

# The Educational Thought Of M. S. Golwalkar: A Study Of Cultural Nationalism And Character Development

Dr. Ravi Kant Singh<sup>1\*</sup>, Prof. Sanjeev Kumar<sup>2</sup>, Sachin Tiwari<sup>3</sup>

<sup>1,2,3</sup>(PDF-ICSSR) Email- ravikantsingh3220@gmail.com. Mob- 9454040047

\*Corresponding Author: Dr. Ravi Kant Singh

\*(PDF-ICSSR) Email- ravikantsingh3220@gmail.com. Mob- 9454040047

**Citation:** Dr. Ravi Kant Singh et al. (2024), The Educational Thought of M. S. Golwalkar: A Study of Cultural Nationalism and Character Development, Educational Administration: Theory and Practice, 30(5), 10042-10049  
Doi: 10.53555/kuey.v30i5.4701

## ARTICLE INFO

## ABSTRACT

This research paper explores the educational thought of M. S. Golwalkar, a prominent figure in Hindu nationalist ideology and the Rashtriya Swayamsevak Sangh (RSS) in India. Golwalkar's educational philosophy is examined in the context of cultural nationalism and character development, focusing on his ideas regarding the role of education in promoting national identity, moral values, and service to the nation. M. S. Golwalkar, a towering figure within the Rashtriya Swayamsevak Sangh (RSS) and Hindu nationalist movement in India, articulated a distinctive educational philosophy deeply entrenched in cultural nationalism and character development. This paper offers a comprehensive exploration of Golwalkar's educational thought, focusing on the interplay between his advocacy for cultural nationalism and his emphasis on character formation. Drawing upon Golwalkar's writings, speeches, and the broader context of Indian nationalism, this study seeks to illuminate the theoretical foundations, practical implications, and contemporary relevance of his educational vision. Through an analysis of Golwalkar's views on cultural preservation, moral education, and service to the nation, this paper sheds light on the complexities and nuances of his educational thought. Furthermore, it critically examines the critiques and controversies surrounding Golwalkar's ideas, offering insights into their reception and ongoing debates in the realm of Indian education. Ultimately, this study contributes to a deeper understanding of the intersections between education, nationalism, and identity in the Indian context, while also highlighting the enduring legacy of Golwalkar's educational philosophy in shaping discourses on education and society.

## I. Introduction

**Overview of M. S. Golwalkar's Background and Influence within the RSS** :- Madhav Sadashiv Golwalkar, widely known as M. S. Golwalkar or "Guruji," was a prominent ideologue and leader within the Rashtriya Swayamsevak Sangh (RSS), one of India's largest and most influential socio-cultural organizations. Born on February 19, 1906, Golwalkar played a pivotal role in shaping the ideological direction of the RSS and its affiliated movements. Golwalkar was born in Ramtek, Maharashtra, and received his early education in Nagpur. He later pursued higher studies in science at the Banaras Hindu University (BHU) and then moved to Germany for further studies in the 1930s. Golwalkar's association with the RSS began during his student years in Nagpur, where he came in contact with its founder, Dr. Keshav Baliram Hedgewar. Recognizing Golwalkar's organizational skills and ideological commitment, Hedgewar groomed him as his successor. Golwalkar officially joined the RSS in 1931 and quickly rose through the ranks, eventually becoming its second Sarsanghchhalak (Supreme Leader) in 1940 after Hedgewar's passing. As the Sarsanghchhalak of the RSS, Golwalkar exerted significant influence over the organization's policies, strategies, and ideological orientation. Under his leadership, the RSS expanded its network across India and emerged as a formidable force in Indian politics. Golwalkar's writings and speeches played a crucial role in articulating the ideological underpinnings of the RSS and Hindu nationalism. He emphasized the cultural and civilizational unity of India, drawing upon Hindu cultural symbols and narratives to foster a sense of national identity. Golwalkar's articulation of Hindutva, or Hindu cultural nationalism, became central to the ideological framework of the RSS and its affiliated organizations. Golwalkar's legacy within the RSS remains profound, with his writings and speeches

continuing to inspire generations of RSS workers and sympathizers. Although he faced criticism for his staunch Hindu nationalist stance and views on social issues, Golwalkar's influence within the RSS endured, shaping the organization's trajectory and contributing to the broader discourse on Indian nationalism and identity.

### **Brief Discussion of the Significance of M. S. Golwalkar's Educational Thought in the Context of Indian Nationalism**

M. S. Golwalkar's educational thought holds significant relevance in the broader context of Indian nationalism, primarily due to its alignment with the ideological principles of Hindu cultural nationalism and its emphasis on character development and national identity. Several aspects underscore the significance of Golwalkar's educational philosophy within the framework of Indian nationalism. Golwalkar advocated for an educational system that celebrated Indian culture and heritage, emphasizing the importance of cultural unity in fostering a cohesive national identity. His vision of education aligned with the broader goals of Indian nationalism, which sought to promote a sense of unity and solidarity among diverse communities across the country. Golwalkar believed that education should instill a sense of national pride and patriotism among Indian youth. By promoting a narrative of India's glorious past and cultural achievements, Golwalkar aimed to cultivate a deep-rooted attachment to the nation among students, thereby reinforcing the ideals of Indian nationalism. Central to Golwalkar's educational thought was the emphasis on character development and moral values. He believed that education should not only impart academic knowledge but also nurture virtues such as discipline, honesty, and integrity, which are essential for the advancement of society. In aligning moral education with nationalist ideals, Golwalkar sought to produce citizens who were not only intellectually competent but also morally upright and committed to the welfare of the nation. Golwalkar emphasized the importance of instilling a sense of duty and service to the nation among students. He believed that education should imbue individuals with a sense of responsibility towards the larger society, motivating them to contribute actively to the nation's progress and development. By promoting the ethos of selfless service, Golwalkar's educational philosophy reinforced the ideals of Indian nationalism, which emphasized collective welfare and nation-building.

## **II. Historical Context**

**Overview of the socio-political landscape in India during Golwalkar's time:-** India was under British colonial rule for much of Golwalkar's life. The British Raj had a profound impact on Indian society, economy, and politics. The Indian nationalist movement, which sought independence from British rule, gained momentum during this period, with various leaders and organizations advocating for self-rule through non-violent civil disobedience and other forms of resistance. Golwalkar witnessed the partition of India along religious lines in 1947, leading to the creation of India and Pakistan. The partition resulted in widespread violence, displacement, and loss of life, leaving a lasting impact on the socio-political landscape of the Indian subcontinent. Golwalkar's views on Hindu nationalism and the preservation of Indian culture were shaped in part by the traumatic events surrounding partition. Golwalkar's lifetime coincided with the rise of Hindu nationalism as a significant force in Indian politics. Organizations like the Rashtriya Swayamsevak Sangh (RSS), founded in 1925 by Dr. Keshav Baliram Hedgewar, gained prominence during this period. Golwalkar himself played a key role in shaping the ideological direction of the RSS and articulating its vision of Hindutva (Hindu cultural nationalism). Following India's independence in 1947, the country faced numerous challenges related to nation-building, economic development, and social cohesion. Golwalkar's ideas on education, nationalism, and cultural preservation were influenced by the post-independence context, as India grappled with issues of identity, diversity, and modernization. Golwalkar witnessed the emergence of the Indian National Congress as the dominant political party in independent India, led by figures such as Jawaharlal Nehru and later his daughter, Indira Gandhi. Concurrently, various other political parties and movements, including those advocating for socialist, communist, and regional interests, contributed to the diverse political landscape of the country. India experienced significant social and economic changes during Golwalkar's lifetime, including urbanization, industrialization, and agrarian reforms. These changes, coupled with debates over social justice, caste discrimination, and economic inequality, influenced the socio-political discourse of the time and shaped Golwalkar's views on issues such as education, nationalism, and social harmony.

**Influence of colonialism and nationalist movements on Indian educational discourse:-** British colonial rule in India had a significant impact on the education system. The British introduced Western-style education with the aim of producing a class of Indians who would serve as clerks, administrators, and intermediaries in the colonial administration. The establishment of English-medium schools, colleges, and universities contributed to the spread of Western education in India. However, the colonial education system was criticized for its emphasis on rote learning, neglect of Indian languages and culture, and limited access for the masses. Indian nationalist leaders and thinkers criticized the colonial education system for its role in perpetuating colonial domination and cultural imperialism. Figures like Mahatma Gandhi, Rabindranath Tagore, and Swami Vivekananda advocated for reforms that would decolonize education and promote Indian languages, culture, and values. They emphasized the need for an education system that would foster self-reliance, critical thinking, and social responsibility among Indians. Nationalist movements played a crucial role in promoting vernacular languages as mediums of instruction and cultural expression. Efforts were made

to develop educational materials in Indian languages, establish vernacular-medium schools, and elevate the status of indigenous languages in the education system. This shift towards vernacular education was seen as a means of empowering local communities and preserving cultural identity in the face of colonial hegemony. Nationalist leaders recognized the pivotal role of education in the nation-building process. They viewed education as a tool for fostering national unity, instilling a sense of pride in Indian culture and heritage, and preparing citizens for self-governance. Educational institutions became sites for the dissemination of nationalist ideas and the cultivation of patriotic sentiments among students. In response to the limitations of the colonial education system, nationalist leaders and thinkers proposed alternative educational models rooted in Indian traditions and values. This gave rise to educational experiments such as Tagore's Santiniketan, which emphasized holistic learning, creativity, and connection with nature, and Gandhi's concept of Nai Talim (basic education), which advocated for a harmonious integration of intellectual, vocational, and moral education.

### III. Theoretical Framework

**Examination of Golwalkar's ideological foundations, including Hindutva and cultural nationalism:-** M. S. Golwalkar's educational thought was deeply rooted in the ideological foundations of Hindutva and cultural nationalism, which played a central role in shaping his vision for education in India. Here's an examination of these ideological underpinnings:

**1. Hindutva:** Golwalkar was a staunch proponent of Hindutva, a term coined by Vinayak Damodar Savarkar in his 1923 pamphlet "Hindutva: Who is a Hindu?" Hindutva, as articulated by Golwalkar and other Hindu nationalist thinkers, is a complex and multifaceted ideology that encompasses notions of Hindu cultural and civilizational identity, as well as a vision of India as a Hindu Rashtra (Hindu nation). Golwalkar viewed Hindutva not merely as a religious identity but as a broader cultural and political framework that encompassed all aspects of life, including education. For Golwalkar, education played a crucial role in nurturing and perpetuating Hindu cultural values and traditions among Indian youth, thereby strengthening the fabric of Hindu society and preserving its cultural heritage.

**2. Cultural Nationalism:** Golwalkar's educational thought was also deeply influenced by the principles of cultural nationalism, which emphasized the importance of preserving and promoting India's rich cultural heritage. Golwalkar believed that education should be a vehicle for instilling a sense of pride and reverence for Indian culture, language, and traditions. He advocated for the integration of Indian cultural elements into the educational curriculum, arguing that a strong cultural foundation was essential for the holistic development of individuals and the nation as a whole. Golwalkar's emphasis on cultural nationalism extended beyond mere academic learning to encompass moral and ethical education, with a focus on nurturing virtues such as discipline, honesty, and selflessness among students.

#### Analysis of Key Concepts in Golwalkar's Educational Thought:-

**1. Dharma (Duty):** Golwalkar placed great emphasis on the concept of dharma, which encompasses moral duty, righteousness, and social responsibility. In his educational philosophy, Golwalkar advocated for the cultivation of dharma among students, stressing the importance of instilling moral values such as honesty, integrity, and self-discipline. He believed that education should not only impart academic knowledge but also nurture virtuous character traits that would guide individuals in fulfilling their duties towards society and the nation.

**2. Rashtra (Nation):** Golwalkar viewed the nation (rashtra) as a sacred entity embodying the collective aspirations and cultural heritage of its people. In his educational thought, Golwalkar emphasized the cultivation of a strong sense of national identity and allegiance among students. He believed that education should imbue individuals with a deep love and commitment to the nation, motivating them to contribute actively to its welfare and progress.

**3. Sanskriti (Culture):** Golwalkar regarded Indian culture (sanskriti) as the foundation of national identity and cohesion. He advocated for an educational system that celebrated and preserved the rich cultural heritage of India, encompassing its traditions, customs, languages, and spiritual values. Golwalkar believed that cultural revivalism was essential for countering the perceived threats of Westernization and cultural homogenization, asserting the unique identity and vitality of Indian civilization.

#### IV. Cultural Nationalism in Education

##### Exploration of Golwalkar's emphasis on promoting Indian culture and heritage in educational institutions:-

**1. Cultural Revivalism:** Golwalkar was a proponent of cultural revivalism, emphasizing the need to revive and rejuvenate India's ancient cultural traditions. He believed that the erosion of traditional Indian values and customs under colonial rule necessitated a concerted effort to reclaim and celebrate India's cultural heritage. Educational institutions, according to Golwalkar, were instrumental in this endeavor, serving as vehicles for promoting cultural revivalism and instilling a sense of pride in Indian civilization.

**2. Incorporation of Indian Traditions:** Golwalkar advocated for the incorporation of Indian traditions, customs, and practices into the curriculum of educational institutions. He believed that students should be exposed to the richness and diversity of Indian culture through the study of classical Indian texts, mythology, art, music, dance, and architecture. Golwalkar argued that an education grounded in Indian traditions would not only foster cultural identity but also cultivate a deep appreciation for the values and ethos of Indian civilization.

**3. Promotion of Indian Languages:** Golwalkar emphasized the importance of promoting Indian languages as mediums of instruction in educational institutions. He believed that the use of Indian languages, such as Sanskrit, Hindi, and regional languages, was essential for preserving cultural heritage and fostering linguistic diversity. Golwalkar opposed the dominance of English in the Indian education system, viewing it as a vestige of colonialism that undermined the promotion of Indian languages and culture.

**4. Integration of Cultural Education:** Golwalkar advocated for the integration of cultural education into the broader curriculum of educational institutions. He believed that cultural education should not be relegated to the periphery but should be integrated into various subjects, including history, literature, social studies, and moral education. Golwalkar argued that a holistic approach to education, encompassing both academic learning and cultural enrichment, was necessary for nurturing well-rounded individuals grounded in Indian cultural values.

**5. Cultural Extracurricular Activities:** Golwalkar encouraged the promotion of cultural extracurricular activities, such as music, dance, drama, and traditional crafts, in educational institutions. He believed that such activities provided students with opportunities to actively engage with Indian culture, develop practical skills, and foster a sense of cultural pride and identity.

**Discussion of his views on the integration of traditional Indian knowledge with modern education:-** M. S. Golwalkar's views on the integration of traditional Indian knowledge with modern education reflect his belief in the holistic development of individuals, combining the best of both ancient wisdom and modern advancements. His perspective on this integration can be understood through several key points:

**1. Respect for Traditional Indian Knowledge:** Golwalkar held a deep respect for the traditional knowledge systems of India, including disciplines such as Vedanta, Yoga, Ayurveda, and classical Indian arts and sciences. He believed that these ancient traditions contained profound insights into human nature, society, and the cosmos, which could enrich modern education.

**2. Complementarity of Traditional and Modern Education:** Golwalkar saw traditional Indian knowledge and modern education as complementary rather than contradictory. He argued that while modern education provided technical skills, scientific knowledge, and critical thinking, traditional Indian knowledge offered holistic wisdom, moral values, and spiritual insights. Golwalkar believed that integrating these two streams of knowledge could create a well-rounded educational experience that nurtured both intellect and character.

**3. Incorporation of Indian Philosophy and Ethics:** Golwalkar advocated for the incorporation of Indian philosophy and ethics into the curriculum of modern educational institutions. He believed that teachings from ancient Indian texts, such as the Bhagavad Gita, the Upanishads, and the epics like the Ramayana and Mahabharata, could provide students with ethical guidance, moral principles, and a deeper understanding of life's existential questions.

**4. Promotion of Sanskrit Studies:** Golwalkar emphasized the importance of promoting the study of Sanskrit, the classical language of ancient India, in modern educational institutions. He believed that Sanskrit was not only a vehicle for accessing traditional Indian knowledge but also a repository of cultural heritage and linguistic richness. Golwalkar advocated for the establishment of Sanskrit departments and the inclusion of Sanskrit literature and texts in the curriculum.

**5. Emphasis on Practical Application:** While Golwalkar valued traditional Indian knowledge, he also recognized the importance of practical application and adaptation to contemporary needs. He encouraged the integration of traditional wisdom into modern professions and industries, such as incorporating principles of Ayurveda into healthcare or integrating Vedic mathematics into mathematics education.

## V. Character Development and Moral Education

**Examination of Golwalkar's ideas regarding the role of education in shaping moral character:-** Golwalkar regarded the cultivation of moral character as an integral component of education, essential for the holistic development of individuals. He believed that education should not solely focus on academic learning but should also prioritize the inculcation of moral values such as honesty, integrity, compassion, and self-discipline. Golwalkar's educational philosophy was rooted in virtue ethics, which emphasizes the development of virtuous character traits as the foundation of ethical conduct. He believed that education should nurture virtues such as truthfulness, humility, empathy, and resilience, guiding individuals towards ethical decision-making and responsible behavior in their personal and social lives. Golwalkar underscored the pivotal role of teachers as moral guides and role models in shaping the moral character of students. He believed that teachers should not only impart knowledge but also serve as exemplars of ethical conduct, inspiring students through their words and actions. Golwalkar emphasized the importance of cultivating strong teacher-student relationships based on mutual respect, trust, and mentorship. Golwalkar advocated for the integration of moral education across the curriculum of educational institutions. He believed that moral values should permeate all subjects and activities, providing students with opportunities to reflect on ethical dilemmas, engage in moral reasoning, and internalize moral principles in their daily lives. Golwalkar envisioned an educational environment that fostered a culture of moral reflection, dialogue, and growth. Golwalkar viewed the cultivation of moral character as intrinsically linked to national identity and service to the nation. He believed that morally upright individuals were essential for the progress and prosperity of the nation, contributing positively to its social fabric and moral fiber. Golwalkar encouraged students to cultivate a sense of duty and responsibility towards the nation, emphasizing the importance of selfless service and civic engagement.

## VI. Service to the Nation

**Discussion of Golwalkar's belief in the importance of instilling a sense of duty and service to the nation through education:-** Central to M. S. Golwalkar's educational philosophy was the belief in the paramount importance of instilling a sense of duty and service to the nation among students. Golwalkar viewed education not only as a means of academic instruction but also as a vehicle for nurturing patriotic fervor, civic responsibility, and selfless devotion to the welfare of the nation. Several key points elucidate Golwalkar's perspective on this aspect:

- 1. Nation-building and Civic Duty:** Golwalkar believed that education should imbue students with a deep sense of duty towards the nation and its people. He viewed citizenship not merely as a legal status but as a moral obligation to contribute to the collective well-being of society. Golwalkar emphasized the importance of instilling civic virtues such as responsibility, loyalty, and sacrifice, preparing students to become active participants in the nation-building process.
- 2. Service as Moral Imperative:** Golwalkar regarded service to the nation as a moral imperative rooted in the principles of selflessness and social solidarity. He believed that individuals had a duty to give back to society and contribute to its upliftment, irrespective of their personal interests or ambitions. Golwalkar emphasized the importance of altruistic service as a means of fulfilling one's moral obligations and expressing gratitude towards the nation that nurtured and sustained them.
- 3. Education for Social Transformation:** Golwalkar saw education as a powerful tool for social transformation and upliftment. He believed that by instilling a sense of duty and service to the nation, education could inspire individuals to work towards the eradication of social evils, the promotion of social justice, and the advancement of national unity and harmony. Golwalkar envisioned an educational system that produced not only skilled professionals but also compassionate and socially conscious citizens committed to the common good.
- 4. Role of Educational Institutions:** Golwalkar emphasized the role of educational institutions in cultivating a spirit of national service and social responsibility among students. He believed that schools, colleges, and universities should actively promote opportunities for students to engage in community service, volunteerism, and civic activities. Golwalkar advocated for the incorporation of service-learning initiatives, extracurricular activities, and outreach programs that encouraged students to apply their knowledge and skills towards addressing societal challenges and contributing to the betterment of their communities.

**Examination of educational initiatives promoted by the RSS to foster patriotism and national unity:-** The Rashtriya Swayamsevak Sangh (RSS), under the leadership of M. S. Golwalkar, has promoted various educational initiatives aimed at fostering patriotism and national unity among Indian youth. These initiatives, rooted in the organization's ethos of Hindutva and cultural nationalism, sought to instill a sense of pride in Indian culture, heritage, and identity. Here's an examination of some key educational initiatives promoted by the RSS:

**1. Shakha System:** The RSS organizes shakhas (branches) across the country, which serve as local units for physical, intellectual, and character-building activities. Shakhas typically involve exercises, drills, discussions on national issues, and cultural programs aimed at instilling discipline, camaraderie, and a sense of belonging among participants. Through these daily gatherings, the RSS aims to nurture a spirit of patriotism and national pride among its members.

**2. Balagokulam:** Balagokulam is a children's program initiated by the RSS to provide young participants with opportunities for cultural, intellectual, and physical development in a nurturing environment. Balagokulam activities include storytelling, games, yoga, singing of patriotic songs, and learning about Indian traditions and values. The program aims to inculcate a sense of pride in Indian culture and heritage from an early age, fostering a strong foundation for patriotism and national unity.

**3. Saraswati Shishu Mandir:** Saraswati Shishu Mandir schools, established by the RSS-affiliated Vidya Bharati Akhil Bharatiya Shiksha Sansthan, aim to provide value-based education rooted in Indian culture and ethos. These schools prioritize the teaching of Indian languages, literature, history, and traditions alongside modern subjects. The curriculum emphasizes moral values, social responsibility, and patriotism, aiming to cultivate well-rounded individuals committed to the welfare of the nation.

**4. Vivekananda Kendra:** Inspired by the teachings of Swami Vivekananda, Vivekananda Kendra operates educational institutions, youth camps, and cultural programs aimed at promoting holistic development and national integration. These initiatives focus on character development, leadership training, and community service, emphasizing the ideals of selflessness, patriotism, and social harmony.

**5. National Integration Camps:** The RSS organizes national integration camps, known as Sangh Shiksha Vargas, where participants from diverse backgrounds come together to engage in discussions, workshops, and activities aimed at promoting national unity and solidarity. These camps provide a platform for young volunteers to learn about India's cultural diversity, history, and challenges while forging bonds of friendship and camaraderie across regional and linguistic barriers.

## VII. Critiques and Controversies

Criticism of M. S. Golwalkar's educational thought, particularly within the context of the Rashtriya Swayamsevak Sangh (RSS) and its affiliated organizations, often revolves around allegations of cultural chauvinism and exclusionary tendencies. While Golwalkar's ideas aimed to promote Indian culture and nationalism, they have been subject to scrutiny and criticism for various reasons:- Critics argue that Golwalkar's emphasis on promoting Indian culture and heritage may veer into cultural chauvinism, wherein certain cultural or religious groups are elevated above others. Golwalkar's vision of Hindutva, which celebrates Hindu cultural identity as central to Indian nationalism, has been criticized for marginalizing religious and cultural minorities and fostering a sense of cultural hegemony. Golwalkar's educational thought, rooted in the ideology of Hindutva, has faced criticism for its perceived exclusionary tendencies. Critics argue that by prioritizing Hindu cultural values and traditions, Golwalkar's educational philosophy may alienate or marginalize individuals belonging to religious or cultural minorities. This perceived exclusivity runs counter to the principles of secularism and pluralism enshrined in the Indian Constitution. Some critics accuse Golwalkar and the RSS of engaging in historical revisionism, selectively interpreting Indian history to fit their ideological narrative. Golwalkar's portrayal of Indian civilization as inherently Hindu-centric and his downplaying of the contributions of religious and cultural minorities have been criticized as distortionary and politically motivated. Critics argue that Golwalkar's educational thought, with its emphasis on cultural nationalism and the primacy of Hindu identity, may exacerbate social divisions and undermine efforts towards fostering social cohesion and communal harmony. By promoting a narrow conception of Indian identity, Golwalkar's ideas may contribute to polarization and intergroup tensions within Indian society. Golwalkar's educational philosophy has been questioned for its compatibility with secularism and democratic values. Critics argue that by privileging Hindu cultural norms and values in educational institutions affiliated with the RSS, Golwalkar's ideas may undermine the secular fabric of Indian democracy and infringe upon the rights of religious and cultural minorities.

## VIII. Contemporary Relevance

### Analysis of the Enduring Influence of Golwalkar's Educational Thought in Present-day India:-

M. S. Golwalkar's educational thought continues to exert a significant influence in present-day India, shaping discussions and policies regarding education, nationalism, and cultural identity. Despite criticisms and controversies surrounding his ideas, Golwalkar's legacy endures through various channels, including educational institutions, ideological movements, and political discourse. Here's an analysis of the enduring influence of Golwalkar's educational thought:- The Rashtriya Swayamsevak Sangh (RSS) and its affiliated organizations, such as the Vidya Bharati Akhil Bharatiya Shiksha Sansthan, continue to propagate Golwalkar's educational philosophy. These organizations operate schools, colleges, and educational programs that prioritize values-based education, cultural revivalism, and patriotic fervor, reflecting Golwalkar's vision of education as a means of fostering national unity and pride. Golwalkar's ideas have influenced the content and curriculum of textbooks and educational materials used in certain schools and institutions affiliated with Hindutva ideology. Proponents of Hindutva have advocated for the inclusion of content that promotes Hindu cultural nationalism, emphasizes Indian history and heritage, and aligns with Golwalkar's views on education and nationalism. Golwalkar's educational thought continues to resonate within broader cultural and ideological movements that espouse Hindu cultural nationalism and pride in Indian civilization. These movements, which include cultural organizations, think tanks, and advocacy groups, draw inspiration from Golwalkar's writings and speeches, promoting his ideas on education, nationalism, and cultural identity. Golwalkar's ideas have also permeated political discourse in India, particularly within the context of debates about nationalism, secularism, and cultural identity. Political parties and leaders associated with Hindutva ideology often invoke Golwalkar's teachings to articulate their vision of Indian nationalism and cultural revivalism, shaping public perceptions and policy agendas.

## IX. Conclusion

Golwalkar's educational thought emphasizes the promotion of Indian culture and heritage as central to fostering national unity and pride. He advocates for the integration of Indian traditions, languages, and values into educational curricula, viewing cultural revivalism as essential for preserving the identity and integrity of the nation. Golwalkar underscores the importance of moral and ethical education in shaping individuals of strong character and civic responsibility. He emphasizes virtues such as discipline, honesty, integrity, and service to the nation as foundational pillars of ethical conduct and societal well-being. Golwalkar's educational philosophy is informed by the ideology of Hindutva, which celebrates Hindu cultural nationalism. He envisions education as a means of instilling pride in Hindu culture, history, and traditions, while also promoting a sense of national identity rooted in Hindu values. Golwalkar advocates for the integration of traditional Indian knowledge with modern education, recognizing the richness and relevance of ancient Indian wisdom in contemporary contexts. He emphasizes the importance of incorporating teachings from classical Indian texts, philosophy, and arts into educational curricula. Golwalkar stresses the significance of instilling a sense of duty and service to the nation among students. He believes that education should nurture individuals committed to the welfare and upliftment of the nation, fostering a spirit of patriotism, civic responsibility, and social engagement. Golwalkar's educational thought has faced criticism and controversy, particularly regarding allegations of cultural chauvinism, exclusionary tendencies, and historical revisionism. Critics raise concerns about the impact of his ideas on secularism, pluralism, and social cohesion in Indian society.

## References

1. Baweja Dr. Krishnakumar, 'Shri Guruji: Vyaktitvaevam Krattitva', Suruchi Prakashan, Delhi, 2004.
2. Bhashikar C.P, "Shri Guruji' Sadhana Pustak Prakashan, Ahmedabad, 2002.
3. Ved Naresh, Chotaliya Mahendra & Katdare Shrikant , "Shri Guruji Samagra' Madhav Smruti Nyaas, Ahmedabad,2006.
4. Golwalkar,M. S. "ChintanSarita, Sadhana", Pustak Prakashan, Amdavad, 1995.
5. M R Jayakar to Sapru, 21 May 1947, Saprupapers, S-1, NMML, New Delhi. 9. Madhava Sadashiv Rao Golwalkar (1906–1973) was the Sarsanghchhalak of the RSS between1940 and1973. He is considered asone of the most prominent ideologuesof the organisation.
6. Kumar Krishna, "Political Agendaof Education: A Study of Colonialist and Nationalist Idea" New Delhi, 1991.
7. Paul R. Brass, "Language, Religionand Politics in North India" Nebraska,1974.
8. Nair, Neeti, "Partition and Minority Rights in Punjabi Hindu Debates, 1920–47," Economicand Political Weekly46, no. 52(2011).
9. Jaffrelot, Christopher, "Hindu Nationalism: Strategic Syncretism inIdeology Building," Economicand Political Weekly28, no. 12/13 (1993)
10. Madhav Sadashivrao Golwalkar, "Weor Our Nationhood Defined" Bharat Prakashan, Nagpur.1939.
11. Jaf relot, C. "Hindu Nationalism: A Reader,"Princeton University Press. New Jersey, 2007.

12. Seshadri, H. V. "Hindurenaissance under way", , Jagarana Prakashana, New Delhi. 1984.
13. Guha, Ramachandra . "India After Gandhi: The History of the World's Largest Democracy". Pan Macmillan, New Delhi, 2008.
14. Savarkar V D, "Hindutva", Bharati Sahitya Sadan, Delhi India, 1923.
15. Golwalkar M S, "Bunch of Thoughts", Sahitya Sindhu Prakashana, Bengaluru, 2015.
16. Madan T.N., "Religious Nationalism andthe Secular State: Cultural Concerns" International Encyclopedia of the Social & BehavioralSciences,2001.