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Retrospect and prospect of Rashtriya Swayamsevak Sangh (RSS) in nation building

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Abstract

Rashtriya Seva Sangh, (National Volunteer Organization, RSS) organization founded in 1925 by Keshav Baliram Hedgewar (1889-1940), a physician living in the Maharashtra region of India, as part of the movement against British rule and as a response to rioting between Hindus and Muslims. Hedgewar was deeply influenced by the writings of the Hindu nationalist ideologue Vinayak Damodar Savarkar and adopted much of his rhetoric concerning the need for the creation of a "Hindu nation." Hedgewar formed the RSS as a disciplined cadre consisting mostly of upper-caste Brahmins who were dedicated to independence and the protection of Hindu political, cultural, and religious interests. In the lead Hedgewar's death, leadership of the group was assumed by Madhava Sadashiv Golwalkar and later by Madhhukar Dattatray Deoras. The RSS presents itself as a cultural, not a political, organization that nevertheless advocates a Hindu nationalistic agenda under the banner of Hindutva, or "Hindu-ness." The group is structured hierarchically under the guidance of a national leader, while regional leaders are charged with overseeing the local branches. A major emphasis is placed on dedication and discipline, both mental and physical, as a means to restore strength, valour, and courage in Hindu youth and to foster unity among Hindus of all castes and classes. Paramilitary training and daily exercise and drills are part of this discipline. The RSS reveres Hanuman and in the organization's early years made him the centre of its initiation ceremony. The Rashtriya Swayamsevak Sangh actively took part in every national moment called upon by the Indian National Congress at the time of freedom struggle. The RSS also played a crucial role at the time of partition by providing its support in many relief activities and helping Hindus in migrating. The present paper examines retrospect and prospect of RSS in nation building.

Keywords: Cultural, dedication, discipline, Hindu, leadership, nationalist and religious

Introduction

Retrospect and Prospect of Rashtriya Swayamsevak Sangh (RSS)

The RSS has historically played a major role in the Hindu nationalist movement. On several occasions it has been banned by the Indian government, led by the Congress Party, for its alleged role in communal violence. Some of the major political leaders of India's Bharatiya Janata Party were or still are members of the RSS. The Rashtriya Swayamsevak Sangh (RSS) was founded in 1925 by Dr. K. B. Hedgewar from Nagpur, with an aim to unite Hindus. He was the one who took the RSS to a considerable network across India. M. S. Golwarkar was then nominated as a successor to Mr Hedgewar in 1940, which held the charge for 33 years. The nationalistic ideology of the RSS made it popular throughout India. Currently the Rashtriya Swayamsevak Sangh is active in India as well as abroad and is also known as Hindu Swayamsevak Sangh (National Volunteers' Organisation) or just a Sangh that is a Hindu nationalist organization. The Rashtriya Swayamsevak Sangh has near about 4.5 million active members across India and over 100 affiliate bodies. Some of the members also take part in military drill. Main objective of the RSS is to safeguard the holy and moral traditions of India. According to them Hinduism is not just the religion but a way of living. As per critics, political party BJP is strongly influenced by RSS. Reviving Hindu tradition is the major goal of the RSS. Moreover the core ideology of the RSS is based on Hindutva, a kind of Hindu Nationalism and supports the philosophy Ekam Sat Viprah Bahudha Vadanti Vasudhaiva Kutumbakam (Truth is One; Sages Call it by Many Names. The Whole Universe is one Family). Initially only upper caste Brahmins was part of the Rashtriya Swayamsevak Sangh but with time the RSS has had many Dalit and members from middle caste.

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Many of these are now holding key positions in the Sangh. The Rashtriya Swayamsevak Sangh actively took part in every national moment called upon by the Indian National Congress at the time of freedom struggle. The RSS also played a crucial role at the time of partition by providing its support in many relief activities and helping Hindus in migrating. In October 1950, Janasangh, a new right-wing Hindu party was launched by the members of the RSS. The Rashtriya Swayamsevak Sangh was banned thrice in the history but the ban was lifted as no evidence against them was produced to prove their involvement in any activity. The RSS was banned in 1948 after Mahatma Gandhi's assassination, during the 1975 Emergency in India, and after the 1992 Babri Masjid demolition. Mahatma Gandhi was assassinated by a Hindu militant in 1948 who had once been a member of RSS. Subsequently the organization was banned. Ban on RSS was lifted in 1950 when it gave an undertaking that it would work under its own written constitution. Family head of the RSS organization is known as The Sarsanghchalak who is elected annually through elections "Akhil Bharatiya Pratinidhi Sabha". Sangh has a very simple method of working. Shakhas (branches) are the basic units of Sangh to carry out its work. In each locality Daily Shakhas are held, generally in an open ground for an hour. The place where the meeting is held is known as Sanghasthan. Swayamsevaks are the members of Sangh who take part in these meetings. So growth of the Sangh since its inception is through personal contact. Seva Bharati, is an RSS-affiliated NGO that till date has adopted thousands of children from militancy affected areas. Adopted children are then provided education. Kargil war victims were also taken care of by the RSS.

World War II

During World War II RSS leaders openly admired Adolf Hitler, Madhav Sadashiv Golwalkar, who became the supreme leader of the RSS after Hedgewar, drew inspiration from Adolf Hitler's ideology of race purity. RSS leaders were supportive of the Jewish State of Israel, including Savarkar himself, who supported Israel during its formation. Golwalkar admired Jews for maintaining their "religion, culture and language".

Indian Independence Movement

The RSS, which portrays itself as a social movement, stayed away from the Indian independence movement and did not engage in any form of resistance against the colonial British Government. It also rejected Gandhi's willingness to cooperate with the Muslims. After founding the organisation, K. B Hedgewar started the tradition of keeping the RSS away from the Indian Independence movement. Any political activity that could be construed as being anti-British was carefully avoided. According to the RSS biographer C. P. Bhishikar, Hedgewar only talked about Hindu organisation avoiding any direct comment on the Government. The "Independence Day" announced by the Indian National Congress for 26 January 1930 was celebrated by the RSS only that year and subsequently avoided. The Tricolour of the Indian national movement was shunned. Hedgewar personally participated in the 'Satyagraha' launched by Gandhi in April 1930, but he did not get the RSS involved in the movement. He sent information everywhere that the Sangh would not participate in the Satyagraha. However those wishing to participate individually in it were not prohibited. In 1934,

Congress passed a resolution prohibiting its members from joining RSS, Hindu Mahasabha or the Muslim League. M.S. Golwalkar, who became the leader of the RSS in 1940, continued and further strengthened the isolation from the independence movement. In his view, the RSS had pledged to achieve freedom through "defending religion and culture" and not by fighting the British. Golwalkar even lamented the anti-British nationalism, calling it a "reactionary view" that had disastrous effects upon the entire course of the freedom struggle. It is believed that Golwalkar did not want to give the British any excuse to ban the RSS. He complied with all the strictures imposed by the Government during the Second World War, even announcing the termination of the RSS military department. The British Government stated that the RSS was not at all supporting any civil disobedience against them, and as such their other political activities can be overlooked. The British Home Department took note of the fact that speakers at Sangh meetings urged its members to keep aloof from the anti-British movements of the, which was duly followed. The Home Department was thereby of the opinion that the RSS did not constitute a menace to the law and order in British India. The Bombay government, in a report, appreciated the RSS by noting that the Sangh had scrupulously kept itself within the law and refrained from taking part in the disturbances (Quit India Movement) that broke out in August 1942. It also reported that the RSS had not, in any way, infringed government orders and had always shown willingness to comply with the law. The same Bombay Government report further noted that in December 1940 itself, orders had been issued to the provincial RSS leaders to desist from any activities that the British Government considered objectionable, and the RSS, in turn, had assured the British authorities that "it had no intentions of offending against the orders of the Government". M.S. Golwalkar later openly admitted to the fact that the RSS did not participate in the Quit India Movement. Golwalkar further stated that such a stance led to the Sangh being viewed as an inactive organization, whose talks had no substance in reality. The RSS neither supported nor joined in the Royal Indian Navy Mutiny against the British in 1945.

Activities during Partition

The Partition of India affected millions of Sikhs, Hindus, and Muslims attempting to escape the violence and carnage that followed. Noted Gandhian and recipient of the highest civilian award in India, Bharat Ratna, Bhagwan Das commended the role of the "high-spirited and self-sacrificing boys" of the RSS in protecting the newly formed Republic of India, from a planned coup to topple the Jawaharlal Nehru Administration in Delhi.

Decolonisation of Dadra, Nagar Haveli and Goa

After the independence of India, RSS was one of the socio-political organisations who supported and participated in movements to decolonise Decolonisation of Dadra, Nagar Haveli, which was at the time ruled by Portugal. In early 1954, volunteers Raja Wakankar and Nana Kajrekar of the RSS visited the area round about Dadra and Nagar Haveli and Daman several times to study the topography and also to get acquainted with locals who wanted to switch from being a Portuguese colony to being an Indian union territory. In April 1954, the RSS formed a coalition with the National Movement Liberation Organisation (NMLO), and the Azad Gomantak Dal (AGD) for the annexation of Dadra

and Nagar Haveli into the Republic of India On the night of 21 July, United front of Goans, a group, working independently of the coalition, captured the Portuguese police station at Dadra and declared Dadra independent. Subsequently on 28 July, volunteer teams of the RSS and AGD captured the territories of Naroli and Phiparia and ultimately the capital of Silvassa. The Portuguese forces which escaped and moved towards Nagar Haveli, were assaulted at Khandvel and were forced to retreat until they surrendered to the Indian border police at Udava on 11 August 1954. A native administration was set up with Appasaheb Karmalkar of NMLO as the Administrator of Dadra and Nagar Haveli on 11 August 1954.

The capture of Dadra and Nagar Haveli gave a boost to the movement against Portuguese colonial rule in the Indian subcontinent. In 1955, RSS leaders demanded the end of Portuguese rule in Goa and its integration into India. When Prime Minister Jawaharlal Nehru refused to provide an armed intervention, RSS leader 'Jagannath Rao Joshi' led the Satyagraha agitation straight into Goa. He was imprisoned with his followers by the Portuguese police. The nonviolent protests continued but met with repression. On 15 August 1955, the Portuguese police opened fire on the satyagrahis, kill thirty or so civilians.

Golwalkar's contribution can also be seen in terms of the methods that his institution adopted to help the victims of partition. A N Bali described the methods vividly. In all towns and cities arrangements were made to help the Hindu and Sikh to securely take them to protected areas. Necessary arrangements for food, medical help and clothing were made. Fire fighting units were organized in different towns and cities. Arrangements for buses and trucks were made for those refugees who wanted to migrate to India. They also provided security on the trains heading towards East Punjab. The swayamsevaks were alert by keeping twenty-four hour vigils especially in Hindus and Sikhs localities. Self-defense training was given. They were so dedicated that they were the first ones to reach the affected areas. In fact, it is believed that the Sangh workers staying true to the philosophy of Golwalkar helped even the Muslims, if they asked for it. There were instances where the Swayamsevaks of the Sangh had taken out Muslim women and children from Hindu majority areas and safely delivered them to the refugee camps run by the Muslim League in Lahore.¹⁵ When the entire Punjab was burning, RSS workers risked their lives and saved the people of Punjab with their disciplined and physical strength and selfless service. Jagat S. Bright has written in his book 'Golwalkar and RSS' that, "In those days Rashtriya Swayamsevak Sangh had carried out the duty which is generally carried out by the Red Cross Society. The Sangh has made great contribution to the cause of saving innocent people when riots broke out at various places before independence and after independence." What the author has stated is true. The RSS was not a Red Cross Society or any other registered volunteer corps. The objective of RSS was to unify the people. M.S. Golwalkar had put great emphasis on this aspect and constantly reminded the Swayamsevaks of this basic objective While addressing the meetings of the Swayamsevaks at various places M.S. Golwalkar had told the Swayamsevaks that, "Under the unprecedented situation which occurred in Bengal and Punjab, the services rendered by the Sangh was nothing more than the duty it was required to perform in those difficult times. In times of crisis such services become necessary and relevant. Naturally, the work of this kind is

for a temporary period. As against that, there is a permanent duty which the Sangh has to perform and that is to organize the Hindu Society which for a long time was living under degrading conditions and to strengthen it and make it more effective. That is the permanent task which is not contingent upon any circumstances. That work should go on continuously as it is the life breath of the organization." Justice Jia Lal had articulated the view that if the Sangh had started functioning in Sindh 10 years earlier, Punjab and Sindh would not have left India. The Akashwani Journal broadcast from the Jalandhar Station of All India Radio on the 2 October 1949 featured a statement made by Kanaiyalal Munshi in which he had stated that thousands of people could save their lives because of the Sangh and the chastity of thousands of women also could be protected due to the work done by the Sangh. In the Marathi magazine 'Purushartha,' M.S. Golwalkar himself had mentioned in an article that, "The Swayamsevaks of the Sangh had taken countless people to safe places when the people had begun migrating. They had demonstrated exemplary courage and patience in carrying out these tasks. When I had arrived in Amritsar, I had visited a number of relief camps. Many people who were living in those camps that time have now acquired good positions. Many of them had told me at that time that our lives were saved by your Swayamsevaks."¹⁸ In reply to a letter dated 11 October, 1948 written by M.S. Golwalkar, Sardar Patel had accepted "There is no doubt that the Rashtriya Swayamsevak Sangh had served the Hindu Society in the time of its crisis. In the areas in which the assistance was required, the youth of the Sangh provided protection to women and children. They did a good job of it." Under the guidance of M.S. Golwalkar a number of committees were formed to provide relief to the refugees. Unfortunately, no one has talked about it till today. The relief camps had played a very significant role in rehabilitating the expatriate people. They were as follows:

Punjab Relief Committee

Punjab Relief Committee was formed in March 1946 even before the announcement of the partition. It was formed under the leadership of Golwalkar to provide relief to the displaced people migrating from Pakistan. In response to the appeal made by Golwalkar, thousands of Sikh and Hindu families made monetary charity to the relief efforts. People also donated clothes, medicines and made arrangements for providing meals to the displaced people. The office of the Committee had started functioning near the residence of Diwan Krushna Kishor. One camp was established near the railway station and the second camp was established near Arola Bansar Road. People from all walks of life had joined this mission of service started by the Swayamsevaks. The work of the Committee was alienated into different sections which looked after functional tasks such as collection, service, transport, camp-management and performing last rites of the people who had died. The branches of the Committee had been established in other parts of Punjab and in one of the blocks of Delhi. The committee had provided relief to 7,000 people in Pathankot, to 10,000 people in Manvad, to 3,500 people in Sujana, to 4,000 people in Guru Dani temple and to 50,000 people in Dera Nanak city. In the relief camp established at Jalandhar, arrangements were made to provide food to 60,000 people. The Central Government had formed a committee under the chairmanship of Mridula Sarabhai. That committee had visited the relief camps run by the Sangh and praised the

work carried out by the Punjab Relief Committee.

Hindu Sahayata Committee

This committee was formed in Delhi to help the refugees. Earlier, the relief material was sent to Punjab Relief Committee via Delhi. However, with the increase in the number of the displaced people coming to Delhi, a committee was also formed in Delhi. The first camp of the Hindu Sahayata Committee was established near the Delhi railway station. Such camps were also established in Kisanganj, Chandani Chowk and near the Delhi Airport. 25,000 people lived in those camps. Businessman Birla had provided substantial financial support to the Committee. The camp was being provided vegetables by the Sindhi market and food grains from Nava Bazar market free of cost. The Committee was arranging jobs for the displaced people. Many people were given jobs in Birla Mills and Delhi Cloth Mill. The camp had received substantial donations from the public as well.

Vastuhara Sahayta Committee

The Vastuhara Sahayta Committee was formed on 8 February 1950. Ramdev Chaudhari who was a well-known lawyer of Calcutta had launched the Committee under the guidance of Eknath Ranade. The Committee had established relief camps at different places like Sealdah, Jaunpur and even in Assam. M.S. Golwalkar had issued an appeal to people to donate money and relief material to the committee. In response to the appeal, the committee could collect Rs. 8, 56,687 and 1,500 truckloads of clothes. Thousands of displaced people lived in those camps.

All the above mentioned work was approved out not for any political gains but out goodness of heart and a firm belief in creating a strong and unified nation. Addressing a public meeting on 24 October 1947 after the announcement of Partition of India, Golwalkar said, "I want to assure all these political parties which are running around to save their reputation by means foul or fair that the Sangh is never going to fight an election". He was clear that although Swayamsevak's of the Sangh had provided all the support to the people in critical times yet they were neither praised nor celebrated. The reason why the Sangh did not even expect it was because they only saw this as their duty and nothing more. After ensuring that the relief work in Punjab and Bengal was appropriately carried out, Golwalkar travelled to other parts of the country there he encouraged people to look at the partition of India in terms of freedom. For him freedom was something much more than mere transfer of power. To his mind there was a vast difference between freeing oneself from dependence and getting genuine freedom. He did not consider the two expressions - independence for India and freedom for India- synonymous. The first word independence describes absence of dependence, whereas the second word freedom describes the significance of the ownership of liberty. While addressing the intellectuals in New Delhi he had said, "Genuine freedom lies in living a life according to one's own volition and by freeing our thought processes from the slavery of the foreign influences. Any system built upon the influences borrowed from other societies and in which our history, our Indian-ness, our own identity is forgotten, would not essentially be our system but somebody else's system. A system based on ideas borrowed from Russia would essentially be a Russian system. A system inspired by the policy makers of England and which is adapted to their

requirements would be an English system. The system built by those who are motivated by the freedom seen in the United States would feel the need of a federal structure here also and build a system on those ideals but that would essentially be an American system. This is not genuine freedom." While elaborating his examination of the exercise of freedom he had said that, "We want to realize the soul of the nation. We want to keep the nationalism alive. We want to strengthen and enrich it. The concept of Indian nationalism is not limited only to the concept of political rights." "We do not want to build our life on the genius borrowed from others. We have got our own genius. We will build our life system on the basis of our genius. The system, in which we have our own road map which is totally grounded on Indian ness and which would facilitate the continuity in the flow of ancient Indian traditions, would be our genuine nationalist system."

Beginning with the partition of India and up to the appeal for lifting the ban imposed on the Sangh, M.S. Golwalkar always made efforts to keep India united and continued with his work of serving the society. At the time of the partition of India, he extensively travelled through the affected areas at a great risk to his own life. He organized relief camps to help the displaced persons who came from Pakistan. His name was unnecessarily dragged in the conspiracy of the assassination of Mahatma Gandhi. However, when the government came to know about the facts, M.S. Golwalkar was released. He had launched a Satyagraha movement to secure the revocation of ban which was placed on the Sangh. That movement was carried out very effectively and the government was forced to lift the ban placed on the Rashtriya Swayamsevak Sangh.

War-time Activities

In 1971 Bangladesh War of Independence, RSS volunteers offered their services to maintain law and order of the country and were apparently the first to donate blood.

Movement against the Emergency

In 1975, the Indira Gandhi government proclaimed emergency rule in India, thereby suspending the fundamental rights and curtailing the freedom of the press. This action was taken after the Supreme Court of India, cancelled her election to the Indian Parliament on charges of malpractices in the election. Democratic institutions were suspended and prominent opposition leaders including Gandhian, Jayaprakash Narayan, were arrested whilst thousands of people were detained without any proper charges taken up against them. RSS, which was seen close to opposition leaders, and with its large organisational base was seen to have potential of organising protests against the government, was also banned.

The RSS defied the ban and thousands participated in Satyagraha against the ban and against the violation of human rights regulations. Later, when there was no let up, the volunteers of the RSS formed underground movements for the restoration of democracy. Literature that was censored in the media was clandestinely published and distributed on a large scale and funds were collected for the movement. Networks were established between leaders of different political parties in the jail and outside for the coordination of the movement. It said that the movement was "dominated by tens of thousands of RSS cadres, though more and more young recruits are coming". Talking about its objectives it said "its platform at the moment has only

one plank: to bring democracy back to India". The Emergency was lifted in 1977 and as a consequence the ban on the RSS was also lifted.

Participation in Land Reforms

It has been noted that the RSS volunteers participated in the Bhoodan movement organised by Gandhian leader Vinobha Bhave, who had met RSS leader Golwalkar in Meerut in November 1951. Golwalkar had been inspired by the movement that encouraged land reforms through voluntary means. He pledged the support of the RSS for this movement. Consequently, many RSS volunteers led by Nanaji Deshmukh participated in the movement. But Golwalkar has also been critical of the Bhoodan movement, on other occasions for being reactionary and for working "merely with a view to counteracting Communism". He believed that the movement should inculcate a faith in the masses that can make them rise above the base appeal of communism.

Organisation and Structure of RSS

Sarsanghchalaks

The Sarsanghchalak is the head of the RSS organisation; the position is decided through nomination by predecessor. Until as of October 2015, RSS leadership has always been upper caste, primarily Brahmin. The individuals who have held the post of sarsanghchalak in this organisation are:

- K.B. Hedgewar (1925-1930. 1931-1940).
- Laxman Vaman Paranjpe (1930-1931).
- M. S. Golwalkar (1940-1973).
- Madhukar Dattatraya Deoras (1973-1993).
- Rajendra Singh (1993-2000).
- K. S. Sudarshan (2000-2009).
- Mohan Bhagwat (incumbent since 21 March 2009 till date)

Shakha

Sangh shakha at Nagpur headquarter Shakha" is Hindi for "branch". Most of the organisational work of the RSS is done through the coordination of *shakhas* or branches. These *shakhas* are run for one hour in public places. In 2004, more than 51,000 *shakhas* were run throughout India. The number of Shakas had fallen by over 10,000 since the fall of the Bharatiya Janata Party (BJP) led government in 2004. However, the number of Shakas has again increased to about 40,000 by mid 2014 after the return of BJP to power in Delhi in the same year. The *shakhas* conduct various activities for its volunteers who include physical fitness activities through yoga, exercises and games. It has other activities which emphasize qualities like civic sense, social service, community living and patriotism. The volunteers are trained in first aid and in rescue and rehabilitation operations. The volunteers are also encouraged to become involved in the developmental activities of the village or locality.

Mission

Golwalkar describes the mission of the Rashtriya Swayamsevak Sangh as the revitalisation of the Indian value system based on universalism and peace and prosperity to all. Vasudhaiva Kutumbakam, the worldview that the whole world is one family, propounded by the ancient thinkers of India, is considered as the ultimate mission of the organisation. But the immediate focus, the leaders believe, is on the Hindu renaissance, which would build an

egalitarian society and a strong India that could propound this philosophy. Hence, the focus is on social reform, economic upliftment of the downtrodden and the protection of cultural diversity of the natives in India. The organisation says, it aspires to unite all Hindus and build a strong India, which could contribute to the welfare of the world. In the words of RSS ideologue and the second head of the RSS, Golwalkar, "in order to be able to contribute our unique knowledge to mankind, in order to be able to live and strive for the unity and welfare of the world, we stand before the world as a self-confident, resurgent and mighty nation".

Vichardhara (ideology) Golwalkar affirms the RSS mission of integration as

RSS has been making determined efforts to inculcate in our people the burning devotion for Bharat and its national ethos; kindle in them the spirit of dedication and sterling qualities and character; rouse social consciousness, mutual good-will, love and cooperation among them all; to make them realise that casts, creeds and languages are secondary and that service to the nation is the supreme end and to mould their behaviour accordingly; instil in them a sense of true humility and discipline and train their bodies to be strong and robust so as to shoulder any social responsibility; and thus to create all-round Anushasana in all walks of life and build together all our people into a unified harmonious national whole, extending from Himalayas to Kanyakumari.

Affiliated Organisations

Sangh Parivar

- Organisations which are inspired by the Rashtriya Swayamsevak Sangh's ideology refer themselves as the members of the Sangh Parivar. In most of the cases, *pracharaks* (full-time volunteers of the RSS) were deputed to start-up and manage these organisations in their initial years. The affiliated organisations include:
- Bharatiya Janata Party (BJP), literally, Indian People's Party (23 m).
- Bharatiya Kisan Sangh, literally, Indian Farmers' Association (8 m).
- Bharatiya Mazdoor Sangh, literally, Indian Labour Association (10 million as on 2009).
- Seva Bharati, Organisation for service of the needy.
- Rashtra Sevika Samithi, literally, National Volunteer Association for Women (1.8 m).
- Akhil Bharatiya Vidyarthi Parishad, literally, All India Students' Forum (2.8 m).
- Shiksha Bharati (2.1 m).
- Vishwa Hindu Parishad, World Hindu Council (2.8 m).
- Hindu Swayamsevak Sangh, literally, Hindu Volunteer Association - overseas wing.
- Swadeshi Jagaran Manch, Nativist Awakening Front.
- Saraswati Shishu Mandir, Nursery.
- Vidya Bharati, Educational Institutes.
- Vanavasi Kalyan Ashram, Organisations for the improvement of tribal's, and Friends of Tribals Society
- Muslim Rashtriya Manch, Organisation for the improvement of Muslims.
- Bajaranj Dal, Army of Hanuman (2 m).
- Anusuchit Jati-Jamati Arakshan Bachao Parishad, Organisation for the improvement of Dalits.
- Laghu Udyog Bharati, an extensive network of small industries.
- Bharatiya Vichara Kendra, Think Tank.

- Vishwa Samvad Kendra, Communication Wing, spread all over India for media related work, having a team of IT professionals.
- Rashtriya Sikh Sangat, a socio-cultural organisation with the aim to spread the knowledge of Gurbani to the Indian society.
- Vivekananda Kendra, promotion of Swami Vivekananda's ideas with Vivekananda International Foundation in New Delhi as a public policy think tank with 6 Centres of study.
- Other Hindu organisations are also inspired from RSS's philosophy.

Conclusion

The Rashtriya Swayamsevak Sangh (RSS) is an Indian Hindu nationalist right-wing voluntary organization that has grown to become the world's largest voluntary organization. The RSS is the founder and leader of the Sangh Parivar (Hindi for "Sangh family"), a vast group of organizations with a presence in all aspects of Indian society. RSS was established on September 27, 1925. It declared a commitment to altruistic and selfless service to India when it was founded on Vijaya Dashami day in 1925. It has been selflessly serving India since its establishment by the great visionary, Dr. Keshav Baliram Hedgewar, fondly called Doctor Ji. It has a primary membership of around six million people as of 2014.

Hindu nationalist demands inevitably rest on an alleged affiliation with democratic principles. Hindus constitute the majority, over 80% of the population of India, and their rights, culture, religion, sensibilities and honour must be respected and protected by a state that is seen to have long neglected 'the majority'. Simply because 'Hindus' comprise an overwhelming majority of the population, Hindu nationalism is coextensive with and the authentic expression of Indian nationalism. As many writers have argued, this 'democratic claim' in Hindu nationalist discourse rests entirely on Hindu majoritarianism. The Hindutva discourse of 'majority' is also based on a demographic calculus and is not a democratic precept. The 'majority', so conceived, certainly has no constitutional, legal - or indeed real - status. If demographic majoritarianism controverts democratic principles, its rendition as a psychological enumeration, exemplified by the need to cultivate a Hindu electoral vote bank, is also undemocratic. A permanent religiously defined majority electorate, while conceivable empirically possible, cannot be a principle of theoretical or administrative forms of democracy. Strictly speaking, it is also anti-constitutional, since while the Indian constitution provides important measures for minority protection and thus a conception of minority group rights, the formal rights related to citizenship, freedom of association and the like are characteristically based on individualism in which the majority will is a political (rather than religious) will, moreover an impermanent one situated within the lineage, memories, wisdom, and future of impermanent political majorities. Aversion to this perpetually undividable futurity of liberal democracy is an important facet of Hindu nationalist ideologies.

RSS has always stood strong and supported society whenever needed, including during natural calamities and even during covid-19. It is always the nation that comes first for RSS and its voluntaries. RSS has contributed immensely to national building and building its citizens as responsible and disciplined. We should also remember that great

political leaders of India (past and present) from the BJP like Deendayal Upadhyaya, Atal Bihari Vajpayee, L. K. Advani, Murli Manohar Joshi, Ram Nath Kovind, Venkaiah Naidu, Narendra Modi, Amit Shah, Rajnath Singh, Nitin Gadkari, Yogi Adityanath, B. S. Yediyurappa, B. L. Santhosh, Late Jagannathrao Joshi, Late Manohar Parrikar, Late Pramod Mahajan, etc. are all products of RSS and its sister organizations (Sangh Parivar as it is called) and nation should not forget their immense contributions.

Behind the screen, relentless hard work and sacrifice of RSS volunteers across the length and breadth of the country, the molding of sincere grassroots leaders, the guidance of experienced/le leaders, and the holistic as well as nationalistic approach, is also one of the main reasons that the BJP is now the Largest Political Party in the World. It is the ruling party of the world's largest democracy, called India. Many proofs recommend that the RSS pioneers expected to impact governmental issues in a Congress Party overwhelmed by Vallabhbai Patel. They even did so and proved their role at the same point when the Congress Working Committee passed its goalkeeping RSS individuals from joining the Congress in late 1949. When Patel asserted this, the RSS started to search for some elective method for affecting legislative issues. Those components in the RSS who proposed a more straightforward political association got a meeting inside the association that would not have been possible before 1948. This was the setting for the arrangement of the Jan Sangh, and the RSS's part in it was important.

Overall, there are multiple perceptions in favor and against the RSS. Some modern activists symbolize RSS as the face of extreme Hinduism. However, the followers of RSS believe that they are not against any religion, though they are loud and clear about their approach to connecting and strengthening Hinduism, which is a traditional way of life or Sanathana Dharma, "the eternal law" or the "eternal way" and all those who are true Nationalists or those who firmly believe in "Bharatha" ("India") or "Bharathiyata" ("Indianism") or "Bharath Maata" can be its members irrespective of their caste, creed, and religion.

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