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# Relevance of Bhagat Singh in Modern Era

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## ABSTRACT

*Bhagat Singh inherited the legacy of patriotism and sacrifice from his family. He was an advocate of equalitarian society where there is no exploitation and discrimination on any ground. He was against the discrimination of a man from man on the basis of caste, creed and religion. He was against the taboo of untouchability. Though, Bhagat Singh was quite conscious about role of religion in public life but he was totally against the use of religion in politics. In present time the religion and caste are being used as the weapon in politics to gain political power and government policies are being framed for the benefit of the capitalists. In present scenario the struggle against casteism, communalism, imperialism and economic inequalities is more complex but it is more urgent than it was during the Bhagat Singh's time.*

**Keywords:** *Bhagat Singh, Society, Casteism, Imperialism, Socialism.*

## I. INTRODUCTION

Man is the product of hereditary and social environment. It is also true in the case of Bhagat Singh. He inherited the legacy of patriotism and sacrifice from his family. He was a mark of a new better and a proud India. The deeply moving story of his life and the more inciting story of his death have made him an extraordinary personality of the 20th century. At the time of execution he was as, he always was an ordinary son of the soil, a man devoid of power, property or position, bereft of any academic or literary distinction, devoid of any scientific, intellectual or spiritual attainments. Yet the whole country bowed and acknowledged his selfless sacrifice and paid homemade to him as they have not paid to any mortal or martyr before or after.<sup>1</sup>

Bhagat Singh's ideas are relevant today because he was an advocate of equalitarian society where there is no exploitation and discrimination on any ground. He did fight against imperialism, class exploitation and other oppressions like those of caste and creed. Serious challenges confront us even today on all these issues. The ruling classes are increasingly succumbing to imperialist pressure and devocalizing their foreign policies to imperialist Geopolitical interest. The naked use of militancy is accompanied by imposition of new liberal policies of globalization, liberalization and privatization. Because of these developments intensified exploitation of workers, jobless growth and attacks on social security is increasing.

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The state is withdrawing from public expenditure, which is accompanied by a proactive role in interest of domestic and foreign big capitalist. Political parties are using caste, communalism, regionalism and religion to further their political interests. In his article “The problem of untouchability” attacks the religious, philosophical, spiritual rationale of untouchability.<sup>2</sup> He criticized the hierarchical system that treats the very section of our society in a very inhuman manner that render the most essential and most basic services to the society. He calls upon the proletariats to organize them and to fight for the rights.<sup>3</sup>

Communalism and casteism as we see in today's time according to Bhagat Singh provide handy weapons for the ruling class to divide the working people and there by prevent the emergence of any cogent class challenges to their rule. In his views freedom did not merely mean vanishing the British rule; it also meant changing the centuries old caste system which head branded a large number of our population as untouchables.<sup>4</sup> As Bhagat Singh was quite conscious of the role of religion could play in public life. He was against the use of religion in politics. According to him these religions have destroyed this country. It is difficult to guess when this problem will be solved and when these communal riots will leave us. Everybody is becoming prey to communalism.<sup>5</sup> Religion, he noted, is not mainly created by the ruling and exploiting class to deceive the people to legitimize their class privileges and power and to keep the people socially quite, though it also served that purpose in the real life and therefore it becomes an ally and instrument of these classes.<sup>6</sup>

In today's time what we see many communal leaders are using community to fulfill their political interest or gain political power. Bhagat Singh emphasizes upon the improvement of economic conditions of the country because people here are in such a helpless position that they can make a person to cause harm to another person by giving four annas to him. In a hungry men's life principles do not occupy an important place. According to him to stop fighting with each other the poor worker, peasants have got to be told that they should not fight with each other. They should fight against the capitalist and communalists because they are their real enemy. They should not be cooperated and helped.<sup>7</sup> To unite the people, Bhagat Singh stressed on the use of scientific temper instead of blind faith and superstition. According to him the people need to explain that word is a reality. He was aware of the fact so he alerts the people that these communal leaders who used to carry the burden of his nation and never got tired of raising the slogan, “Equal opportunity and Nationality for all”. Even swaraj (self rule) is either conspicuous by their silence or swimming with the current of blind communalism. There are large numbers of those who have become passively neutral, one can unearth hundreds who have joined the communal movements.<sup>8</sup> Regarding the profession of journalism, Bhagat Singh

considered it as noble ones felt that it gone down instantly. The journalists even in today's time give big headlines which instigates communal tensions clashes. There are very few writers and journalists who have been cool in their provocative circumstances.<sup>9</sup> Solution of these problems like casteism, religious fanaticism, communalism is not illusion. Some vested interests have made it a hell and we need to work hard together to make it a heaven. People should take inspiration from him because he does not believe in caste, colour, creed and narrow ting of any religion. He even does not believe in God but he love humanity more than an ascetic. The suffering humanity was his ideal and his goal. If anybody tries to harass them he would have to oppose such elements with tooth and nail. His only religion was to make the world worth living.<sup>10</sup> Bhagat Singh had visualized that fifteen years after his martyrdom the British will be force to quit, but in their place a new capitalist class will take over the power. Merely a change in the government would not serve the objective of the struggle for India's freedom. In case the foreigners are substituted by the capitalists, landlords, communalists and exploiters independence or freedom would have no meaning.

In today's time when we are facing the problem of casteism, communalism, exploitation and privatization we need to follow his ideas in true sense. We need to follow his ideas of patriotism, courage and sacrifice for the nation. We need to follow him because he was and he is one of the most popular figures of the struggle for Indian independence. An object of pride for countless millions and above all a national icon.<sup>11</sup> From 28<sup>th</sup> September , 2006 we begin the celebration of the birth anniversary year of Bhagat Singh, a powerful symbol of the still ongoing struggle of the people of India against imperialism, capitalism, feudalism, communalism and casteism - a struggle that is infinitely more complex but no less urgent today than it was in Bhagat Singh's time.<sup>12</sup>

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