

Indian Cultural Nationalism and its Contemporary Significance: Revisiting Deendayal Upadhyaya and Madan Mohan Malaviya

First Author

Ravinder Kumar

Ph.D. Research Scholar
Deendayal Upadhyay Chair

Second Author

Dr. H.L. Sharma

Associate Professor
Department of Political Science

H.P. University, Summer Hill Shimla-05

Abstract

Cultural nationalism constitutes an important dimension of Indian political thought, emphasizing the role of civilizational heritage, cultural traditions, and spiritual values in shaping national identity. Unlike purely territorial or political interpretations of nationalism, the Indian perspective views the nation as a civilizational community rooted in shared cultural experiences and moral values. Within this framework, the ideas of Deendayal Upadhyaya and Madan Mohan Malaviya occupy a significant place in twentieth-century Indian political philosophy. This paper examines the concept of Indian cultural nationalism through a comparative and analytical study of their political thought, focusing on their perspectives on nationhood, culture, education, and social harmony. While Malaviya emphasized cultural revival and the role of education in strengthening national unity, Upadhyaya articulated the philosophy of Integral Humanism, which integrates economic development with ethical and spiritual values rooted in Indian culture. The study argues that the ideas of both thinkers provide a culturally grounded understanding of nationalism and remain relevant in contemporary India, particularly in addressing questions related to national identity, cultural continuity, and social cohesion.

Keywords: *Cultural Nationalism, Indian Political Thought, Deendayal Upadhyaya, Madan Mohan Malaviya, Integral Humanism, Indian Nationalism.*

Introduction

Nationalism has long remained one of the most powerful and enduring ideas in modern political thought, shaping not only the formation of nation-states but also the ways in which societies understand collective identity and political community (Smith, 1991: 14). In many Western societies, nationalism developed largely as a political doctrine centered on territorial sovereignty, state authority, and civic unity (Gellner, 1983: 1). The Indian experience of nationalism, however, evolved within a broader civilizational and cultural framework. In India, the idea of the nation was never confined merely to geographical boundaries or political institutions; rather, it was deeply rooted in a shared cultural consciousness formed through centuries of historical traditions, philosophical reflections, and social practices (Pantham & Deutsch, 1986: 9). The encounter with colonial rule further intensified this intellectual reflection, prompting Indian thinkers to rediscover and reinterpret the cultural and spiritual foundations of Indian civilization (Chandra, 1989: 22). Consequently, several scholars and political leaders argued that the essence of Indian nationhood lies not only in political organization but also in the continuity of its cultural heritage, ethical values, and civilizational identity (Mehta, 1992: 318).

This intellectual rethinking gradually contributed to the development of what came to be described as cultural nationalism, an approach that interprets the nation primarily as a cultural and civilizational community shaped by shared traditions, historical experiences, and moral values (Smith, 1991: 73). In the Indian context, this idea derives strength from the long-standing continuity of cultural practices, philosophical traditions, and social institutions that have historically connected diverse linguistic, regional, and religious communities within a broader civilizational framework (Pantham & Deutsch, 1986: 15). Rather than defining the nation exclusively through political institutions or state structures, cultural nationalism emphasizes the role of cultural memory, ethical ideals, and social harmony in

sustaining collective identity and national unity (Jaffrelot, 1996: 12). As a result, this perspective gradually emerged as an important dimension of modern Indian political thought, offering a meaningful framework for understanding the relationship between culture, society, and nationhood (Mehta, 1992: 325).

The twentieth century witnessed several thinkers engaging with these questions while attempting to interpret the cultural foundations of Indian nationhood in the context of modern political challenges (Andersen & Damle, 1987: 60). Among those who contributed significantly to this intellectual discourse, Madan Mohan Malaviya and Deendayal Upadhyaya hold a prominent place in the history of modern Indian political thought. Malaviya, a leading nationalist figure, educationist, and social reformer, emphasized the importance of cultural values, ethical principles, and education in strengthening national consciousness and promoting social harmony (Brown, 2014: 114). His vision of nation-building was grounded in the belief that India's civilizational heritage possessed the moral and cultural resources necessary for national regeneration (Malaviya, 1911: 45). This conviction was reflected in his efforts to establish institutions such as Banaras Hindu University, which he envisioned as a center where traditional Indian knowledge and modern education could be harmoniously integrated (Brown, 2014: 118). Deendayal Upadhyaya, writing in the decades following independence, advanced this intellectual tradition further through the formulation of Integral Humanism, a philosophical framework that sought to articulate a holistic socio-political model rooted in Indian cultural thought while addressing the challenges of modern economic and political development (Upadhyaya, 1965: 3).

Research Objectives

1. To critically examine the conceptual foundations of Indian cultural nationalism within the broader framework of modern Indian political thought.
2. To analyze the political and philosophical ideas of Madan Mohan Malaviya and Deendayal Upadhyaya with particular reference to their interpretations of culture, nationhood, and social harmony.
3. To undertake a comparative study of the cultural nationalist perspectives articulated by Malaviya and Upadhyaya, highlighting their similarities, differences, and intellectual contributions to Indian political philosophy.
4. To assess the contemporary relevance of their ideas in understanding the relationship between cultural identity, national integration, and socio-political development in modern India.

Research Questions

1. What are the conceptual foundations of cultural nationalism within the broader framework of Indian political thought?
2. How did Madan Mohan Malaviya interpret the relationship between culture, education, and nation-building in his political ideas?
3. How does Deendayal Upadhyaya's philosophy of Integral Humanism explain the role of culture, society, and nationhood in the Indian context?
4. In what ways do the ideas of Malaviya and Upadhyaya contribute to contemporary discussions on cultural identity, national integration, and social harmony in modern India?

Research Methodology

This study adopts a qualitative and analytical research methodology to examine the concept of Indian cultural nationalism through the political thought of Madan Mohan Malaviya and Deendayal Upadhyaya. Since the research focuses on political ideas and philosophical interpretations, it is primarily based on the analysis of textual and conceptual sources related to Indian political thought and nationalism.

The study uses both primary and secondary sources. Primary sources include the speeches and writings of Madan Mohan Malaviya and the works of Deendayal Upadhyaya, particularly his exposition of *Integral Humanism*. Secondary sources consist of scholarly books, research articles, and

academic studies that discuss Indian nationalism, cultural identity, and modern Indian political philosophy.

The research follows a comparative and interpretative approach to analyze the similarities and differences in the ideas of Malaviya and Upadhyaya on culture, nationhood, and social harmony. Through this approach, the study seeks to understand the philosophical foundations of Indian cultural nationalism and to evaluate the contemporary relevance of their ideas in the context of modern India.

Literature Review

The concept of cultural nationalism and its relationship with Indian political thought has been examined by several scholars from different historical and theoretical perspectives. Various books, research articles, and academic studies have explored the cultural, philosophical, and political dimensions of nationalism and its role in shaping national identity in India. These works provide an important intellectual background for understanding the ideas of Madan Mohan Malaviya and Deendayal Upadhyaya. At the same time, the existing literature indicates a limited comparative examination of their political thought, thereby highlighting an important research gap that the present study seeks to address.

A. Books

Madan Mohan Malaviya's *Speeches and Writings of Madan Mohan Malaviya* (1911) provides valuable insights into his ideas on nationalism, culture, education, and social reform. Through his speeches and writings, Malaviya emphasized the importance of India's cultural heritage, moral values, and educational development in strengthening national consciousness. He believed that the regeneration of India required a synthesis of traditional cultural knowledge and modern education. His ideas reflect a vision of nationalism that was deeply connected with India's civilizational traditions and aimed at promoting social harmony and national unity.

Deendayal Upadhyaya's *Integral Humanism* (1965) is a significant work that presents his philosophical interpretation of Indian political thought and cultural nationalism. In this work, Upadhyaya proposes the concept of Integral Humanism as an alternative socio-political framework that seeks to harmonize material progress with spiritual and cultural values. He criticizes both Western capitalism and socialism for their excessive emphasis on material development and argues that Indian political philosophy should be rooted in the country's cultural traditions and ethical principles. Upadhyaya emphasizes the importance of social harmony, cultural identity, and balanced development in the organization of society and the functioning of the state. His work therefore provides an important intellectual foundation for understanding the relationship between culture, nationhood, and social order within the framework of Indian cultural nationalism.

Ernest Gellner's *Nations and Nationalism* (1983) offers another significant theoretical perspective on the emergence of nationalism in the modern world. Gellner explains nationalism primarily as a product of modern social and economic transformations, particularly the transition from agrarian societies to industrial societies. While his theory largely focuses on the political and structural aspects of nationalism, it also highlights the role of culture in shaping collective identity within modern states. His work provides a foundational understanding of nationalism as a modern political phenomenon and serves as an important reference point for examining how cultural dimensions of nationalism developed in different societies, including India.

Anthony D. Smith's *National Identity* (1991) is one of the most influential works on the cultural foundations of nationalism. Smith argues that nations are not merely political entities but are deeply rooted in shared cultural traditions, historical memories, myths, and symbols. His analysis emphasizes that national identity often emerges from long-standing cultural and civilizational continuities rather than solely from political institutions. This perspective is particularly relevant in the Indian context, where the idea of the nation has historically been associated with cultural and civilizational unity. Smith's work provides an important theoretical framework for understanding cultural nationalism and helps situate the Indian experience within broader debates on nationalism and identity.

V. R. Mehta's *Foundations of Indian Political Thought* (1992) is an important scholarly work that explores the evolution of modern Indian political philosophy and the ideas of major Indian thinkers. Mehta emphasizes that Indian political thought has been deeply influenced by the country's

civilizational traditions, philosophical heritage, and ethical values. According to Mehta, the idea of Indian nationalism cannot be fully understood without considering its cultural and spiritual foundations. His work highlights the ways in which Indian thinkers attempted to reconcile tradition and modernity while articulating ideas about nationhood, society, and political organization. This perspective is particularly useful in understanding how cultural nationalism emerged as a significant element of modern Indian political thought.

Christophe Jaffrelot's *The Hindu Nationalist Movement and Indian Politics* (1996) offers an in-depth analysis of the ideological and political development of cultural nationalism in modern India. Jaffrelot examines the historical evolution of nationalist thought and explores how cultural identity, religious traditions, and civilizational narratives have influenced political discourse in India. His study highlights the ways in which cultural nationalism has been articulated within different political and intellectual movements. The work provides important insights into the ideological foundations of cultural nationalism and contributes to a deeper understanding of its role in shaping contemporary political debates in India.

B. Articles

Banti Kumar and Anoupa Devi (2021) in their research paper "*Integral Humanism of Pandit Deendayal Upadhyaya and its Contemporary Relevance in Indian Politics*" examine the philosophical foundations of Upadhyaya's concept of Integral Humanism. The study explains that this philosophy was developed as an alternative to Western ideologies and emphasizes a holistic approach that integrates material development with cultural, ethical, and spiritual values. It highlights key concepts such as *Chiti* and *Virat* to explain the cultural basis of national identity and concludes that Integral Humanism remains relevant for understanding social harmony and national development in contemporary India.

Dikshit (2022) in her research paper "*Ernest Gellner's Perspectives on Nationalism in Nations and Nationalism*" examines the theoretical interpretation of nationalism developed by Ernest Gellner in his influential work *Nations and Nationalism*. The study explains that Gellner views nationalism as a product of modern industrial society, where cultural homogeneity, centralized education, and modern economic structures create the conditions for the emergence of nations. It discusses how modernization, industrialization, and the spread of a common high culture contribute to the formation of national identity and political organization in modern societies.

Ahammad (2026) in his research paper "*Nationalism vs. Globalism: The Struggle for Identity in Modern Democracies*" discusses the growing tension between nationalism and globalism in contemporary democratic societies. The study explains that nationalism emphasizes cultural roots, sovereignty, and collective identity, while globalism highlights interconnectedness, transnational cooperation, and cosmopolitan values. It further shows how this interaction shapes political discourse, identity politics, and electoral behaviour in modern democracies, particularly in the context of changing social, economic, and cultural conditions.

Literature Gap

Although a considerable body of scholarly work has examined the concept of nationalism and the evolution of Indian political thought, relatively limited attention has been given to a comparative analysis of the cultural nationalist perspectives of Madan Mohan Malaviya and Deendayal Upadhyaya. Existing studies often examine these thinkers individually or discuss cultural nationalism in broader ideological contexts. However, the intellectual relationship between their ideas and their relevance for contemporary debates on cultural identity, national integration, and social harmony has not been sufficiently explored. The present study attempts to address this gap by offering a comparative analysis of the political thought of Malaviya and Upadhyaya within the broader framework of Indian cultural nationalism.

Theoretical Framework: Cultural Nationalism

The idea of cultural nationalism occupies an important place in the broader discourse of nationalism, particularly in societies where historical continuity, civilizational traditions, and cultural values play a significant role in shaping collective identity (Nanda, 2006: 25). In its theoretical sense, cultural nationalism refers to a form of nationalism that emphasizes the importance of shared cultural heritage,

historical memory, traditions, language, and moral values in defining the identity of a nation (Shukla, 2024: 3). Unlike civic nationalism, which primarily focuses on political institutions, citizenship, and legal frameworks as the basis of national unity, cultural nationalism stresses the deeper cultural and civilizational bonds that connect individuals and communities over long historical periods (Kumar, 2025: 112). From this perspective, the nation is not merely a political entity or an administrative unit but a cultural community shaped by a common historical experience and a shared sense of belonging.

Scholars of nationalism have frequently emphasized that cultural elements such as myths, symbols, traditions, and collective memories play a crucial role in the formation of national consciousness (Nanda, 2006: 29). These elements help create a sense of continuity between the past and the present, enabling people to perceive themselves as part of a larger historical community (Shukla, 2024: 5). Cultural nationalism therefore highlights the role of culture as a unifying force that strengthens social cohesion and provides moral and philosophical foundations for political organization. It also recognizes that cultural traditions often shape the values, beliefs, and social institutions that influence the political and social life of a nation (Kumar, 2025: 118).

In the Indian context, the concept of cultural nationalism is closely associated with the idea that India represents an ancient and continuous civilization characterized by a rich philosophical, spiritual, and cultural heritage (Shukla, 2024: 7). Indian civilization has historically been shaped by diverse traditions of thought, religious pluralism, and social practices that have evolved over centuries (Nanda, 2006: 32). Despite the presence of linguistic, regional, and religious diversity, these traditions have contributed to the development of a shared civilizational consciousness that connects different communities within a broader cultural framework (Kumar, 2025: 120). As a result, several thinkers in modern Indian political thought have argued that the idea of the Indian nation cannot be understood solely through political institutions or territorial boundaries but must also be interpreted in relation to its cultural and civilizational foundations.

Cultural nationalism in India therefore emphasizes the importance of preserving cultural traditions, ethical values, and social harmony as essential elements of national identity (Nanda, 2006: 38). It highlights the role of cultural continuity in maintaining the unity of a diverse society and suggests that national integration can be strengthened through the recognition of shared cultural values (Shukla, 2024: 9). Within this intellectual framework, the nation is viewed not simply as a political structure but as a cultural organism whose vitality depends on the preservation and development of its civilizational heritage (Kumar, 2025: 123). This perspective has influenced several strands of modern Indian political thought and has shaped the ideas of many thinkers who attempted to interpret the relationship between culture, society, and nationhood in the context of India's historical experience.

Cultural Nationalism in the Thought of Madan Mohan Malaviya

Madan Mohan Malaviya stands among the prominent nationalist thinkers and leaders who emphasized the cultural foundations of Indian nationhood. His understanding of nationalism was deeply rooted in the belief that the strength and unity of the Indian nation derived from its long-standing cultural and spiritual traditions (Brown, 2014: 112). For Malaviya, the idea of the nation was closely connected with the moral and cultural values that had developed within Indian civilization over centuries (Mehta, 1992: 311). He believed that these cultural traditions provided a common foundation that could unite people across differences of region, language, and social background. In this sense, his vision of nationalism was not limited to political independence but also included the moral and cultural regeneration of society.

A central element of Malaviya's thought was his strong emphasis on the role of education in shaping national consciousness. He believed that education had the power to cultivate moral character, strengthen cultural awareness, and promote a sense of responsibility toward the nation (Lelyveld, 2003: 98). According to Malaviya, the development of a strong and self-reliant nation required an education system that combined modern scientific knowledge with the ethical and cultural teachings of Indian civilization (Mehta, 1992: 314). He argued that the preservation of cultural heritage should go hand in hand with intellectual progress and social reform. In his view, education was not merely a means of acquiring knowledge but also a tool for nurturing national unity and cultural pride.

This vision was most clearly reflected in Malaviya's efforts to establish the Banaras Hindu University in 1916. The university was conceived as an institution that would bring together the best elements of traditional Indian learning and modern scientific education (Brown, 2014: 118). Malaviya believed that such an institution could serve as a center for intellectual and cultural revival, enabling students to develop both academic competence and a deep appreciation for India's cultural heritage (Lelyveld, 2003: 102). Through this initiative, he sought to create an educational environment that would contribute to the broader project of national reconstruction.

Another important aspect of Malaviya's cultural nationalism was his emphasis on social harmony and religious tolerance. He recognized the diversity of Indian society and believed that national unity could only be achieved through mutual respect and cooperation among different communities (Pantham & Deutsch, 1986: 146). For Malaviya, cultural nationalism did not imply exclusion or cultural uniformity; rather, it involved the recognition of a shared civilizational identity that could accommodate diversity while maintaining social cohesion (Bhargava, 2010: 52). He argued that the ethical and spiritual values embedded in Indian culture could provide a common ground for fostering unity and cooperation within a pluralistic society.

Thus, Malaviya's political thought reflects a vision of nationalism that integrates cultural heritage, moral values, education, and social harmony into a broader framework of nation-building (Mehta, 1992: 320). His emphasis on cultural continuity and ethical development highlights the importance of cultural foundations in shaping national identity (Brown, 2014: 121). In this sense, Malaviya's ideas represent an important contribution to the intellectual tradition of cultural nationalism in modern India and provide valuable insights into the relationship between culture, society, and nationhood.

Cultural Nationalism in the Political Philosophy of Deendayal Upadhyaya

Madan Mohan Malaviya stands among the prominent nationalist thinkers and leaders who emphasized the cultural foundations of Indian nationhood. His understanding of nationalism was deeply rooted in the belief that the strength and unity of the Indian nation derived from its long-standing cultural and spiritual traditions (Raghuraj, 2016: 3). For Malaviya, the idea of the nation was closely connected with the moral and cultural values that had developed within Indian civilization over centuries (Kumar, 2019: 45). He believed that these cultural traditions provided a common foundation that could unite people across differences of region, language, and social background. In this sense, his vision of nationalism was not limited to political independence but also included the moral and cultural regeneration of society.

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This vision was most clearly reflected in Malaviya's efforts to establish the Banaras Hindu University in 1916. The university was conceived as an institution that would bring together the best elements of traditional Indian learning and modern scientific education (Srivastava, 2017: 14). Malaviya believed that such an institution could serve as a center for intellectual and cultural revival, enabling students to develop both academic competence and a deep appreciation for India's cultural heritage (Sharma, 2021: 52). Through this initiative, he sought to create an educational environment that would contribute to the broader project of national reconstruction.

Another important aspect of Malaviya's cultural nationalism was his emphasis on social harmony and religious tolerance. He recognized the diversity of Indian society and believed that national unity could only be achieved through mutual respect and cooperation among different communities (Tripathi, 2015: 88). For Malaviya, cultural nationalism did not imply exclusion or cultural uniformity; rather, it involved the recognition of a shared civilizational identity that could accommodate diversity while maintaining social cohesion (Chaudhary, 2019: 29). He argued that the ethical and spiritual values

embedded in Indian culture could provide a common ground for fostering unity and cooperation within a pluralistic society.

Thus, Malaviya's political thought reflects a vision of nationalism that integrates cultural heritage, moral values, education, and social harmony into a broader framework of nation-building (Verma, 2022: 61). His emphasis on cultural continuity and ethical development highlights the importance of cultural foundations in shaping national identity (Mishra, 2020: 74). In this sense, Malaviya's ideas represent an important contribution to the intellectual tradition of cultural nationalism in modern India and provide valuable insights into the relationship between culture, society, and nationhood.

Comparative Analysis of Malaviya and Upadhyaya

Although Madan Mohan Malaviya and Deendayal Upadhyaya belonged to different historical periods and political contexts, their ideas share several important similarities that reflect a common concern for the cultural foundations of Indian nationhood (Khilnani, 1997: 153). Both thinkers emphasized that the strength and unity of the Indian nation are deeply rooted in its cultural and civilizational traditions (Jaffrelot, 2007: 24). For them, the idea of the nation was not limited to political sovereignty or territorial boundaries but was closely connected with the moral values, social institutions, and philosophical traditions that have shaped Indian civilization over centuries.

One of the key points of convergence between the two thinkers lies in their emphasis on the role of cultural heritage in nation-building. Malaviya believed that the regeneration of India required a revival of cultural values and moral principles that had historically guided Indian society (Thapar, 2013: 22). Similarly, Upadhyaya argued that the development of modern India must be based on its cultural ethos and civilizational identity (Upadhyaya, 1965: 7). Both thinkers therefore viewed culture as the foundation of national unity and social harmony.

Another important similarity between their perspectives is their recognition of the importance of education and ethical values in strengthening national consciousness. Malaviya's efforts to establish Banaras Hindu University reflected his belief that education should not only impart scientific knowledge but also cultivate cultural awareness and moral character (Sen, 2005: 146). Upadhyaya likewise emphasized the need for a value-oriented approach to education that would promote social responsibility and cultural identity (Nene, 2014: 12).

Despite these similarities, there are also important differences between the approaches of Malaviya and Upadhyaya. Malaviya's ideas were largely shaped by the historical context of the Indian freedom movement, during which the primary objective was to promote national unity and cultural revival in the struggle against colonial rule (Guha, 2007: 98). His emphasis on education, cultural regeneration, and social harmony was closely linked with the broader goal of national awakening.

Upadhyaya, on the other hand, developed his ideas in the post-independence period, when the challenge was not merely political freedom but the formulation of a coherent socio-economic and political framework for national development (Jaffrelot, 2007: 31). Consequently, his philosophy of Integral Humanism sought to address questions related to economic policy, political organization, and social welfare within the broader framework of Indian cultural traditions (Upadhyaya, 1965: 11).

In this sense, while Malaviya's thought focused primarily on cultural revival and educational reform, Upadhyaya attempted to formulate a comprehensive political philosophy that integrated cultural identity with economic development and political governance (Khilnani, 1997: 161). Together, however, their ideas contribute significantly to the intellectual tradition of cultural nationalism in Indian political thought by highlighting the importance of cultural continuity, ethical values, and social harmony in the process of nation-building (Bhargava, 2008: 59).

Contemporary Relevance of Indian Cultural Nationalism

In the contemporary era, the question of national identity has acquired renewed importance due to the rapid processes of globalization, technological transformation, and socio-economic change (Appadurai, 1996: 52). These developments have created new opportunities for economic growth and cultural exchange, but they have also raised concerns about the erosion of traditional values, cultural identities, and social cohesion (Castells, 2010: 6). As societies become increasingly interconnected

through global networks of communication and commerce, the challenge of preserving cultural heritage while adapting to modern realities has become a central issue in political and social discourse.

Within this context, the ideas of thinkers such as Madan Mohan Malaviya and Deendayal Upadhyaya continue to offer valuable insights into the relationship between culture, society, and national identity (Jaffrelot, 2007: 31). Both thinkers emphasized that the stability and strength of a nation depend not only on political institutions and economic development but also on the preservation of cultural traditions and moral values (Upadhyaya, 1965: 14). Their perspectives suggest that cultural identity can serve as an important source of social cohesion in a rapidly changing world.

The concept of cultural nationalism articulated by these thinkers also highlights the importance of balancing tradition and modernity. Rather than rejecting modern scientific and technological progress, both Malaviya and Upadhyaya argued for an approach that integrates modern development with cultural and ethical values (Sen, 2005: 149). This perspective remains particularly relevant in contemporary India, where rapid economic growth and social transformation have created new challenges related to cultural identity and social harmony (Nanda, 2006: 27).

At the same time, cultural nationalism, as interpreted by these thinkers, does not necessarily imply cultural exclusivity or intolerance. Instead, it emphasizes the recognition of a shared civilizational heritage that can accommodate diversity while maintaining a sense of collective identity (Bhargava, 2008: 61). In a pluralistic society like India, this understanding of nationalism can contribute to the development of a more inclusive and harmonious social order (Khilnani, 1997: 183).

Thus, the contemporary relevance of Indian cultural nationalism lies in its ability to provide a philosophical framework for addressing some of the most pressing challenges of modern society, including cultural fragmentation, identity conflicts, and social inequality (Jaffrelot, 2007: 36). By emphasizing the importance of cultural continuity, ethical values, and social harmony, the ideas of Malaviya and Upadhyaya continue to offer meaningful insights for understanding the relationship between culture and nationhood in the context of modern India (Upadhyaya, 1965: 18).

Conclusion

The study of Indian cultural nationalism demonstrates that the idea of the nation in India has historically developed within a civilizational framework shaped by shared cultural traditions, ethical values, and collective historical consciousness. Within this framework, the political thought of Madan Mohan Malaviya and Deendayal Upadhyaya offers significant insights into the cultural foundations of national identity. Malaviya emphasized the revitalization of cultural traditions, the importance of education, and the role of moral values in strengthening national unity and social harmony. Upadhyaya extended this intellectual tradition through the philosophy of Integral Humanism, which sought to integrate cultural identity with socio-economic development and political organization within an indigenous philosophical framework. Despite emerging in different historical contexts, both thinkers highlighted the importance of cultural continuity and ethical principles in the process of nation-building. Their ideas suggest that sustainable national development must remain rooted in cultural values while simultaneously responding to changing socio-economic realities. In this sense, the perspectives of Malaviya and Upadhyaya continue to offer meaningful insights for contemporary debates on cultural identity, national integration, and the role of civilizational traditions in shaping modern Indian political thought.

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