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DEENS' MODEL UNITED NATIONS 2024

BACKGROUND GUIDE

FUTURISTIC ALL INDIA POLITICAL PARTY MEET

AGENDA :

“General Elections 2029: Re-evaluating Gandhian Republicanism and Savarkar’s Hindutva in the context of the title - “Father of the Nation”.

Table Of Contents:

1. Letter from the Executive Board.....	4
2. Introduction to the Committee and Agenda.....	6
3. Rules Of Procedure + Crisis Tools.....	8
4. Gandhian Republicanism.....	12
a. Introduction to Gandhian Republicanism	
b. Gandhi's Ideologies	
c. Gandhian Republicanism	
d. Gandhi's Ideas of Hinduism	
e. Role in Freedom Struggle	
f. Gandhi's ideologies being used after his death	
g. Politicians using Gandhi's ideologies	
5. Savarkar's Hindutva.....	18
a. Introduction to Vinayak Damodar Savarkar	
b. Hindutva over the years	
c. Savarkar's Ideologies used after his death	
6. The Title of the Father of the Nation.....	25
7. Reference Links and Articles.....	26

Letter From The Executive Board

Greetings To Our Future,

It is with great privilege that the executive board of the Future - All India Political Parties Meet (AIPPM) informs you that you are one of those few who will have the illustrious honour of being part of a historic committee. A committee that is rooted in deep ideological fissures of the past whilst simultaneously playing with the volatility and possibilities of the future. One can only imagine/hope for the possibilities and scope of an agenda so fundamental to the founding of our nation when combined with a setting so full of vibrant energy and enterprising spirit.

A committee that is set in the future. A future not so distant as to blur our collective foresight but rather just roughly five years from now. A future that despite being so close (or so far) has the potential to occur in a completely changed environment. A future that is brimming with chaotic energy, on the cusp of a new political wave and at the same time, giving way to a new ascendancy. The old 'Lion' who ruled the jungles of Indian politics has retired, and with Modi's retirement, there emerges a naturally massive power vacuum. The BJP's hold on the country has never been more fragile in the last decade and a half as it teeters on the edge of collapse with both their figurehead's ailing health and retirement and the fact that their new leader, the controversially re-elected chief minister of Uttar Pradesh, Yogi Adityanath was not a natural fit to move into the nominally moderate Modi's boots. Despite Modi's backing of loyalists, Yogi has indeed taken over. His massive popularity fuelled by a spectacular comeback in the erstwhile state elections. However, while the successor to the Prime Minister's party is secure, his chair is still a matter of contention. The NDA block will make history if they cruise through or even barely glide through this election, but history has never been on their side as a Nehruvian would say.

Speaking of Nehru, on the other side of the political spectrum is the eternally uncrowned prince of Indian politics, in more than one way. He led his party to defeats consistently until in 2024, he gave them a glimpse of victory. Rahul Gandhi was written off before his career even started and most of the time, it felt like the doubters were right and some would say they still are. Yet, when he rode the wave in 2024 and then capitalised on every moment of speaking time as Leader of Opposition in the Parliament, it felt like the resurgence of a man whose party itself had silent murmurs of begrudging acceptance whenever a joke had been shot at him, now being applauded by voters from across the aisle. His pungency and poignant puncturing words have only deepened the wounds that lay across the NDA. Yet, for all of that, Rahul Gandhi is no political

magician. A tough challenge still lays ahead, for despite all the failings (apparently) of the government he has highlighted, to form his own government, they must first win the confidence of the people by winning an ideological battle that has been waged in this country for the last 50 years. A battle between the the Hindutva of Yogi that has finally unveiled itself in unabashed saffron, brighter than ever- even more so than the muted orange of Modi and Rahul Gandhi's white that is gleaming with excitement and hope of reviving the dominance of Nehruvian Pluralism, Republicanism and the traditional historical narrative over the right wing's proposals.

This is but a small fragment of the story that makes up the entire narrative arc of the FAIPPM. Beside this, regional parties have sunk, national parties have been embarrassed, leaders are no more, some of them politically and others literally and some have risen to the occasion. Every state holds within a secret, a point of interest or possible hidden easter egg. There is detail to numb the reader and detail to assault their political opposition.

The future revolves around you and beware, for while the past may be changed, the present affected, once the future is tampered with, there is nothing left to fall back on. In the typically chaotic, boisterous scene of Indian Politics, it will be up to the politicians that stand now and continue to stand after the conference, which direction this country will go to and who will make history. So it shall be, our wishes are with you for the best. May your gods bless you and may this glorious republic see the right outcome!

Regards,

Executive Board of All India Political Parties Meet

Tanmay Kumar Baid - Chairperson

Godavorthy Shanmukha Siva Mythreya - Vice-Chairperson

Avyan Singh - Moderator

Introduction To The Committee & Agenda:

The F-AIPPM or the Futuristic All India Political Parties Meet is occurring at a pivotal point in the future of India's history. That is on the eve of the 2029 general election between a new BJP nominee for prime minister, the erstwhile chief minister of Uttar Pradesh Yogi Adityanath who mounted a political comeback by sweeping his state elections in 2025 after a comeback by Akhilesh Yadav in the 2024 Lok Sabha elections looked like it had displaced his bright political fortunes and Rahul Gandhi, the prime ministerial candidate of a rejuvenated INDIA alliance that expanded to include new regional outfits, pick a prime minister ahead of time and largely correct the organisational errors and flaws that had cost them the 2024 election. Rahul Gandhi's tenacious tenure as the leader of Opposition and the massive upswing of support for Yogi Adityanath was what made it obvious who the real battle was going to be. With a Modi retirement in sight, after declining health, public activity and support, this electoral battle is between whether the BJP is Modi or the Modi was merely another part of the BJP and whether Rahul Gandhi will ever become the Prime Minister of India in a *Carpe Diem* fashion or ultimately pave way for a different power dynamic within the Congress. Whilst this is happening, the other political players of the entire spectrum are in all sorts of pickles of their own. The premier BJP MP of Kerala, Suresh Gopi is eager to pave the way for state successes. The erstwhile chief minister Y.S.Jagan Mohan Reddy is hoping to stitch together an electoral comeback. The Trinamool Congress is eager to expand into the north-east whilst the ageing patriarch of the Pawar Family, Sharad Pawar seeks to assimilate the last rump faction of his party that is barely clinging on, led by nephew Ajit Pawar. All of this continues to happen while there are paper leaks, terrorist attacks, massive infrastructural development coupled with enormous income inequality and economic growth plateauing. This is without discussing Akhilesh Yadav's assimilation of the Bahujan Samaj Party in the previous few years, the Owaisi clan's continuing dogged determination to stay independently opposed to the entire world and D.K.Shivakumar's plans for the future of the Indian National Congress in Karnataka after losing narrowly in the 2028 elections along with H.D.Kumaraswamy's JD(S) getting to play kingmaker for likely the last time.

This entire electoral battle hinges on many elements but the most crucial of which is the ideological one. The question is quite simple. It's a battle of the fundamental ideological forces that shaped the country. It's a battle between the Nehruvian Republicanism and Gandhian Secularism that were instilled into the minds of the public during the Independence movement and the Radical Hindutva created by Vinayak Savarkar, in his vision of Bharat. It's a question of revisiting the poles around which the Indian Political Discourse was built. Which ideology was and is the right path for the country? Which individual deserves to be called a 'Father of the Nation'? (If anyone does). These questions determine which ideological basis will triumph and

whose narrative pushes forth and brings a new individual into the pangs of power.
Well, it hinges on you.

Who will you topple?
Who will you aggrandize?
Who will you expunge from history?
Who will you help clinch the future of the country?

Now delegates, this is just an overview of what has happened, but in reality the future of Bharat is quite literally in your hands.

Jai Hind!
Jai Bharat!

Rules Of Procedure (RoP):

They are a set of conduct and rules that every delegate must abide by throughout the course of the committee. The Rules of Procedure are adopted at the beginning of the committee and must be followed until the committee has been concluded. The flow of committee is a timeline which is usually followed in a MUN and consists of parts arranged in specific orders. The Basic flow of this committee is that, you will be representing one of the portfolios in the matrix that has been assigned to you.

Roll Call:

The roll call in simple words is basically an attendance for all the delegates in committee. The MUN begins with this roll call, where each delegate must answer one out of the following 3 stances:

1. **Absent** - The Delegate is Absent in committee
2. **Present** - The Delegate has the right to abstain from voting on the final documentation
3. **Present and Voting** - The Delegate **MUST** vote either for or against the final documentation and does not have the right to abstain.

Motions:

Motions are the principal tool of the delegates to communicate with each other in the committee. It is usually a proposal for decision making. A delegate raises a motion to propose a major decision in front of the committee whose fate will be determined by a vote in the committee.

The format for a motion is: “ I, (your portfolio) would like to raise a motion to (the motion you would like to propose). An example could be : I, Rahul Gandhi, would like to raise a motion to begin the GSL or the General Speakers List

The different motions that can be raised are:

- Motion to begin roll call
- Motion to open the (General/Provisional/Special) Speakers List
- Motion to enter into a Moderated Caucus
- Motion to enter into an Unmoderated Caucus
- Motion to raise a right to reply
- Motion of no confidence

Points:

Points are the 2nd tool which a delegate uses throughout the committee to interact with other Delegates and even the Executive Board. They are mainly of 4 types:

1. **Point of Personal Privilege**- used to resolve a personal issue. Points of Personal Privilege can be brought up any time during committee.
2. **Point of Parliamentary Enquiry**- used to ask a question/doubt directed at the Executive board regarding procedure, committee, agenda, etc
3. **Point of Information**- raised by a delegate to ask a question to another delegate about something they have said in committee. The use of the Point of Information is presided by the EB and can be suspended.
4. **Point of Order**- The Point of order is used to point out a flaw in another delegate's speech or statement. The flaw can either be a factual inaccuracy or a logical fallacy.

General Speakers List:

The General Speaker's List (GSL) is the first set of opening speeches in a committee. Once a motion for a GSL is passed, the chair recognizes speakers for the GSL. The GSL is a non-exhaustive list i.e, once the list is finished, the committee ends. The chair entertains speakers for the GSL in frequent intervals. The GSL does not have a fixed subject, and the delegate may address any matter in the GSL. The usual time period for a GSL speech is 90 seconds.

Moderated Caucus:

A moderated caucus is similar to the GSL, however it has a specific subject and topic which must be addressed in the speech. Once the motion is passed, the chair recognizes speakers for the Moderated Caucus. They possess the greatest weightage when it comes to grading, and the delegate must specify the topic, and the time for a moderated caucus. Points of Information are generally not entertained on a Moderated Caucus.

Example- I, Yogi Adityanath would like to raise a motion for a moderated caucus on the topic _____ for a total time period of ____ and an individual speaker time of _____ .

Unmoderated Caucus:

The Unmoderated Caucus is a period of free debate and the delegates are allowed to leave their seats and interact with each other. The Unmoderated Caucus is usually used by the delegates for making the resolution, working paper, or discussing crisis updates, etc. It also has a specific time period, and lapses.

Example - I, Suresh Gopi would like to raise a motion for an unmoderated caucus for a total time period of _____ .

Directives:

Directives are critical crisis documents designed to outline comprehensive and strategically developed actions and plans to achieve specific objectives within a committee. These directives can be either covert, where the operation remains confidential and hidden from the committee, except for the Executive Board, or overt, where all details and proceedings are fully disclosed to the entire committee.

Delegates should provide a concise summary of the main objective of their operation, along with any secondary or hidden motives if applicable. This should be followed by the mission requirements and equipment involved. Next, a comprehensive, multi-phase action plan should be outlined, emphasizing every intricate detail considered during the execution of the operation.

NOTE: A sample directive will be shared with you by the EB.

Communiqués:

Communiqués serve a similar purpose to directives, but they are presented in a letter format and addressed to a specific individual or portfolio that is not present in the committee. These communiqués can also be either covert, remaining confidential except to those directly involved, or overt, with all details disclosed to the committee. Additionally, communiqués can be crafted jointly by multiple delegates to address collective concerns or strategies.

NOTE: A sample communique will be shared with you by the EB.

Press Releases:

A press release is an official statement issued to inform the committee of specific information from a given portfolio. This information could range from altering one's position on a particular agenda to addressing the public on significant matters. The press release should be submitted through a designated news agency to ensure proper dissemination. Additionally, it serves as a tool to communicate strategic messages and updates, maintaining transparency and engagement with the public.

NOTE: A sample PR will be shared with you by the EB.

Gandhian Republicanism

Introduction to Mahatma Gandhi:

Mohandas Karamchand Gandhi was an Indian lawyer, politician, social activist, and writer who became the leader of the nationalist movement against the British rule of India. As such, he came to be considered the father of his country. Gandhi is internationally esteemed for his doctrine of nonviolent protest (satyagraha) to achieve political and social progress.

Gandhi went on to live in South Africa for 21 years. There, Gandhi raised a family and first employed nonviolent resistance in a campaign for civil rights. In 1915, aged 45, he returned to India and soon set about organising peasants, farmers, and urban labourers to protest against discrimination and excessive land-tax.

Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for easing poverty, expanding women's rights, building religious and ethnic amity, ending untouchability, and, above all, achieving swaraj or self-rule.

He was a frontrunner in many movements of freedom like the Satyagraha March and Quit India movement to name a few.

Gandhi's vision of an independent India based on religious pluralism was challenged in the early 1940s by a Muslim nationalism which demanded a separate homeland for Muslims within British India.

He was killed following a prayer vigil in New Delhi on January 30, 1948. His killer was Nathuram Vinayak Godse, a Hindu fanatic who believed Gandhi had been too conciliatory to the Indian subcontinent's large Muslim minority. Nathuram Godse was an ardent supporter and follower of Vinayak Damodar Savarkar

Gandhi's Ideologies:

Truth and Nonviolence or Ahimsa: Central to Gandhi's philosophy are the principles of truth and nonviolence. For Gandhi, truth encompassed both relative truth—truthfulness in speech and action—and absolute truth, which he equated with God and ultimate reality. Nonviolence,

according to Gandhi, extended beyond mere absence of physical violence to embody active love, representing the highest ethical standard for humanity.

Satyagraha: Gandhi's method of nonviolent resistance, termed Satyagraha, involved the use of soul-force to combat injustice, oppression, and exploitation. Satyagraha advocated securing rights through personal suffering rather than inflicting harm on others, drawing inspiration from the Upanishads, Buddha, Mahavira, and thinkers like Tolstoy and Ruskin.

Sarvodaya: Meaning "Universal Uplift" or "Progress for All," Sarvodaya was a concept introduced by Gandhi based on his translation of John Ruskin's work "Unto This Last." It emphasized the welfare and progress of every individual in society.

Swaraj: While "swaraj" translates to self-rule, Gandhi expanded its meaning to encompass a comprehensive revolution in all aspects of life. For Gandhi, true swaraj meant the self-rule of individuals, leading to collective freedom, self-restraint, and ultimately, spiritual liberation or moksha.

Trusteeship: Gandhi's socio-economic philosophy of trusteeship proposed that wealthy individuals should act as trustees, managing resources for the welfare of society. This idea was influenced by Gandhi's spiritual readings, including the Bhagavad Gita and theosophical literature.

Swadeshi: Derived from Sanskrit, Swadeshi means "of one's own country" and emphasises self-sufficiency and localism. Gandhi believed that focusing on local production and self-reliance was key to India's independence from British rule, symbolised by the spinning wheel, or charkha, which became the centrepiece of his constructive program.

Gandhian Republicanism:

Gandhian republicanism represents Gandhi's vision of an ideal village republic, which he believed should be the foundation of a decentralised and self-governing India. According to Gandhi, each village should function as a "complete republic," self-sufficient in most of its needs while remaining interdependent with neighbouring villages for other necessities. This model aimed to counteract the problems associated with modern centralised states, which Gandhi viewed as oppressive and disconnected from the people they governed.

Gandhi's concept of village swaraj (self-rule) was deeply rooted in the idea of local autonomy and participatory democracy. He imagined each village as a microcosm of democracy, where decisions were made collectively by the villagers, ensuring that governance was truly by the people and for the people. This grassroots approach was intended to empower individuals, foster community spirit, and promote a sense of responsibility and cooperation among villagers.

In Gandhi's view, true swaraj could only be achieved through such a decentralised model, which would allow for greater personal freedom, ethical living, and sustainable development. He believed that this system would encourage moral and spiritual growth, as people would be more closely connected to their communities and the land they lived on. This vision was also in line with his broader principles of nonviolence and simplicity, as it emphasised living in harmony with others and with nature.

Gandhi's Idea of Hinduism:

The Bhagavad Gita was a central text in Gandhi's spiritual life. He interpreted the Gita's teachings on duty and righteousness as a call to selfless service and action. For Gandhi, the Gita provided a moral framework that guided his political activism and personal conduct.

Gandhi's interpretation of Hinduism was anchored in the principles of Satya (truth) and Ahimsa (nonviolence). He regarded living truthfully and practising nonviolence as the highest forms of dharma (moral duty). To Gandhi, truth was equivalent to God, and nonviolence was the method to realise and practise this truth in everyday life.

Gandhi believed that Hinduism emphasised the fundamental unity and interconnectedness of all beings. He often cited the Upanishadic teaching "Vasudhaiva Kutumbakam," which translates to "the world is one family." This belief in the intrinsic unity of all life motivated him to promote social harmony and to challenge caste discrimination and untouchability.

Gandhi's vision of Hinduism was inclusive and respectful of other faiths. He believed in the core truth of all religions and advocated for mutual respect and understanding among different faith communities. This perspective was grounded in the Hindu concept of "Sarva Dharma Sambhava," meaning equal respect for all religions. His interfaith dialogues and friendships with people from various religious backgrounds reflected this pluralistic approach.

Gandhi believed that while the essence of religion is one, it manifests in diverse forms. He argued for mutual respect and equal regard for followers of different religions, rather than promoting a single religion for all humanity. He welcomed interactions between Hinduism and other religions, believing that Hinduism could assimilate and integrate new elements it encountered.

In contrast to many modern secular leaders, Gandhi did not separate religion from politics. He believed that the ethical and moral principles derived from Hinduism should inform and guide political actions. His concept of "Satyagraha" (truth force) was deeply rooted in his spiritual convictions and his commitment to nonviolence as a way of life.

Role In Freedom Struggle:

Gandhi's activism began in South Africa, where he fought against racial discrimination. He developed the concept of Satyagraha, or nonviolent resistance, during his time there.

In 1915, Gandhi returned to India and quickly became involved in the Indian independence movement and led successful campaigns against oppressive policies in these regions, earning him national recognition. In Champaran, he protested against the exploitation of indigo farmers. In Kheda, he supported peasants suffering due to crop failure and the plague, advocating for tax relief.

In 1922, Gandhi called for non-cooperation with the British government, urging Indians to boycott British goods, institutions, and honors. The Non-Cooperation Movement, launched by Mahatma Gandhi in 1920, was a significant campaign for Indian independence. It aimed to resist British rule through nonviolent means by boycotting British goods, institutions, and honours. Sparked by events like the Jallianwala Bagh massacre, the movement saw widespread participation across India. Gandhi urged Indians to withdraw from British-run schools, courts, and services, promoting self-reliance and swadeshi (indigenous goods). Although suspended in 1922 after the violent Chauri Chaura incident, the movement marked a crucial step in uniting Indians against colonial rule and laying the groundwork for future resistance efforts.

In 1930, Gandhi undertook his most famous protest, where he marched 240 miles to the Arabian Sea to make salt, defying the British salt monopoly. The march culminated in Gandhi's symbolic act of producing salt from seawater, defying British laws. This nonviolent protest galvanised widespread support and sparked a nationwide movement against British salt taxes, significantly advancing India's struggle for independence and showcasing the power of peaceful resistance.

In 1942, Gandhi launched the Quit India Movement, demanding an end to British rule. Against the backdrop of World War II and British reluctance to grant immediate independence, Gandhi issued the call for "Do or Die," urging Indians to engage in nonviolent resistance. Despite severe repression and the arrest of key leaders, the movement saw widespread civil disobedience and demonstrations across the country. Although it led to brutal crackdowns and did not achieve immediate results, it intensified the push for independence and highlighted India's resolve for self-rule, contributing to the eventual end of British colonialism.

All these Protests that were led by Gandhi mostly ended up with the same outcome, Gandhi calling off the protests due to excessive use of arms and violence being spread which were against Gandhi's Ideologies. It's often argued that if Gandhi never adopted his "Ahimsa" then India would have gotten Independence way before 1947.

Gandhi's Ideologies Being Used After His Death:

1) Non Violent Protests:

The Farmers Protests in 2020-21, against the new agricultural law included ahimsa based resistance and peaceful demonstrations and discussion, echoing Gandhi's principles.

2) Social Justice:

Organisations like the National Campaign on Dalit Human Rights work towards social justice and equality, inspired by Gandhi's principles and initiatives like Beti Bachao, Beti Padhao as well.

Politicians who have used Gandhi's principles:

- **Anna Hazare** - Hazare's drive for a more robust Lokpal bill aimed to tackle issues of transparency and accountability within the government. This initiative, is famous for his use of fasting and peaceful protest, draws significant inspiration from Gandhi's approach.
- **Rajiv Gandhi** - Rajiv Gandhi, while more modern in his approach, upheld Gandhi's values of democratic governance and sought to implement technology and reform in line with the Gandhian emphasis on improving the lives of ordinary people.
- **Sardar Vallabhai Patel** - He admired Gandhi's commitment to nonviolence and played a crucial role in merging princely states into India, effectively putting Gandhi's vision of national unity into practice.
- **Rahul Gandhi** - Rahul Gandhi emphasises Gandhi's philosophy of nonviolence as a foundation for addressing conflicts and promoting peace. He advocates for using peaceful means to resolve disputes and advance social change. He frequently discusses Gandhi's commitment to social justice, including his fight against caste discrimination and his efforts to uplift marginalised communities. Gandhi's emphasis on truth and integrity is a recurring theme in Rahul Gandhi's speeches. He underscores the need for honesty and transparency in governance, drawing from Gandhi's principles to advocate for ethical political practices. Rahul Gandhi reflects on Gandhi's vision of a united and inclusive India, promoting unity among diverse communities and advocating for communal harmony. An example of all of this could be the Bharat Jodo Yatra in the year 2022/23.

Sarvakar's Hindutva

Introduction to Vinayak Damodar Savarkar:

Vinayak Damodar Savarkar was born in 1883 in Bhagur village. He was educated at the local Shivaji High School before he enrolled in the Ferguson College, Poona, in 1902. Here he involved himself in Indian nationalist politics before being expelled from college for his activities. He was heavily inspired by the Italian nationalist leader, Giuseppe Mazzini.

In 1904, his brother and he started a secret society called Abhinav Bharat Society to overthrow British rule. He was arrested in 1909 for his involvement in the assassination of a British official, A.M.T. Jackson. In 1910, he was arrested again for his revolutionary activities in London and was sentenced to life imprisonment. He was transported to the Cellular Jail in the Andaman and Nicobar Islands, where he spent about 11 years.

Savarkar was a firm believer of Hindutva, which was defined in his 1923 pamphlet "Hindutva: Who is a Hindu?". It aims to establish India as a Hindu Nation or a Hindu Rashtra.

After his release from prison in 1924, Savarkar continued to be active in politics. He became the president of the Hindu Mahasabha, a right-wing Hindu nationalist organisation, in 1937. His views on Hindu-Muslim relations, his alleged involvement in the assassination conspiracy of Mahatma Gandhi (though acquitted in court), and his staunch opposition to the Congress Party's secularism have made him a polarising figure.

His idea of Hindutva formed the basis for many organisations like the Rashtriya Swayamsevak Sangh (RSS) and the Bharatiya Janata Party (BJP), two prominent right-wing Hindu nationalist organisations in India to come up.

In 1964, he felt that his goal of achieving Indian Independence had been achieved and so he declared his wish to attain Samadhi and began a hunger strike, passing away on 26th February 1966.

Hindutva over the years:

Hindutva refers to a more extreme and uncompromising interpretation of the Hindutva ideology. This form of Hindutva is characterized by an intensified commitment to the core tenets

of Hindutva and a more aggressive stance on issues related to Hindu identity and nationalism. It promotes an aggressive form of Hindu nationalism that seeks to assert Hindu supremacy in all aspects of Indian society, it is believed that this can only be obtained once there is a Hindu Rashtra. Hindutva is marked for high intolerance towards Religious minorities. Hindutva also rejects the word “Secularism” in our Constitution because it undermines the Hindu identity.

HINDU MAHASABHA:

Established in 1915, the Hindu Mahasabha arose as a reaction to the increasing influence of the Muslim League and the perceived disregard for Hindu interests by the Indian National Congress. Its main goals were to safeguard and advance Hindu cultural and religious heritage, support Hindu unity and societal change, and counter the political dominance of other religious groups, especially Muslims. The organisation was involved in a range of activities, such as arranging cultural and religious gatherings, participating in political movements to assert Hindu rights, and promoting societal reforms within the Hindu community.

Vinayak Damodar Savarkar, a prominent figure in the Indian independence movement and a leading thinker, established close ties with the Hindu Mahasabha during the 1930s. Following his release from the Cellular Jail in 1924, Savarkar continued to actively engage in political and ideological pursuits, eventually assuming the presidency of the Hindu Mahasabha in 1937. During his leadership, the organisation placed significant emphasis on the ideology of Hindutva, promoting the acknowledgment of India's cultural cohesion rooted in Hindu civilization. Savarkar's term as president witnessed the Mahasabha adopting a more assertive approach towards issues pertaining to Hindu nationalism and identity.

The role they played during the freedom struggle was:

- 1) The British policies that were viewed as harmful to Hindu interests were opposed by the organisation. This involved protesting the division of Bengal in 1905 and endorsing the Swadeshi movement, which sought to boost Indian products and reject British goods.
- 2) The Mahasabha's emphasis on Hindu pride and assertiveness inspired many young Indians to join militant groups and participate in acts of defiance against British rule.
- 3) The Mahasabha frequently voiced disapproval of Mahatma Gandhi's non-violent approach and his conciliatory attitudes toward Muslims. They argued that a more assertive, and at times militant, stance was essential to secure independence and safeguard Hindu interests.

RASHTRIYA SWAYAMSEVAKH SANGH:

Established in 1925 by Dr. Keshav Baliram Hedgewar in Nagpur, Maharashtra, the Rashtriya Swayamsevak Sangh (RSS) is a right-wing, Hindu nationalist volunteer organisation in India. Its mission is to foster Hindu values and fortify Hindu society against perceived threats from other religious groups and Western cultural influences. The RSS is the ideological foundation behind the Bharatiya Janata Party (BJP), a prominent political party in India.

The RSS envisions India as a nation primarily defined by Hindu culture and values, permeating every facet of life. This perspective tends to marginalise or exclude non-Hindu communities, often perceiving them as outsiders or potential threats to the unity of the nation. There is considerable intolerance toward religious minorities, particularly Muslims and Christians. The RSS has faced accusations of creating an atmosphere of hostility and discrimination against these groups, contributing to incidents of communal violence such as the demolition of the Babri Masjid and the 2002 Gujarat riots.

SANGH PARIVAR:

The Sangh Parivar, a network of Hindu nationalist organisations, has been instrumental in shaping Indian politics and society. It originated with the Rashtriya Swayamsevak Sangh (RSS) and includes affiliated groups such as the Bharatiya Janata Party (BJP), the Vishva Hindu Parishad (VHP), and the Bajrang Dal. This collective is closely tied to the ideology of Hindutva, which emphasises the promotion of Hindu culture and values as central to Indian identity. The Parivar advocates for a vision of India as a predominantly Hindu nation, where Hindu traditions and values are given prominence. Their approach to Hindutva involves not only the revival of Hindu culture but also a challenge to secularism and efforts to shape public policy according to Hindu priorities. Despite its significant influence, the Sangh Parivar's activities have sparked considerable controversy, especially concerning their effects on religious minorities and communal harmony.

CONTROVERSIES:

- 1) Demolition of Babri Masjid**
- 2) Gujarat Riots**

- 3) **Anti Muslim Sentiments:** The Sangh Parivar has faced accusations of nurturing anti-Muslim feelings through its language and actions. This encompasses claims of disseminating hateful speech and advocating for prejudicial measures against Muslims.

- 4) **Electoral Strategy:** The Sangh Parivar's involvement in electoral politics, particularly through the BJP, has been controversial for its focus on mobilising voters based on religious identity rather than policy issues. This strategy is often seen as exacerbating communal divisions for political gain.

BHARATIYA JANATA PARTY:

The BJP and the ideology of Hindutva are closely connected, shaping the party's policies and political tactics. Hindutva emphasises the advancement of Hindu culture, values, and identity as the basis of Indian nationhood. Syama Prasad Mukherjee, a key figure in the establishment of the BJP's predecessor, the Bharatiya Jana Sangh (BJS), played a crucial role in integrating Hindutva into the party's fundamental ideology. Mukherjee's vision of India emphasised cultural nationalism and the significance of Hindu traditions in defining the nation's identity. As the political branch of the broader Sangh Parivar, which includes the Rashtriya Swayamsevak Sangh (RSS), the BJP has consistently given priority to these values. This is evidenced by the party's initiatives to rejuvenate and celebrate Hindu heritage, safeguard Hindu religious practices, and emphasise the historical importance of Hinduism in India. Nevertheless, this focus on Hindutva has sparked controversy, with critics arguing that it marginalises religious minorities and challenges the secular foundations of the Indian Constitution. The BJP's electoral victories and governance have led to the promotion of initiatives and rhetoric aligned with Hindutva, influencing India's socio-political landscape and sparking ongoing debates about national identity, secularism, and religious pluralism.

Controversial decisions the BJP has made that favoured the Hindu's:

i) Citizenship Amendment Act, 2019

The CAA offers a route to Indian citizenship for non-Muslim migrants from Pakistan, Bangladesh, and Afghanistan. Opponents claim that this law unfairly targets Muslims and weakens India's secular values by using religion as a basis for citizenship.

ii) Abolition of Article 370

In August 2019, the government led by the BJP took the step of abolishing Article 370, which provided special autonomy to the state of Jammu and Kashmir. This action resulted in the greater assimilation of the region into India, but it also sparked considerable turmoil.

iii) Demolition of Babri Masjid and building of the Ram Mandir in Ayodhya

The BJP has been a fervent supporter of constructing a Ram temple at the contested location in Ayodhya, where the Babri Masjid was destroyed in 1992. The 2019 ruling by the Supreme Court permitted the building of the temple, a development that was lauded by numerous Hindus. The destruction of the Babri Masjid and the ensuing legal and political disputes have caused significant division, resulting in communal unrest and enduring strains between Hindus and Muslims.

iv) Anti Conversion Laws

Multiple states ruled by the BJP have passed or suggested legislation to prohibit religious conversions achieved through coercion, deception, or incentives. These measures are typically targeted at stopping conversions to Islam and Christianity.

v) Uniform Civil Code

Savarkar's concepts have had an impact on advocating for a Uniform Civil Code, which seeks to substitute individual laws rooted in religious traditions with a unified set of laws applicable to all individuals. This is viewed as a move towards establishing a unified national identity.

Savarkar's Ideologies Used After His Death:

The BJP, founded in 1980 as the political arm of the RSS, embraced Hindutva as a fundamental aspect of its ideology. The party's actions and language have frequently mirrored Savarkar's concept of a Hindu Rashtra, emphasising the prioritisation of Hindu cultural and religious values.

After Savarkar, the RSS and BJP have placed emphasis on rejuvenating and commemorating Hindu culture, traditions, and historical stories. This involves advocating for the importance of Hindu religious landmarks and symbols. Additionally, there have been endeavours to integrate Hindutva viewpoints into educational programs, accentuating the role of Hindus in Indian history and culture while occasionally minimising other perspectives.

Advocacy of Uniform Civil Code, Anti Conversion Laws, Citizenship Amendment Act and the Revocation of Article 370 were monumental decisions that the BJP government has taken that are in-line with the wide scope of what Savarkar wanted for Bharat.

The concepts of Savarkar have been associated with instances of communal violence, like the 2002 Gujarat riots and the destruction of the Babri Masjid in 1992. These occurrences highlight the controversial aspect of implementing Hindutva principles in a varied and multi-religious society.

Demolition of the Babri Masjid

On December 6, 1992, a group of Hindu activists demolished the Babri Masjid, a mosque in Ayodhya, Uttar Pradesh, as they believed it was constructed on the birthplace of the Hindu deity Lord Ram. This movement to demolish the Babri Masjid was strongly supported by Hindutva organisations such as the Vishva Hindu Parishad (VHP) and the Bajrang Dal, both of which were part of the Sangh Parivar network influenced by Savarkar's ideas. These organisations advocated for the construction of a Ram temple at the site, presenting it as a restoration of Hindu heritage and a rectification of historical injustices committed by Muslim rulers. The Bharatiya Janata Party (BJP), the political wing of the RSS, endorsed the movement and utilised it to mobilise Hindu voters. Leaders such as L.K. Advani organised a "Rath Yatra" (chariot journey) to garner support for the cause, which escalated communal tensions. The demolition sparked widespread communal riots throughout India, leading to significant loss of life and property, predominantly impacting Muslim communities. This event further strained Hindu-Muslim relations and emphasised the divisive impact of Hindutva politics.

Gujarat Riots 2002:

The Gujarat riots, also referred to as the Gujarat pogrom, occurred in February-March 2002 after a train in Godhra was set on fire, resulting in the deaths of 59 Hindu pilgrims. The incident was blamed on Muslims, triggering widespread retaliatory violence. The riots were characterized by severe attacks on Muslims, with reports of systematic targeting and brutality. Hindutva organizations and their leaders were accused of provoking and participating in the violence, driven by an ideology that portrayed Muslims as outsiders and a threat to Hindu society, escalating the intensity and magnitude of the riots.

The BJP-led state government, under then-Chief Minister Narendra Modi, faced significant criticism for its alleged involvement and failure to halt the violence. Many Leaders were also seen and heard making hate speeches against muslims. Accusations suggested that the

government had implicitly endorsed or overlooked the actions of the rioters, many of whom were affiliated with Hindutva groups. The riots left deep wounds in Hindu-Muslim relations in Gujarat and across India

Politicians Who Have Used Savarkar's Principles:

- 1) **Narendra Damodardas Modi:** Modi, a dedicated member of the Rashtriya Swayamsevak Sangh (RSS), has frequently highlighted key aspects of Savarkar's Hindutva ideology, stressing the importance of Hindu pride, cultural nationalism, and the concept of India as a Hindu Rashtra. Under his leadership, there has been an emphasis on promoting Hindu cultural values, backing the construction of the Ram Temple in Ayodhya, and implementing the Citizenship Amendment Act (CAA), which reflects an approach inspired by Hindutva.
- 2) **Amit Anilchandra Shah:** Shah was instrumental in the repeal of Article 370, which provided special autonomy to Jammu and Kashmir, and has supported the implementation of the National Register of Citizens (NRC), highlighting the importance of national unity and security.
- 3) **Lal Krishna Advani:** His Rath Yatra in 1990 was a significant event that mobilized Hindu sentiment across India, reflecting Savarkar's vision of Hindu unity and assertiveness.
- 4) **Yogi Adityanath:** Adityanath, a vocal proponent of Hindutva, frequently emphasizes Hindu pride and cultural dominance in his political speeches. His government has supported legislation against religious conversions and cow slaughter, reflecting Savarkar's focus on preserving Hindu traditions. Under Adityanath's leadership, the Uttar Pradesh government has implemented laws to restrict religious conversions, specifically targeting conversions from Hinduism to other religions. These laws aim to prevent what he and his supporters see as coercive or deceptive conversions. Adityanath's administration has advocated strict enforcement of cow protection laws, mirroring the importance of cow worship in Hindutva ideology. The government has taken action against illegal slaughterhouses and beef consumption, aligning with traditional Hindu principles. His involvement and comments during previous communal riots, such as those in 2007 in Gorakhpur, have received criticism. Critics accuse him of provoking violence and fostering an atmosphere of intolerance. Adityanath's tenure has been characterized by several instances of communal tensions and violence. Critics argue that his language and policies contribute to the exclusion of religious minorities and worsen communal

divisions. Adityanath's leadership has promoted the BJP's Hindutva agenda in Uttar Pradesh, one of India's most significant states.

Title of the Father of the Nation

The designation of the 'Father of the Nation' is an honorific title given to a man considered the driving force behind the establishment of a nation. It's a title which heralds extreme emotions of pride and dignity on one side, and exasperation and vexation on the other. It's a commonly known belief that up until this point in history, Mohandas Karamchand Gandhi has been adorned with the honour of this title. What if we told you however, that this belief isn't entirely true.

Earlier in 2012, a student of class VI in Lucknow, Aishwarya Parashar, had filed an RTI in this regard and had written to then President Pratibha Patil and Prime Minister Manmohan Singh to issue a notification declaring Mahatma Gandhi the 'Father of the Nation'. Contrary to popular belief, Mahatma Gandhi was never accorded the 'Father of the Nation' Title by Government of India and no rule or ordinance was ever passed in this regard.

As already mentioned, delegates, this is a battle of the fundamental ideological forces that shaped the country. It's a battle between the Nehruvian Republicanism and Gandhian Secularism. It is the decision that stands between where we are and where we want to go as a nation. It is the decision, the outcome of which will influence generations for years to come. And this decision is in your hands.

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