

ABVP and National Reconstruction

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UGC – IUC Associate, June 2022

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ABSTRACT

Takshshila was the first university founded in the 5th to 6th Century BC witnessed the role of the students guided by their teachers to start a movement for nation-building. Kautilya (Chanakya) with the help of the learners from Takshashila University led the crusade for making Bharat a strong nation. The first students' strike in undivided India took place in 1920 in King Edward Medical College, Lahore, against academic discrimination between Indian and English pupils. Students and their organizations participated in the freedom struggle across the country. They were a strong force who ensured the king upholds 'Rajdharm'. India won freedom in 1947. The politics and government after Independence displayed undeclared apathy towards the role of students in 'nation building'. Such a situation warranted the formation of a platform that could work as an organization, source of inspiration, agitation, and national reconstruction. Akhil Bhartiya Vidyarthi Parishad (ABVP) was established in 1949 to fill the void. It nurtures patriotism and cultural trajectory but also started working among the students to develop an 'Indian conscience.' Its motto 'Gyan (Knowledge), Sheel (Character), Ekta (unity)' aims at nurturing the 'educational, cultural, social and political consciousness amongst the youth (students).' The current research paper aims to present the History of the Indian Student Movement, Nation and Role of Student, Formation of ABVP, ABVP and Various Ayyam (chapters), Role of ABVP and Freedom movement, ABVP and Cultural Nationalism, ABVP and Social harmony, ABVP and development of youth. Primary sources and secondary resources have been used in this explanatory and exploratory research paper.

Keywords: ABVP, Nationalism, Student Movement, Reconstruction, Youth Empowerment

Introduction:

Before discussing the 'students' movement' one must define the term. It is a fraternity, a social club, an academic society, or an extra-curricular cultural group. It is a broad term that encompasses the activities and functions relating to the students. Also, the students' organization works as a platform to inculcate values of equality, justice, fraternity, social harmony, and nationalism. It is a movement that is inspired by common goals, which may be political or non-political. The students' movement is full of emotions, vision, and commitments for a better world. Thus student movements are regarded as a combination of emotional response and intellectual convictions (Altbach: 1966).

The Indian student movement has been intimately concerned with most of these developments, and was deeply involved in and committed to the nationalist movement. It can be divided into two distinct phases which mirror some of the important changes which have taken place in Indian society. Before Independence in 1947, the students took an active part in the political life of the nation and were organized into several powerful movements. Political groups were quite influential in the student community and provided strong support to the nationalist movement. Since Independence, the student movement in India has all but collapsed. Most of the organizations which exercised so strong an influence on the students have disappeared, and the spirit of nationalism and sacrifice has left the campus. Indian students exhibit something of ambivalence about the society in which they must take their place, and there is a notable lack of enthusiasm for the vital tasks of nation-building (Altbach: 1966, 2).

Education in Ancient India:

In the ancient period, teachers had effective control over the spiritual, intellectual, and personal life of the students. The teachers/ priests would teach scriptures, deliver sermons and make the disciple quite complete for the struggle of life. He would also teach the use of arms, weapons, and missiles for defense and offense. Every disciple rich or poor had to follow the same course. As far as females were concerned they were taught at home. They would move into the society freely and there was no purdah system. Around 300 BC caste-based division of society resulted in deprivation of education to lower castes. Between 4th and 7th century AD, prominent education centers like Nalanda and Takshshila (Taxila as per Greeks) were established. It made the Indian education system a center of knowledge and learning. Scholarly works of Kalidasa (author of Meghdoot, Abhgyan Shakuntala, Vikramorvashi), on literature Charak (Charaksanhita), Sushrut (Sushruta Sanhita - Compendium) on medicine, Panini (ashtadhyayi) wrote on Sanskrit grammar; Amar Singh compiled Amar Kosh the Sanskrit dictionary. These were some of the exemplary works. All of them were novratna (9 gems) in Chandragupt Vikramaditya's court. The ancient education focused on imparting ethics like humility,

truthfulness, discipline, self-reliance, and respecting all creations to the students. The education was mostly imparted in ashrams, gurukuls, temples, and houses. Sometimes pujaris of the temples are used to teach students. (Ghonge, Bag, and Singh: 2020).

Takshshila was the first university founded in the 5th to 6th Century BC witnessed the role of the students guided by their teachers to start a movement for nation-building. Kautilya (Chanakya) with the help of the learners from Takshashila University led the crusade for making Bharat a strong nation. During his time India that is Bharat existed in small kingdoms, republics, and fiefdoms. The students were awakened by their great teacher Chanakya. They went into different parts of India with the message of nation-building. The students awakened the masses to rise above petty interests and the unification of the people and culture. It helped Chanakya to raise an army and get resources from the people to fight and defeat foreign invaders as well as local rulers, who were always in a feud with each other. Similar evidence can be seen in ancient Greek society in which the disciples of the great teacher Socrates tried to germinate the philosophical background for an ideal state. Plato, Crito, and Aristotle are some of the leading names. Since then the Gurukuls in India have played a very active role in the process of nation-building.

As Gonge, Bag and Singh further reiterate education aims to be holistic development of the learners. *The main objective of education was to equip the students with a good quality of education. The education mostly focused on the enrichment of culture, character, personality, development, and cultivation of noble ideals. The objective was to gain the mental, physical, and intellectual personality of students, to make the students future-ready and survive in any situation.* (Ghonge, Bag, and Singh: 2020)

Education in Medieval India:

However, the invaders during the medieval era destroyed the Gurukul tradition and ancient education system which would be vocal, vigilant, and virtuous. They were a strong force who ensured the king upholds 'Rajdharm'. The youth and students are the catalysts of nation-building. However, the active role of the students got sidelined and suppressed due to the Islamic invasion that did not endorse the active role of Gurukul and its students in the nation and cultural building of India. Thus education during the medieval age from the 10th century was highly neglected. The education system was confined to Madarasa and mosque, where only Islamic or Quranic learning was imparted. It was unfortunate that some of the renowned and prominent institutes of higher learning for the Hindus have been destroyed by the Muslim rulers. The most notable example is that of the Nalanda. It was an international center for learning. In the medieval period of education, emphasis was put upon religion-oriented education (Kapur: 2018, 2). Due to such pro- Islamic approach, the role of students remained confined to Islamic education. However, some of the Islamic rulers promoted skill-based education to create a labor

force for the armory and other related jobs. This led to a weakening of education and knowledge related to Indian culture, traditions, patriotism, and the holistic development of youth.

Educational and Students Movement during freedom movement:

The roots of a student movement in modern India could be traced back to nearly 200 years ago with the formation of the Academic Association in undivided Bengal's Hindu College under the guidance of Henry Louis Vivian Derozio, a teacher there and a reformer, in 1828. His disciples, who formed the Young India group of free thinkers, played a part in the Bengal Renaissance of the 19th century. In subsequent years, several more debating societies came up across educational institutions, namely the Marathi Literary Society in Bombay College and Gujarati Dramatic Group in Gujarat University, among others. In 1905, students of Eden College in Calcutta (now Kolkata) burned down the then Viceroy Lord Curzon's effigy to protest the partition of Bengal, one of the first documented instances of students' protest. The first students' strike in undivided India took place in 1920 in King Edward Medical College, Lahore, against academic discrimination between Indian and English pupils. Students and their organizations participated in the freedom struggle across the country.

During British Empire also the large numbers of armed and non-violent revolutionaries were students in schools, colleges, and universities. The British reign inflicted uncountable atrocities upon the youth, students in particular. In the early days of the East India Company, the British were hardly interested to interfere with the existing education system. In 1813 a sum of a lakh rupee was set apart for the introduction and promotion of Sanskrit and Persian languages. However, the Christian missionaries remained interested in the promotion of biblical values and the western education system. It was Lord Macaulay who advocated the introduction of English on political grounds. He wanted to westernize Indians in every sphere of life to make them forget their ancient Culture, Literature, and mode of living. Moreover, the British education system could provide cheap clerks for the Empire. Keeping this in mind English was substituted for Persian as a language for court. In 1844 Lord Harding declared that government services would be given to only those who received western education.

The foundation of University Education was laid with the establishment of the University of Calcutta, Bombay, and Madras in 1857. It was followed by the University of Punjab (1882) and Allahabad (1887). All the Universities were started under official auspices. On the other hand, Banaras Hindu University (BHU 1916) and Aligarh Muslim University (1920) have started a new chapter on Students' role in education and society. The students of AMU expressed their solidarity with the Khilafat movement, then the freedom struggle. The 'Muslim Students Federation, another student organization followed the path of communalism. It was rooted in AMU which was inclined to support the British Regime. It worked in an opportunistic with selfish motives. Because one of its objectives was to support pan Islamic empire. The Christian

students were organized under the banner of the Christian Brotherhood. Along similar lines, the students affiliated with Hindu Mahasabha wanted a Hindu nation. At the same time, Hindu Vidyarthi Sabha established on 15th April 1940 by Balkrishna Shivram Munje worked to sensitize the students toward Indian culture and tradition. However, this was not at all the demand of the majority of students participating in the freedom movement. One can trace the seed of communal politics in pre-independent India.

The British education system was not based on the idea of nation-building and the welfare of Indian society. They also wanted Indians to forget their ancient cultural nationalistic roots. It is to deter Indians from the thoughts of independence. Indian institutions like Shantiniketan, Jamil Millia Islamia, BHU, Gurukul Kangri, and the college opened by Lala Lajpat Rai stood firm against the British education system. In 1884 students protested against the holding of the ICS competition in England. However, the student's movement was limited only to consciousness. At the same time, Lala Lajpat Rai and Ajit Singh were guiding the students in Punjab. But they were deported after the big conference at Lyallpur, where Sardar Ajit Singh was a school teacher. It was growing stronger in Maharashtra under the influence of a great nationalist leader Lokmanya Tilak and in Bengal Sir Gurdas Bannerji and Sri Aurobindo Ghose. The students were inspired by the Swadeshi movement.

It was in 1927 that the first real student organization was brought into existence in India. Bhagat Singh, Bhagwaticharan, Sukhdev, and Ishan Ilahi were the pioneers of this organization. In 1934 the Students Union came into existence. The main slogan of the movement was, 'Students unit to know and protect your rights. Panjab Students Union and the UP student's Federation linked in 1935 with All India Students the federation. In 1935 Badiuddin and Prem Narayan Bhargava of the student's federation issued a circular letter to various provincial and local student organizations proposing the formation of an All India Students conference was convened at Lucknow. It established the All Indian Student Conference. The 3rd All India Student's Conference met at Madras in December 1937 under the presidentship of Minoo R. Masani. Mr. Haider Beg was the chairman of the reception committee. However, at this conference students got divided into ideological lines and heated debates took place. The difference became so acute that the two groups held a separate organizational election and Mr. Massani had to dissolve the session. However, the two groups soon came together due to the efforts of Subhash Chandra Bose, Dr. Ashraf, and Masani.

The above discussion indicates that the students were very closely associated with the freedom movement in both organized and unorganized forms. They were quite clear future of India. Prabodh Chandra then president of the Punjab Student's Federation wrote in 1938 about an event during a meeting in Mumbai. 'One day while he was in a meeting in the metropolis on Indian Constitution, a student stood up and said, *'Excuse me if I am irrelevant, please. Is not India a land of cobras, serpents, reptiles, wizards, and sunstroke'?* Our countryman humorously replied, *'to be relevant please these are not included in the Indian Constitution as yet.'* (Chandra: 1938, 2).

India won freedom in 1947. The freedom came with the price of partition. It was not just the division of geography. It was a division of Indian culture, tradition, and nation-building process. It was done in the name of religion. Muslims under his influence created Pakistan where Taksashila was situated. The team led by Jinna in the name of the two-nation theory put the sacrifices made by the youth and students to make India a strong and great nation. It left a void in the student movement toward nation-building. The task of national reconstruction remained ignored. The politics and government after Independence displayed undeclared apathy towards the role of students in 'nation building'. This hopelessness discouraged the youth and students from taking pride in 'Indian culture and nation building'. Such a situation warranted the formation of a platform that could work as an organization, source of inspiration, agitation, and national reconstruction. Akhil Bhartiya Vidyarthi Parishad (ABVP) was born to fill the void.

History of ABVP:

Akhil Bharatiya Vidyarthi Parishad (ABVP) started activities somewhere in 1948 and registered on 9th July 1949 as a Non-Government Organisation (NGO) under Societies Registration Act 1860 (Reg. No.– S-385/ 1949-50) with Registrar of Joint Staff Companies, Delhi. Our first convention was organized in 1948 at Ambala. Prof Om Prakash Bahal was our first National President, and Sri Keshav Deo Verma was the first National General Secretary. ABVP is neither a Trade Union nor a branch or wing of a political party. It is an independent social organization with a focus on education. ABVP aims to achieve its objective by bringing about positive and meaningful changes in education and the mind and thoughts of the educational fraternity-like students, teachers, and society. We believe that students are not tomorrow's, but today's citizens. Hence they can bring about the required transformation in the social structure of the country. The organization and movement of ABVP are most committed to students' It's ideological roots lie for the most part in Hindu tradition rather than in western ideologies. It draws its' influence from spiritual nationalists like Swami Vivekanand, Lokmanya Tilak, and V. D. Savarkar, who championed the cause of nationalism and Hindu tradition. The Vidyarthi Parishad has strongly emphasized the partnership between the students, the teachers, and the administration (Altbach: 1966, 152). The ABVP has done valuable work while avoiding the agitations path so typical of student groups in India. The ABVP considers the teacher a 'father' to his students. The organization believes that 'conflict between teachers and students be avoided'.

Its work is valuable in making college students aware of the nationalist movement. The Parishad has been involved in politics not to follow it but to regulate it as a youth force. It interacts with politics intending to check the anti-student policies and decisions of the governments. It was seen during fees hikes in 1964 and 1978 when Bombay University hiked the fees. It organized signature campaigns and agitation. It was also an active part of the student movement in 1978

that had captured the University administration for 3 days. Saroj Tripathi, an independent student leader was appointed as the Vice-Chancellor. For the past several years, the Vidyarthi Parishad has been organizing study circles which have been proved fairly successful among the students.

ABVP and Various Ayyam (Wings)

i. Think India

Think India – A pan India initiative to bring together the best talents of the country and to infuse in them a 'Nation First' attitude, aimed at developing the nationalistic spirit and inspiring young India to be of service to the society. It is a platform for the "Leaders of Tomorrow" where they deliberate on issues of national importance, raise their concerns and offer innovative solutions to the problems faced by India. Think India felt the need to bind the students with an Indian nationalistic string to harness this part of a national treasure in furthering our aim of national reconstruction. Students from IISc, IIMB, NIMHANS, and NLSIU joined together to create a joint forum for the students from premier institutes of India in 2006. A formal forum took place at the Art of Living Ashram, Bengaluru in 2007.

ii. WOSY

The World Organisation of Students and Youth (WOSY) is an international youth body that strives to help humankind in its search for happiness and fulfillment. When all materialist philosophies have failed or proved to be falling short, a new direction towards a better life system has become all the more necessary. WOSY considering this need accelerates the process of search based on the unity of mankind. WOSY involves the students and youth in the evolution of the new world order - political, economic, social, technological, etc. Therefore, WOSY envisages better international understanding, promotes peace and co-existence, strives to bring youth together for social justice and humanity, and mobilizes their opinion against all sorts of discrimination for the cause of a healthy environment and fights for the just role of students and youth. WOSY is a non-profit, non-political body of the youth, which works through many associate and affiliate organizations of students and youth.

iii. Jignasa

Jignasa is a pan-India movement initiated by Akhil Bharatiya Vidyarthi Parishad with a mission of 'Learn AYUSH to Practise AYUSH' to provide a common platform to address all aspects related to AYUSH systems - Ayurveda, Yoga, Unani, Siddha, Sowa Rigpa and Homeopathy. The philosophy, concepts & practical utility of AYUSH systems in Bharatha stands unchallenged even today despite the great advancements by leaps & bounds in medical sciences & technology. Unfortunately, the philosophy and concepts studied and practiced since time immemorial are still under-utilized or not properly recognized particularly in the realms of public

health and primary health care in Bharat. The theory and practice of particularly Ayurveda and Yoga have a great role to play in achieving Sustainable Development Goals (SDG) through universal health coverage.

iv. MeDeVision

MeDeVision is an All India forum of Medical and Dental students started in 2015. It aims to provide a platform for young medicos to voice their tribulations at a national level. The forum thrives to empower future doctors to collectively participate in improving medical education as well as health care delivery in India. We conduct several seminars and symposia for the same to promote constructive reforms in medical education and health policy after deliberation with all stakeholders. For the dream of "healthy India" to come, there is a need for a paradigm shift from curative to preventive approach both at the individual and population level. With active campus units in more than 22 states and UTs, MeDeVision is actively working with young medicos to awaken a sense of social responsibility within them, by conducting several programs like health camps, and awareness programs to serve the society.

v. AgriVision

AgriVision was formed in 2015 to provide better education and employment opportunity to all the students of Agricultural science including Veterinary, Dairy, Horticulture, Home Science, Sericulture, Fisheries, Forestry, and other allied sciences which ultimately leads to high living standards for the farming community and whosoever associated with Agriculture directly or indirectly. AgriVision also organized regional and national conferences since its inception on various themes which are very reliable and realistic to the country's needs. AgriVision had submitted various demands to various policies making agencies like ICAR, MOA& FW like Agriculture as a professional degree course which was happily accepted by the council, proposed various policies changes in Agriculture education and research to strengthen the agriculture education sustainably.

vi. Pharma Vision

This wing of ABVP works with the students and academicians of the pharma sector. The main aim of the organization is to promote and disseminate knowledge about the pharma sector and nation-building. It spread awareness amongst the students and academicians about the current scenario and prospects in the pharma sector.

vii. SHoDH

SHoDH is an effort to start a dialogue with the research community of India to bring researchers from all disciplines on one platform. Shodh provides the opportunity to take a multidisciplinary and holistic approach to research for the development of society. A dynamic and innovative research scholar into opportunities for national transformation under initiative scholars is

encouraged to conduct research and present findings away from the basics based on scientific method and research ethics. It also encourages researchers to be away from the bound of laboratories or a restricted environment. SHoDH is reviving the indigenous research culture of India in harmony with western methods. It encourages, provides, and promotes opportunities for Indian researchers to showcase innovations and findings for nation-building and the welfare of Humanity.

viii. Student for Development (SFD) (Vikasarth Vidyarthi):

SFD works to analyze and examine the unpragmatic model of economic development that is in force, since the colonial period to this current era of globalization. SFD is constantly working to evolve and formulate an Indo-centric model of economic development.

ix. Students' Experience in Interstate Living (SEIL):

SEIL is a dimension of ABVP that seeks to integrate the Youth of the North East with the society of the rest of Bharat.

x. Yuva Vikas Kendra (YVK)

YVK is another dimension of ABVP focused especially on North-Eastern states and is involved in skill development of north-eastern youth in its center based in Guwahati.

ABVP and National Reconstruction

According to Franjo Tudjman 'Nations are the irreplaceable cells of the human community (Heizer: 1983). The Indian approach to Nationalism is way more different from that of the Western conception of nationalism. 'Indian nationalism and the movements which are inspired to have a world important and are of particular significance to the nations of Asia and Africa, where similar struggles for freedom from colonial rule by Indian examples' (Prasad: 1964, 232).

The earlier reaction against Westernism found a new venue in the revival of the sense of glory in the ancient culture and the magnificent achievements of the Indian people in every sphere of life. This reverence for the past heritage and sense of history inspired confidence and generated a feeling of self-reliance. The popular literature of the period, the preaching and writings of religious reformers like Dayanand and Vivekanand, and the studies of history and ancient learning, produced a sense of pride in the past and determination to achieve social reform, religious regeneration, and political progress, not by the imitation of the West but by drawing inspiration from history and depending on the exertion of the people and their self-help. Thus, Indian nationalism attained maturity at the turn of the century helped by the new spirit which was nourished by Tilak, Bipin Chandra Pal, Lajpat Rai, and a host of other leaders. Their contribution was in effect, as Aurobindo Ghosh put it, "the union of the new political spirit with the tradition

and sentiment of the historic past and both with the ineradicable religious temperament of the people (Prasad: 1964, 233).

The western idea of nationalism connotes a political and aggressive form of nationalism. It arouses the feelings of nationalism amongst its member (citizens) through a binary. On the one hand, it demands unconditional loyalty from its members, on the other, it encourages a sense of hatred towards other nation-states. Benedict Anderson writes that 'nationalism of all varieties cannot be understood without reflecting on the older political forms out of which they emerged: kingdoms, and especially empires of the pre-modern and early modern sorts (Anderson: 2001, 33). Even the treaty of Westphalia (1648) was more concerned with the defense of national boundaries than the welfare of its members. According to the Peace of Westphalia, all parties would recognize the Peace of Augsburg of 1555; Christians of non-dominant denominations were guaranteed the right to practice their faith; and the exclusive sovereignty of each party over its lands, people, and agents abroad was recognized. Multiple territorial adjustments were also decided.

Thus, Indian nationalism has been predominantly cultural, spiritual, and emotional facts. It derives its roots from the social environment, institutions, customs, conventions, religion, philosophy, scriptures, languages, arts, and architecture. It transpires into those minor elements which are ignored in the western concept of nationalism. Therefore, Indian nationalism always refers to its origin as an ancient root. ABVP and its cadre believe that a nation rises upon its cultural, spiritual, and psychological development as well. It grooms the youth and students to know the glorious past, culture, and civilization and harmoniously serve the nation.

National Integration above sub-nationalism

India is a great land of great unity in diversity. First of all, India is a cultural nation. ABVP has been working since its inception to bring every culture, language, tradition, and ethos together. It does not believe in sub-nationalism. Therefore, the process of nation-building should be a path that is rooted

in its past with visionary eyes on the future. ABVP supports all types of modernization without compromising Bhartiyata (Indianness). ABVP believes that India is our Janmbhoomi (motherland), Karmbhoomi (The Land Where One Works), and Punya Bhoomi (sacred land). The idea of sub-nationalism is not a healthy thought for the nation. It is an intellectual misleading by the sympathizers of Indian communists and fringe elements. The ABVP therefore, champions the cause of one nation, one people. Ancient Indian values, culture, science, medicine, and knowledge made it a great soft power. That is why it was regarded as 'Vishwa Guru' across the world. It believed in "Om, Sarve Bhavantu Sukhinah Sarve Santu Niraesmaya" which means "May everyone be happy" (which means that everyone, every animal, every person, and every atom, energy, or whatever creatures should be happy and free from suffering.)

Thus ABVP strives to rejuvenate and reconstruct India with its original values. Therefore, it refrains from endorsing the thought of a 'new India' which is projected to be built on the debris of the western values and concepts. Because a powerful nation cannot be created through borrowed thoughts, ideas, and patriotism. However, many intellectuals and media project the thoughts of 'reconstruction of Indian nation' as against the ideas and instruments of modernization or adopting changes necessary for the empowerment of youth and development of the nation.

Youth are present-time citizens:

ABVP wants to do away with the evils of westernization that is contradictory to the ethos and ways of the Indian nation. Therefore, the process of nation-building is a mission for the volunteers of ABVP. It is aware that, the role of a student is not merely confined to college or university campuses or the education sector only, but it goes beyond that in terms of national security, vibrant civil society, and economic progress of India. ABVP has gone beyond the traditional notion, that the students are 'future citizens'. ABVP strongly believes and propagates that the students are 'Present Citizens'. It emphasizes the role of students in the present polity, society, economy, and education system in which they are living in.

ABVP provides a cord between tradition and modernity. The cultural grooming a student receives from ABVP protects them from the senior student leaders, full-time workers, and guiding teachers and protects them from hollow intellectual influences. It guides them to grow with an open mind and a sense of dedication to social services. Thus, the organization prepares them to become an asset to the nation and a social service force for society. The values of considering the whole society as their family pave the way to social harmony and equal treatment. Thus the 'true' values of Indian culture, social equality, and pride in Hindu values (which considers anyone born in this land is Hindu). The ideological nurturing of ABVP activities attunes them not only to the broader issues of society but makes them more willing to participate in campus-based movements.

ABVP and Student Empowerment

The ABVP is both a norm as well as a value-oriented student organization. It has always remained ahead in addressing the grievances and problems which may be a short-term goal like fees, class, exams, results, etc. It also imparts them a strong and clear ideological nationalistic orientation as a long-term effort. Thus students and youth develop organizational skills, leadership confidence, public speaking, humanism, patriotism and disaster management, etc. through ABVP. Hence, creative and constructive opposition with possible solutions to solve the problems of the students, society, and nation. Such student activists turns up to be a 'better and cultured' human resource for the country since 1949. Therefore, ABVP is a forerunner student

'evolutionary' organization. It is not merely an advocate of 'falls' revolutionary provocations. It is a known fact that most of the revolutionary movement values are with limited goals and destructive activities.

ABVP also has a unique solution to the fluctuating student mass. It has a huge number of 'purn kalik' (whole timer) volunteers who work 24x7x365 for the students and the nation. Alongside, it keeps connected former volunteers (purv Karykertas), patrons (palak), and teacher activists, who exist as a string between the organization and students. The ideological learning developed during student life keeps them dedicated and active forever. Probably no other student organization across the world has such kind of arrangement.

Difference between ABVP and Other Students' Organisations

ABVP is not the only student organization in India. Other student organizations exist at the national level, like the National students' Union of India (NSUI) on 7th April 1970 which shows its allegiance to Indian National Congress. Students Federation of India (SFI) is another students' organization founded in 1970 after defecting from the All India Students' Federation (AISF) which was established on 12th August 1936 under the banner of the Congress party. However, soon AISF was dominated by the students believing in Communist ideology and pro - USSR. SFI is also a cadre-based organization. It is committed to Communist ideology. SFI members alternatively take part in broader political issues under the direction of the Communist Party of India (Marxist - CPI -M). However, its modus-Operandi has been radical and anti-establishment. But it fails to nurture any ethical or moral and patriotic values. Due to this, the members of SFI get disillusioned after completing their education. On the contrary, ABVP provides a realistic view to the students, which encourages them to lifelong service to the nation and society.

Though ABVP was registered as an independent students' organization on 9th July 1949. It expresses its allegiance to Rashtriya Swayam Sevak Sangh (RSS). Many people associate it with Bhartiya Janta Party (BJP), which is not at all true. The ABVP played a leading role in the agitational politics of the 1970s during the JP Movement. This led to collaboration among student activists in Gujarat and Bihar. The ABVP gained significantly from such efforts after the Emergency and experienced a growth in membership (Wikipedia). Certainly, it agrees with some of its policies and movements like the anti-emergency movement, and the abolition of Art. 370, construction of Ram Mandir, laws prohibiting triple talaq that protected the life and rights of millions of Muslim women.

Conclusion

Thus, the ABVP has been constantly working to uphold the ethos of nationalism, patriotism, and social justice. Its organization and functions have always been inclusive for everyone. It champions the cause and identity of being Indian. It has always been at the forefront of the education system, culture, society, and nation-building. From time to time it has always been confronting anti-social and anti-national elements. For the reconstruction of the nation, it maintains that the students should not only be limited to education and career but also remain alert to the security and prosperity of the country. It is quintessential for any ideological movement to maintain its core principles, with the changing time. Keeping this in mind ABVP in the past seven decades has expanded itself geographically as well as reached out to almost every branch of knowledge. It has made active participation in social work as well.

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