharatiya Janata Party (BJP).

FOUNDATION OF BHARATIYA JANATA PARTY (BJP)

The Bharatiya Janata Party (BJP) is a direct descendant of an earlier Hindu nationalist party, the Bharatiya Jana Sangh (BJS). In 1979 Janata Party began to lose strength and direction. The Jana Sangh and its supporters held a convention in Delhi in April 1980 and decided to establish a new political party called Bharatiya Janata Party (BJP). The BJP was seen as a means of keeping alive the ideals of the original Janata Party. In its efforts to distance itself from the Jana Sangh, the BJP moved towards the recognition of the composite character of the Indian nation, and Atal Bihari Vajpayee was given the responsibility to lead the party.

The gap between the formal dissolution of the Jana Sangh in April 1977 and the formation of the BJP in April 1980, was a mere three years and the resemblance between the party's two blocks was strong. At the leadership level Atal Bihari Vajpayee, the first president of the Bharatiya Janata Party (BJP) had been president of the Jana Sangh between 1968 and 1973 and his team of vice-presidents included such prominent leaders as Smt. Vijaya Raje Scindia, Sunder Singh Bhandari, and Jagannath Joshi are among the party's General Secretaries. On another side at the organizational level, Lal Krishan Advani, who had been the president of the Jana Sangh from 1973 to 1977, and Yagya Dutt Sharma, a former General Secretary of the Jana Sangh unit in Punjab were strong (Graham 2006, 155-158). However, the BJP not only welcomed many Janata Party leaders but also gave them important positions. Importantly, these leaders had no previous association with Hindu Nationalism. Some of them were Ram Jethmalani, Shanti Bhushan, Sikander Bakht, K. S. Hedge, etc.

The 1980-84 period was characterized by efforts made by the BJP to pose itself as a centrist force in being more practical in its alignments with political forces and in its ideological commitments. But the 1984 electoral debacle when it got just two seats on the Lok Sabha and 7.04 percent of popular votes, compelled the BJP to change its strategy. The National Executive meeting of the party held in Calcutta on March 15, 1985, formed a twelve members working group. It was entrusted with the double tasks of reviewing the party's functioning, achievements, and shortcomings during the past five years and drawing up a five-year action plan for the future on all fronts- ideological, organizational, constructive, and electoral (Puri 2005, 39). The BJP's rise to power can be attributed partly to Advani's organizational skills, as well as the party's return to the Hindutva agenda while keeping the liberal image of Vajpayee alive in popular memory. What further helped the party was the fact that the electorate wanted a change from the long years of Congress rule. Slogans like 'Party with a difference' and an appeal to the electorate to give the BJP a chance captured the confidence of the electorate.

In the 1989 general election, the Bofors scandal, LTTE (Liberation Tigers of Tamil Eelam), and other issues worked against Congress. There was a hung house for the first time with no party getting a clear majority. In this election, BJP made an impressive gain with 86 seats. The Janata Dal formed the National Front (NF) government with outside support from BJP and the Left Parties. This experiment lasted only for a short while forcing a general election in just 2 years. In the 1991 general elections 'Mandal-Mandir' were the two most important poll issues. BJP using the Ram Janambhoomi issue as its major electoral issue. In this election, BJP performed very well and increased its seats as well as vote share. The party gains were high in Assam, Gujarat, Madhya Pradesh, Rajasthan, Uttar Pradesh, Himachal Pradesh, and Delhi. After this, In the 1996 general election, BJP emerged as the single largest party in the house with 161 seats and 20.29 percent of the popular vote share. The rise of regional parties started with this election and later, they became the prominent player in Indian politics. Prominent among them were TDP, BJD, Samajwadi Party (SP), Bahujan Samaj Party (BSP), Shiv Sena, DMK, and AIADMK. The BJP attempted to build a coalition, but could not go far and A. B. Vajpayee had to resign as the Prime Minister in 13 days. The regional parties merged with United Front (UF) and formed the government with the external support of the Congress. H.D. Devegowda became the Prime Minister and he lasted for 18 months before he had to step down by I. K. Gujral. After H. D. Devegowda, I. K. Gujral became the Prime Minister with support from Congress. But he could not last long following differences within the Janata Dal.

In the 1998 general elections, with 182 seats, the BJP second time emerged as the single largest party in the house. The BJP formed the National Democratic Alliance (NDA) with the help of other regional parties. A. B. Vajpayee was sworn in as the Prime Minister for the second time. But his government could not last long and he had to resign after 13 months in office after the AIADMK withdrew his support. The NDA lost the confidence vote just by one vote. The nuclear tests at Pokhran and the Kargil war were some of the important incidents in this term. In a row, this time BJP emerged as the single largest party in the 1999 Parliamentary elections with the same seat share (Misra, ORA 2018). The BJP was able to form a more stable government this time with its alliance partners. The first time a non-Congress alliance completed his full five-year term in office and Vajpayee was sworn in as the Prime Minister for the third time.

A little, over six years of the Vajpayee government, between 1998 and 2004, established the party as a credible alternative to the Congress. However, the BJP-led National Democratic Alliance (NDA) lost the next two general elections due to various factors, making way for a Congress-led coalition, the United Progressive Alliance (UPA), to run the government until a series of scams, Corruption, unemployment and policy paralysis grounded it in the 2014 elections.

After the 2014 general elections, the BJP has been able to expand its political base in the country because of various factors including superior electoral strategies, planning, hard work, and a voter outreach program that was far better than those of its rivals

POLICY AND PROGRAMMES OF BJP

The BJP leadership emphasizes the programs and policies advocated by Mahatma Gandhi, Jay Prakash Narayan, and Pt. Deendayal Upadhyaya to rebuilt both the Indian society as well as the polity. These men had sought to focus on the nation's development strategy to benefit the weakest section of society by removing social inequality. BJP leadership adopted Gandhian Socialism as a new political ideology. They believed that Gandhian Socialism fits into Indian culture better because it is based upon the spiritual heritage of India (Malik, Singh 1995, 140). Article II of the BJP constitution which contained the aims and objectives of the party reads "The party shall be committed to furthering national integration, democracy, positive secularism, Gandhian Socialism and value-based politics." (bjp.org). The party stands for the decentralization of economic and political power. These five commitments were the main features of the new party. In a broad way, all three leaders whose ideology provided a base for the pre-ideology of BJP committed to democracy, decentralization, and economic decentralization till the grass root level. All of them wanted individuals as a spiritual mass rather than an economic man of the west. Their socialism was based on the principles of production by the masses, encouragement of small and cottage industries, and the right of each individual to work. Their commitment to 'sambhav' was is based on positive secularism.

RELATIONSHIP BETWEEN BJP AND RSS

The BJP is distinguished from every other political party in India by its exclusiveness of Hindutva ideology and its ability to mobilize its well-trained and ideologically committed cadre force to work for the party of the Hindus. The backbone of the BJP is the RSS and other various Hindu outfits like the Vishwa Hindu Parishad (VHP), Bajrang Dal, Akhil Bharatiya Vidyarthi Parishad (ABVP), Sanskar Bharati, Bharatiya Kisan Sangh (BKS), Bharatiya Mazdoor Sangh (BMS), Seva Bharati, Vanvasi Kalyan Ashram, etc. RSS and BJP are distinguished both at the level of organization and ideology (Bhambhari 1992, 10). Empirically it is experienced that the BJP leadership although gives due regard to the RSS opinion and gets its cadre vote from this organization but during the NDA government (1998-2003) and present government decisions, RSS cannot be judged as a dictator for BJP. It may be called a guide and facilitator. RSS provides cadres for the BJP to break new electoral ground. Behind the BJP's landslide victory in the 2014 and 2019 General elections, besides the anti-incumbency and the Modi wave, it's the RSS that made the difference.

All the units of Rashtriya Swayamsevak Sangh (RSS) are called members of the ‘Sangh Parivar’ (the Sangh Family). Organizations that are inspired by or share the RSS's ideologies are collectively known as the ‘Sangh Parivar’. The observers of Indian politics suggest that their close relationship, the BJP and the RSS maintain considerable organizational and functional autonomy. Each seems to have its own goals, functions, and area of operations. In addition, each has created various support organizations. The RSS occupies the central position. ‘It has compared to the Sun with all other organizations are satellites that move around it’ (Palshikar EPW, May 2017). Nominally, the different organizations within the Sangh Parivar run independently and have different policies, programs, and activities.

RSS is a non-political organization that is providing ideological and organizational support to the BJP. The roots of the RSS are embedded in the soil of Maharashtra. RSS was founded on September 27, 1925, on the day of Vijayadashami by Dr. Keshav Baliram Hedgewar (1889-1940) a brilliant Social activist. Dr. Hedgewar formed the RSS as a disciplined cadre, who were dedicated to Independence and the protection of Hindu Culture and Society. Keeping aflame the spirit of freedom and endeavoring simultaneously to strengthen the cultural roots of the nation marked the twin features of the character of the Sangh from the beginning and that has to this day remained its main plank. Every passing day has confirmed the validity of this basic philosophy. The RSS is a socio-cultural organization, not a political organization. The major emphasis of RSS is placed on dedication and discipline both mental and physical and to restore strength and courage in Hindu society. The daily Shakha (physical fitness program of one hour) is undoubtedly the most visible symbol of the RSS. The Shakha is the most effective and time-tested instrument for the molding of men on patriotic lines- outreaching by far its physical dimension. RSS had about nearly 60,000 Shakhas across the country (rss.org). The RSS has historically played a major role in the Hindu nationalist movements. Due to ideological differences on several (three times) occasions, it has been banned by the Indian government. The first time was banned on the occasion of the assassination of Mahatma Gandhi, the Second time during an Emergency, and the third time during the Babri masjid dispute.

RSS is the ideological parent of the BJP. But BJP is not a political arm of RSS. The central doctrine of the RSS is ‘Hindutva’ (a way of life that reflects the socio-religious culture of Hindu society), the concept that the BJP is closely identified. It is also a fact that RSS Swayamsevaks (Activists) are working in BJP. The reality is that RSS as an organization does not consider BJP as its political arm and RSS does not ask its swayamsevaks to work in BJP. However many RSS swayamsevaks are working in BJP, but it is personal aspirations. Some swayamsevaks may also have political opinions and interests in political activities. So they choose the political party mostly they prefer to BJP, which they consider best for the nation according to their ideological beliefs.

On many national issues, BJP consults with RSS but it's not compulsory for BJP to discuss every issue with the RSS. The only difference is about the Pracharaks (Full-time RSS activists, which left their personal families and home for the sack of the nation) sent by RSS to BJP, they are full time working, fully dedicated to the organization, leaving their personal things for the nation and social cause (Jaffrelot 2005, 342). Some of the major leaders of the BJP were the members of the Sangh Parivar (RSS Family) like Atal Bihari Vajpayee, Lal

Krishan Advani, Murli Manohar Joshi, Vinay Katiyar, Narendra Modi, Vainkyanadu, Ramnath Kovind, Amit Shah, Yogi Adityanath, Ram Madhav (at top level), etc.

During the partition time, RSS activities were much appreciated. Although Sardar Patel a prominent leader of Congress offers to join the Congress Party RSS leadership not accepted it. The RSS gave more importance to social welfare activities after 1950. The RSS workers played an important role in the national movement to liberate the Portuguese enclave of Dadra & Nagar Haveli in 1954. During the war times in 1962, 1965, and 1971 also, the RSS work was appreciated. Due to its active role in the Indo-China war in 1962, Prime Minister Jawaharlal Nehru invites RSS volunteers to join the Republic Day March in Delhi.

The RSS became a countrywide organization under the leadership of Madhavrao Sadashiv Golwalkar (called Gurujii). Golwalkar built the RSS into a major socio-cultural force and provided strategy and planning so that the organization grows phenomenally. After Golwalkar's death in June 1973, the RSS continued its work under the leadership of Bala Saheb Deoras (Jaffrelot 2007, 177). The current Sarsanghchhalak of RSS is Dr. Mohan Madhukar Bhagwat, who was nominated by K. S. Sudarshan on 21 March 2009. According to an RSS Pacharak in Himachal Pradesh, recently, there are 60 lacs Shakha's all over India. Thus, it has a wide network of swayamsevaks in all over the country.

The main goal of 'Sangh Parivar' is to consolidate the Hindu society and to serve or protect the *Sanatana Dharma*. Its goal is to consolidate and strengthen the Hindu society, to protect and promote the ethical values of Hindus, and to contact the Hindus living in other countries of the world Malik, Singh 1995, 167). Vishwa Hindu Parishad (VHP), Bharatiya Mazdoor Sangh (BMS), a trade union, Akhil Bharatiya Vidhyarthi Parishad (ABVP), a student organization, and many other organizations like Vanvasi Kalyan Ashram, Seva Bharati, Sanskrit Bharati, Bal Shishu Mandir, Swadeshi Jagran Manch, Hindu Jagran Manch, Muslim Sahayog Manch, etc. organizations are the major member of the 'Sangh Parivar'. All these organizations supported the RSS movements and expressed their support to BJP on various issues like Ramjanambhoomi temple, abolition of article-370, Common Civil Code, Population control bill, CCA & NRC (Citizenship Amendment Act & National Register of Citizens), etc.

Conclusion

Thus, we can say that in its ideological, leadership, and organizational structure the Bharatiya Janata Party (BJP) is the direct descendant of the Bharatiya Jana Sangh (BJS). Bharatiya Janata Party (BJP) began to fill the political vacuum created by the decline of the Congress, providing a Hindu nationalist alternative. Today the BJP is in power in 18 states, either on its own or with its allies. This rise can be attributed to various factors, including party leadership, organizational skills, and effective groundwork. The Bharatiya Janata Party (BJP) has managed to widen its geographical reach and strengthen its electoral and political supremacy across the country. In recent times, BJP is the largest and most dominant political party in Indian politics. BJP (Bharatiya Janata Party), is a right-wing party that is built out as the political alternative to the Congress. It has its roots in Jana Sangh - a right-wing party from the Nehru era that was created to counter Nehru's overt left-wing ideas. RSS and BJP have a close relationship. RSS is the ideological parent of the BJP, but BJP is not a political arm of RSS. While RSS is a socio-cultural and nationalist volunteer organization (with a stated

ideology of providing service to the nation and upholding "Hindutva", and no stated political ambitions), the BJP is an established political party that contests the elections. The link between the two organizations lies in the fact that the BJP is heavily inspired by the ideology of the RSS. In fact, at least sixty percent of the BJP cadre is proud of their Sangh background. Also, over the years many former RSS volunteers with political ambitions have contested elections through the BJP and have held significant positions, both at the state and central levels.

Bibliography:

1. Madhok, Balraj. (1967). Why Jana Sangh? (Edited by Ramdas G. Bhatkal, 'Political Alternatives in India'), Bombay Popular Prakashan.
2. Kamal, K.L. (1970). Party Politics in an Indian States. New Delhi: S. Chand and Co Pub.
3. Baxter, Crag. (1971). Jana Sangh: A Biography of an Indian Political Party. London: Oxford University Press.
4. Hartmann, Horst. (1971). Political Parties in India. New Delhi: Meenakshi Prakashan.
5. Grover, Varinder. (1990). Party System and Political Parties in India. New Delhi: Deep & Deep Publications.
6. Bhambhari, C.P. (1992). Politics in India 1991-1992. New Delhi: Shipra Publications.
7. Malik, Yogendra K. and V.B. Singh. (1995). Hindu Nationalist in India: The Rise of the Bharatiya Janata Party. New Delhi: Vistaar Publications.
8. Jaffrelot, Christophe. (2005). Sangh Parivar: A Reader. London: Oxford University Press.
9. Puri, Geeta. (2005). Hindutva Politics in India: Genesis Political Strategies and Growth of Bharatiya Janata Party, New Delhi: UBSPD Publication.
10. Desouza, Peter Ronald and E. Sridharan. (2006). India's Political Parties. New Delhi: Sage Publications.
11. Graham, Bruce D. (2006). The Challenge of Hindu Nationalism: The Bharatiya Janata Party in Contemporary Indian Politics, in Ronald de Souza and Sridharan. New Delhi: Sage Publication.
12. Jaffrelot, Christophe. (2007). Hindu Nationalism: A Reader. Delhi: Permanent Black Publishers.
13. Soni, Suresh Kumar. (2007). Deendayal Upadhyaya: A Vibrant Humanist. New Delhi: Regal Publications.
14. Palshikar, Suhas. What Makes BJP Really Different. Economic & Political Weekly. Vol. 52, Issue No. 19, 13 May 2017.
15. Misra, Satish, Understanding the Rise of the Bharatiya Janata Party, ORF Issue No. 258, September 2018.
16. BJP-the Party Constitution, bjp.org
17. rrs.org- Vision and Mission.