

Image and Perception of RSS in the Context of Cultivating National Men and Hinduism: An Empirical Study of People's Perception

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ABSTRACT

It is in some cases said that officers battle the last conflict. Likewise, political investigators will generally observe the latest worldwide scourge in each cultural sickness they experience. During the 1940s and 1950s, numerous libertarian developments and systems were erroneously seen as extremist. During the 1960s and 1970s, various third-world patriot developments were seen as and maintained to be socialist; and since the Iranian upheaval of 1979, fundamentalisms appear to have thrived. More than one of these names has been applied to similar development. In India, Hindu Nationalism was—regularly still is—seen as fundamentalist, especially by its Indian pundits. At the same time, outside spectators have viewed it through and through as too simple to even consider regarding it as what might be compared to Islamic radicalism. Like this, before being inquisitive about the deep underlying hierarchical foundations of strict radicalism in India, we need to initially settle on whether it is strict by any stretch of the imagination.

Keywords- RSS, BJP, Hinduism, Nationalism.

I. INTRODUCTION

The achievement of the RSS plan on schooling should be seen in the more extensive set of state tutoring. Regardless of climbing overdemand measurements on the number of schools opened, educators employed, or on the other hand, youngsters enlisted, the miniature level reality stays horrid in focal India. Test (1999) tracked down far-reaching educator non-attendance, releasing rooftops, non-existent latrines, no drinking water, no dark sheets, and no informational materials like course readings and maps (Srivastava, 2017).

Adivasi and Dalit kids deal with different issues, such as the language hole among understudies and instructors, glaring discretionary or essentially inconsistent treatment by educators thought about upper standing understudies, and general loftiness makes the enlightening experience especially estranging for these kids.

Instructors, particularly in Adivasi regions, frequently fault guardians for not sending their kids to school, either because they are as well in reverse to

understand the significance of tutoring or because they need to send their kids to work. Studies, in any case, demonstrate that parental inspiration to send their kids to school is high the nation over. The issue is the expense of tutoring (outfits). The low quality of instruction and the feeling of mediocrity created by Adivasi/Dalit kids makes it not worth the cost.

However, the RSS's associations with the H.M. were very questionable, and these associations practically stopped in 1940. Up to the hour of the boycott, numerous swayamsevaks were individuals from Congress. Hedgewar would not permit the RSS, as an association, to advocate the reason for any ideological group. Until the prohibition of the RSS in 1948, Golwalkar offered similar guidance. However, individuals may partake in governmental issues, not as delegates of the RSS.

The pracharaks (the full-time volunteers or frameworks) were, and still are, expressly taboo from being individuals from any ideological group. The boycott stunned the swayamsevaks. Many felt that the RSS needed to change itself into an ideological group if

the development made due. Sardar Patel, then Home Minister himself, expected it might do this at that point. He tried to forestall this and to bring the RSS units into Congress. For a period, maybe he may succeed. In October 1948, the Congress Working Committee decided that RSS individuals could join the Congress. The Working Congress choice promptly set off a contention inside the Congress, with the allies of Patel leaning toward the choice and the devotees of Nehru contradicting it (*Kalim, 2020*).

Ultimately, Nehru convinced the Congress Working Committee to deny participation to RSS men by specifying that they could join if they surrendered their RSS enrollment. These advancements arranged the ground for those components in the RSS who proposed more specific political inclusion, getting a meeting inside the Sangh that would not have been imaginable before.

Nationhood Defined and a Bunch of Thoughts were made. However, RSS Chiefs have communicated their ruinous considerations for the most part through this time frame, including the present RSS Chief, Mohan Bhagwat, 's explanation that Hindustan is for Hindus. There has never been a single verification, molding, or wording in any of the RSS or its political branch, the BJP, that bears any resemblance to a dispensing with, much less a dismissing, of any of the RSS creators' intentions. Regardless of what is generally expected, the current Prime Minister has made a singular profile out of Golwalkar in his book *Jyotipunj* depicting Golwalkar as one of his motivations. Along these lines, the references utilized in the booklets to show RSS thinking, some rehased, are pertinent to comprehend the point of convergence of this connection, which has been stirred by videshi extremists - Hitler's Nazis and Mussolini's Blackshirts.

Besides, the solicitation may be raised that are these openings of the RSS at all essential and do they not unexpectedly deal with its significance? The RSS, as a broad package of the papers in these booklets, shows the most unimportant denominator in the human lead in affecting antagonism against the other. It desires to take advantage of extreme sentiments and usages customs and sentiments subject to sincere and sex contrasts that truly influence a fundamental piece of our family. As tended to by the RSS, *Hindutva* is a political idea produced by V.D. Savarkar is a long way from the universe of ordinary Hindu supporters.

The RSS or any individual Swayamsevak never coordinated or incorporated with the pioneer government. Indeed, even Bipan Chandra, a Marxist student of history, yielded in a misshaped way to this reality when he expressed, "Hedgewar never incorporated with the pilgrim system.

Numerous pioneers, such as Dr. Hedgewar, M. S. Golwalkar, and V. D. Savarkar, were devout patriots who braved detention under the frontier rule and organized all RSS shakhas to support the Congress's aim

of total independence by flying a public flag at their workplaces on January 26, 1930. The bulk of RSS swayamsevaks participated in the Salt Satyagraha and the Quit India Movement and assisted people during and after the country's partition.

Those drawn in against religion for political terminations should be familiar with the parts of the fight. Religion as a political instrument is utilized by fundamentalist powers of different tones and for different profound feelings. The control of Muslim fundamentalist powers developing their augmentation among Muslim youth incorporates huge concerns and should be removed and retaliated (*Kalim, 2016*).

II. LITERATURE REVIEW

The RSS was set up in 1925 by Keshav Baliram Hedgewar, with the particular justification for making, staying aware of, and guaranteeing a Hindu country. He was its first Sarsanghchhalak (the urgent situation in the hierarchal arrangement of the RSS). Mohan Madhukar Bhagwat was indeed named the sixth and most recent of the sarsanghchalaks by the National Executive of the affiliation. The National Executive has genuinely been freed from a 16-locale to a 22-section body (*Shida, 2020*).

Indian patriots had procured confidence in their ability to oversee themselves and, later on, the country's advancement. Pioneers like Bal Gangadhar Tilak, Aurobindo Ghose, Damodar Chapekar, Shyamaji Krishna, V. D. Savarkar, Keshav Baliram Hedgewar, and so forth lectured the back rub of self-confidence and requested the patriots to depend on the person and limit from Indian individuals. They had a profound confidence in the strength of the majority, and they intended to accomplish Swaraj through mass activity. They squeezed for political work among the majority and for direct political activity by the majority.

Maharashtra became a significant focus of Hindu patriotism during the last decade of the nineteenth century and mid-20th century. Especially, Bal Gangadhar Tilak joined individuals against the British by observing Ganpati Utsav in 1893 and Shivaji Utsav in 1895 just as by distributing two papers, one in Marathi called *Kesari* and the other in English called *Maratha*. He quickly advised Maharashtra's ranchers to keep the installment of land income when their yields fizzled attributable to starvation and other regular catastrophes. He required the utilization of Swadeshi and the blacklist of unfamiliar products when Elgin, the Viceroy, forced an extract obligation on Indian cloth. Consequently, the British captured Tilak in 1897 and accused him of spreading scorn and estrangement against the frontier government, which prompted the killing of plague officials, Mr. Rand and Mr. Ayerst. He was placed in jail for eighteen months. After his return from South Africa to India, Dr. Balakrishna Shivram Moonje, who arose as an uplifting figure for the youthful extremists in Nagpur,

was an incredible admirer of Tilak and enlisted in the Indian National Congress.

Hedgewar likewise partook in his tutelage. Apart from this, Antaji Kale, a teacher in Nagpur, gathered assets to help plague impacted individuals in 1902 and spurred youngsters, including Hedgewar, to dive into the asset assortment drive. Nilanjan Mukhopadhyay composes. The little fellow (Hedgewar) started visiting his area and would search out each individual in strict assemblies and celebrations to make a gift of only one paisa each. Unlike when he had urged his companions to raise Shivaji's standard on top of the nearby front, Keshav's Paisa Fund pitch was a bigger drive. It focused on the normal householder as essential for India's battle for freedom.

The current second is around 4,000 pracharaks (ordinarily arranged specialists), aside from the numbers that should diminish. There is an expansion age-based division of the shakhas: The essential stage is the Shishu shakha (6–10 years), trailed by the bal shakha (10–13), the Kishore shakha (14–21), the Tarun shakha (21–45) and the prauth shakha (45+). This is a primary specific, leveled-out detail, as we will rapidly see. While Hedgewar laid the ground for the edging plot, it was his accessory, partner, and later, authentic contemporary B.S. Moonje gave a piece of the basic authentic and institutional heading for upgrading the RSS (*Ahsan, 2020*).

Moonje had met Mussolini while going in Europe during the 1930s and was moved both by the man himself and by the specific sweetheart affiliations and establishments he had started. The starting examination on these lines has convincingly shown how the RSS, directly from its start, displayed a fundamentalist relationship, with an enhancement in the military game plan of youth from the age of six onwards, social what is more, social homogenization, unquestioning appreciation, and consistence to a focal pioneer or alliance, etc. (*Chousalkar, 2019*).

The development of RSS is undoubtedly not an abrupt cycle. The Hindu Renaissance Movement of the mid-nineteenth century is the philosophical establishment of RSS. For example, a few associations, Brahma Samaj and Arya Samaj, were framed during this period (*Muqarrab, 2020*). Brahma Samaj was established by Raja Ram Mohan Roy and focused on social causes like closure position separation. Arya Samaj is also a social development that significantly affected autonomy developments by producing progressives like Bhagat Singh, Lala Lajpat Rai, and Ramprasad Bismil. Master Vivekananda was a Brahma Samaj part who later connected with Shri Ramakrishna Paramahansa (*Roy, 2017*).

Master Vivekananda enlivened the patriot development by spreading the influx of Hindu otherworldliness. In the mid-twentieth century, this Hindu Renaissance wave was authored by the word Hindutva by Veer Savarkar. Veer Savarkar is an Atheist

and a Rationalist and dismissed the thought of religion. Henceforth, he instituted Hindutva to avoid any strict meanings related to the development. He considered Hindutva to be a culture. Identical Hindutva is the philosophy of RSS, which is consistently Ready for Selfless Service with its obligation to the overall advancement of Bharat and Bharatiya society (*Kumbamu, 2020*).

The discussion around exemplification has been, expectedly, pivoted on the body (sexed and gendered, or stunning and undifferentiated, as in Foucault's work). It is unavoidably vulnerable to reductionism and essentialism and sometimes coordinated in the socio-chronicled settings of its capacities, tasks, utilizes, and so forth – i.e., its life. Contemplating everything, the discussions interminably turn on the different divisions noted above – subject/object, volition/determinism, and so forth. (*Desai, 2016*).

In this, we can hence perceive two sorts of problematics:

a. The strains between the body as sexed/gendered, and not, i.e., what happens when the body is perceived not similarly as an abdominal muscle's tract object (of clinical, political, financial, mental, or sociological science) yet as a sexed and gendered subject (*Edwards & Ramamurthy, 2017*)? The question is certainly not another one and may be the most influential women's activist scrutinizing of Foucaultian thought. Be that as it may, it has been presented once more here to cause us to notice a reversal of center that happens, that is of essential significance, and that we will get back to in a second after we have viewed the second dangerous (*Heredia, 2016*).

b. The strains between the body (however considered) and its specific circumstances or conditions, i.e., between understanding the body as a (standoffish) subject and (proactive or responsive) trained professional. In one sense, the two problematics are only hypothetical semantic issues – the effects, in a manner of speaking, of a semantic bending – by which the term 'subject' can be dichotomously introduced against both articles and trained professionals (*Farooq & Javaid, 2020*). Regardless, the second we express this unmistakably, both these terms ('article' and 'subject') subsequently list a far and away from another component (or components), which can be brought into permeability through the clear prepositional elaboration of these terms: the body is not just item or just trained professional, yet an object of an expert in/of (*Komlos, 2016*).

As such, the evident semantic calculated issue emerges out of the concealment of the relational word – the grammatical sign of area that checks out of reflections – and thus, by enlisting the relational word, the details of the body (object/subject/specialist) go out to file a genuine, maybe even an ontological issue – one

that should be explained here through the re-articulation of an adage: that the body does not exist in disengagement however is consistently an arranged body that, in being arranged, is all the while article, subject, and specialist (*Nagaraj, 2017*).

In one sense, the two problematics are just property of a theoretical semantic issue – the impacts, from a certain point of view, of a semantic twisting – by which the term 'subject' can be dichotomously presented against both 'article' and 'prepared proficient'. Notwithstanding, the second we express this unquestionably, both these terms ('article' and 'subject') like this list a by a long shot 'other' part (or parts), which can be brought into detectable quality through the detailed prepositional elaboration of these terms: the body is not a simple thing or just prepared proficient, yet the object of and master in/of (*Mohammed, 2020*).

Taking everything into account, the not set in stone issue emerges out of the disguise of the social word – the phonetic sign of locale that takes care of any outstanding issues with reflections – and along these lines, by enlisting the social word, the nuances of the body (object/subject/prepared proficient) go out to genuinely record an exact, maybe an ontological issue – one that should be explained here through the re-articulation of a precept: that the body does not exist in the partition, at any rate, is dependably a coordinated body that, in being coordinated, is in the interim article, subject and informed authority (*Siddiqui, 2017*).

Those components in the RSS who proposed more straightforward political inclusion got a conference inside the association that would not have been imaginable before 1948. This was the background to the arrangement of the Jan Sangh and the RSS's job in it (*Jaffrelot, 2015*). To expand the RSS's impact, many different organizations were shaped to spread the RSS philosophy among different kinds of gatherings (i.e., understudies, work, instructors, and so forth). The RSS assisted structure with isolating gatherings rather than 'penetrating' existing establishments. Since RSS individuals were barred from many vested parties and ideological groups in the post-freedom time frame, this choice was, one might say, constrained on the RSS (*Siddiqui, 2016c*).

With the BJP Government driven by Narendra Modi at the center, the RSS not simply has free induction to the switches of power, which is in tremendous measure liked during Atal Bihari Vajpayee's time. However, it truly is in a position of control in this Government. When a roll call of Ministers is taken for the acquaintance of a report card with RSS pioneers, it is clear who is providing orders (*Mukerji, 2015*). Uncover the RSS, which associates with the Government and the extra settled power it utilizes today. Further, Narendra Modi was a pracharak, an ordinary expert of the RSS owing total commitment to its way of thinking, its speculations, and practice. A pracharak to transform into the Prime Minister of India is a serious step forward in the RSS project (*Singh, 2015*).

Gujarat 2002 was an outcome just as an investigation of the Hindu Rashtra project under his administration in which the RSS ultimately upheld him. In 2013-2014, when contrasts emerged in the BJP concerning who should lead the Party's offered power in the 2014 Lok Sabha races, the RSS supported Modi's candidature straightforwardly mediated to quiet the resistance of the Party L.K. Advani and other senior pioneers (*Ohm, 2015*). The Prime Minister refuses to move against the people who are his partners in the RSS and are presently in places of force in the BJP, disregarding they have rehashed commonly subversive activities, and articulations is an impression of his dedication to the RSS. India's prime minister is RSS first (*Tyabji, 2015*).

It is essential to give current fundamental factors, the deeds, and the assessment of what the RSS truly addresses. We trust this series will be useful in the fight to secure and build up the principles of secularism, vote-based framework, and decency. We thank the scholars of these pieces and the friends and sidekicks of the Party who drew out this series for the central dispersions bunch. We thank the sketch specialists for approval to use their work (*Vijayan & Gabriel, 2015*).

The brilliant ascent of the BJP is currently everything except sure to introduce a period of more social and political tensions for the mistreated, untouchables, strict minorities, and ladies. BJP's partner Shiv Sena (S.S.) and its chief Bal Thackeray have been straightforwardly strong on bigot and strict social codes. Thackeray said that a majority rule government is not so much for India, and what Indians need is a harmless autocracy (*Ramachandran, 2020*).

The RSS/BJP has endeavored to impact an extreme takeoff in the current educational ethos, using both state power (pressing state instructive organizations with its ideologues) and the instruments of common society (making its organization of schools in request takes care of into a very much created unit structure). Unavoidably, the accomplishment of philosophical proliferation through tutoring relies upon an assortment of elements like the level of congruity of the kid's lived insight with the predominant belief system or the degree to which this philosophy is supported through more extensive social practices and political improvements in the public arena. Until then, youngsters attending RSS schools would generally come from upper-rank Hindu foundations. Tutoring has supported existing feelings; however, as the RSS extends among Dalits and Adivasis, their relationship with the Sangh's message will undoubtedly be fairly unique. The RSS instructive that political plan incorporates both engrossing inferior gatherings into a Hindu overlap to battle against minorities and utilizing viciousness against these equivalent gatherings to propagate the current social request. Thus, it has inspired youth for a long time and shaped their lives.

III. OBJECTIVES OF THE STUDY

1. To find the image and perception of RSS in the context of cultivating national men and Hinduism
2. To ascertain the image and perception of RSS in the context of cultivating national men and Hinduism

IV. RESEARCH METHODOLOGY

The current paper is descriptive, wherein the image and perception of RSS in cultivating national men and Hinduism were analyzed. The sample taken for the study is 140. The information was gathered with the assistance of an organized poll on a five-point scale and investigated with the assistance of the mean qualities and t-test.

Table1: Demographic profile of the respondents

Variables	Number of respondents	% Age
Gender		
Males	69	49%
Females	71	51%

Total	140	100%
Profession		
Businessman	36	26%
Teacher	42	30%
Homemaker	29	21%
Student	33	23%
Total	140	100%
Age		
20-35	58	42%
35-50	48	34%
50-65	34	24%
Total	140	100%

Table 1 presents the demographic profile of respondents on the image and perception of RSS in the context of cultivating national men and Hinduism. There are 49% males and 51% females in the study. Amongst the respondents, 26% are into business, 30% are teachers, 21% are homemakers, and 23% are students. 42% of the respondents are 20-35 years of age, 34% are 35-50 years of age, and 24% are 50-65.

Table 2: Mean Value of reasons behind image and perception of RSS in the context of cultivating national men and Hinduism

Sr. No.	The image and perception of RSS in the context of cultivating national men and Hinduism	Mean Score
1.	RSS has helped retain the ideologies of Hindutva in India	4.05
2.	The future of Hindutava in India is dependent on RSS to a great extent	3.98
3.	More and more youth must join RSS	4.01
4.	The ideologies of RSS do not relate to any political organization	4.09
5.	Since RSS does not affiliate itself with any political parties, it has been able to sustain its principles even to date	4.11
6.	RSS played an important role in motivating people to join the freedom struggle	4.04
7.	RSS leaders gave their everything to running the freedom movement	4.08
8.	The role of RSS in the freedom struggle was insignificant	4.12
9.	The partition of India affected Hindus and Muslims alike	4.07
10.	RSS has always been at the forefront of every war and struggle in India	4.10

Table 2 depicts the views of the respondents. The role of RSS in the freedom struggle was insignificant, with a mean value of 4.12. It is followed by Since RSS does not affiliate itself with any political parties, it has been able to sustain its principles even to date (4.11), RSS has always been at the forefront of every war and struggle in India (4.10), and the ideologies of RSS do not relate with any political organization (4.09). RSS leaders gave their everything to running the

freedom movement (4.08), The partition of India affected Hindus and Muslims alike (4.07), RSS has helped retain the ideologies of Hindutva in India (4.05), RSS played an important role in motivating people for joining the freedom struggle (4.04), and more and more youth must join RSS (4.01) were also considered important. Reasons like the future of Hindutava in India is dependent on RSS to a great extent (3.98) were also viewed as important.

Table 3

Sr. No.	The image and perception of RSS in the context of cultivating national men and Hinduism	Mean Score	t-Value	Sig
1.	RSS has helped retain the ideologies of Hindutva in India	4.05	6.809	0.000
2.	The future of Hindutava in India is dependent on RSS to a great extent	3.98	5.589	0.000
3.	More and more youth must join RSS	4.01	5.791	0.000
4.	The ideologies of RSS do not relate to any political organization	4.09	5.722	0.000
5.	Since RSS does not affiliate itself with any political parties, it has been able to sustain its principles even to date	4.11	6.208	0.000
6.	RSS played an important role in motivating people to join the freedom struggle	4.04	6.198	0.000
7.	RSS leaders gave their everything to running the freedom movement	4.08	6.917	0.000
8.	The role of RSS in the freedom struggle was insignificant	4.12	8.178	0.000
9.	The partition of India affected Hindus and Muslims alike, and both communities suffered alike	4.07	6.833	0.000
10.	RSS has always been at the forefront of every war and struggle in India	4.10	7.239	0.000

Table 3 shows the results of the t-test, which has been shown above. It has been found from the table that the significance value for all the statements is all below 0.05. Hence all the statements regarding the image and perception of the RSS in cultivating national men and Hinduism are significant here. Thus, it can be said that the image of the RSS organization has been important for cultivating national men and the cultures of Hindus in the country and will keep impacting the youth in the future.

V. 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.

The outside people have often misunderstood the RSS due to the media's negative news coverage and the dominance of left-minded intellectuals in the academic field. Sincere hard work, volunteer works, and noble deeds of RSS and its millions of workers often go unnoticed. Still, they continue their work undeterred. People should learn to appreciate good things and noble deeds in life, despite ideological differences one may have in this constitutional democracy.

Its purpose and objectives include serving and advocating for the welfare of all mankind, and Bharath

must present itself to the world as a self-assured, resurgent, assertive and powerful nation. According to its founder, the Sangh was conceived not as a sectoral activity but as a dynamic powerhouse powering every field of national action. In the most basic words, the Sangh's objective is to organize the entire society to bring the nation to the peak of glory. This is, without a doubt, the only truly national and global mission. If ever there was one, this is it.

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.

The hypothesis and practice of standing contrasts are exceptionally stylish in RSS and its branch bodies, albeit to unite Hindus of all positions under its misleadingly made solidarity stage, a binding together subject of scorn for Islam and other unfamiliar religions

has been purposely gotten. Lower station unbelievable legends, for example, Birsa, have as of late been remembered for the RSS Ekatmata Stotra (the stanza of unification) to earn support among the Dalits, woodland occupants, and other abused classes of the general public.

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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