William Gould explores what is arguably one of the most important and controversial themes in twentieth-century Indian history and politics: the nature of Hindu nationalism as an ideology and political language. Using an array of historical sources, he analyses how Hindu nationalism affected the secularist Congress in Uttar Pradesh on the eve of Independence, and how these ideologies fostered tensions between Hindus and Muslims, and the subsequent development of communal violence. This an important and challenging book, for students of colonial India and for those interested in contemporary Indian politics.

The representation of the Muslims as threatening to India's body politic is central to the Hindu nationalist project of organizing a political movement and normalizing anti-minority violence. Adopting a critical ethnographic approach, this book identifies the poetics and politics of fear and violence engendered within Hindu nationalism. The rise of strong nationalist and religious movements in postcolonial and newly democratic countries alarms many Western observers. In The Saffron Wave, Thomas Hansen turns our attention to recent events in the world's largest democracy, India.
Here he analyzes Indian receptivity to the right-wing Hindu nationalist party and its political wing, the Bharatiya Janata Party (BJP), which claims to create a polity based on "ancient" Hindu culture. Rather than interpreting Hindu nationalism as a mainly religious phenomenon, or a strictly political movement, Hansen places the BJP within the context of the larger transformations of democratic governance in India. Hansen demonstrates that democratic transformation has enabled such developments as political mobilization among the lower castes and civil protections for religious minorities. Against this backdrop, the Hindu nationalist movement has successfully articulated the anxieties and desires of the large and amorphous Indian middle class. A form of conservative populism, the movement has attracted not only privileged groups fearing encroachment on their dominant positions but also "plebeian" and impoverished groups seeking recognition around a majoritarian rhetoric of cultural pride, order, and national strength. Combining political theory, ethnographic material, and sensitivity to colonial and postcolonial history, The Saffron Wave offers fresh insights into Indian politics and, by focusing on the links between democracy and ethnic majoritarianism, advances our understanding of democracy in the postcolonial world.

When India was invented as a "modern" country in the years after Independence in 1947 it styled itself as a secular, federal, democratic Republic committed to an ideology of development. Nehru's India never quite fulfilled this promise, but more recently his vision of India has been challenged by two "revolts of the elites": those of economic
liberalization and Hindu nationalism. These revolts have been challenged, in turn, by various movements, including those of India's "Backward Classes". These movements have exploited the democratic spaces of India both to challenge for power and to contest prevailing accounts of politics, the state and modernity. Reinventing India offers an analytical account of the history of modern India and of its contemporary reinvention. Part One traces India's transformation under colonial rule, and the ideas and social forces which underlay the deliberations of the Constituent Assembly in 1946 to consider the shaping of the post-colonial state. Part Two then narrates the story of the making and unmaking of this modern India in the period from 1950 to the present day. It pays attention to both economic and political developments, and engages with the interpretations of India's recent history through key writers such as Francine Frankel, Sudipta Kaviraj and Partha Chatterjee. Part Three consists of chapters on the dialectics of economic reform, religion, the politics of Hindu nationalism, and on popular democracy. These chapters articulate a distinct position on the state and society in India at the end of the century, and they allow the authors to engage with the key debates which concern public intellectuals in contemporary India. Reinventing India is a lucid and eminently readable account of the transformations which are shaking India more than fifty years after Independence. It will be welcomed by all students of South Asia, and will be of interest to students of comparative politics and development studies.
In India and beyond, Hindu nationalism came into the headlines in the 1990s, when the Ayodhya movement to build a temple in place of a mosque gained momentum. This was when the Hindu nationalist Bharatiya Janata Party (BJP) came to power. This stream of Indian politics is, however, considerably older: in fact older than the Left, the Congress, and any other. The first part of this reader, comprising the writings of both famous and unknown ideologues, shows that some of the nineteenth-century Hindu socio-religious reformers, such as Dayananda (founder of the Arya Samaj), prepared the ground for Hindu nationalism by positing a Vedic Golden Age. On this foundation, leaders of the Hindu Mahasabha and the Rashtriya Swayamsewak Sangh (RSS) elaborated their vision of Hindu India in the twentieth century. Now, V.D. Savarkar viewed the Muslim as the perfect `Other , a figure to be stigmatized and emulated with fascinating ambivalence. A full-fledged ethno-religious concept, Hindutva, came into being, a notion that mentors of the Jana Sangh and the BJP such as Deendayal Upadhyaya and Balraj Madhok refined subsequently by adding Gandhian nuances as well as more exclusivist overtones. The second part of the reader outlines every major political issue on which the Hindu nationalist movement has taken a distinct position. These include: how to participate in party politics without diluting the core cultural doctrine; how to cope with conversions by catering more to class needs; how to promote Hindi without alienating South India; how to fight reservations without losing the Other Backward Castes vote; how to criticize secularism without seeming
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communal; how to reform education and the economy; how to recuperate Kashmir; and how to make the Hindu diaspora replicate the original ideology beyond India's boundaries. In brief, this reader is indispensable for anyone who wishes to understand contemporary Indian politics, society, culture, and history.

Hindu Nationalism And Democracy Examines The Rise Of The Bharatiya Janata Party (BJP) As One Of The Dominant Forces Within Indian Politics. The Ideology Of The Party Is Analyzed As A Form Of Religious Nationalism, With Possible Strains In Its Relation To

An analysis of the use of media by political and religious interest groups in India Majoritarian State traces the ascendance of Hindu nationalism in contemporary India. Led by Prime Minister Narendra Modi, the BJP administration has established an ethno-religious and populist style of rule since 2014. Its agenda is also pursued beyond the formal branches of government, as the new dispensation portrays conventional social hierarchies as intrinsic to Indian culture while condoning communal and caste- or gender-based violence. The contributors explore how Hindutva ideology has permeated the state apparatus and formal institutions, and how Hindutva activists exert control over civil society via vigilante groups, cultural policing and violence. Groups and regions portrayed as 'enemies' of the Indian state are the losers in a new order promoting the interests of the urban middle class and business elites. As this majoritarian ideology pervades the media and public discourse, it also affects the judiciary, universities and
cultural institutions, increasingly captured by Hindu nationalists. Dissent is silenced and debate increasingly sidelined as the press is muzzled or intimidated in the courts. Internationally, the BJP government has emphasised hard power and a fast expanding security state. This collection of essays offers rich empirical analysis and documentation to investigate the causes and consequences of the illiberal turn taken by the world's largest democracy.

In theorizing about the link between violence and the politics of nationalism, most scholars have rejected the idea that primordial hatred between different ethnic and/or religious groups residing in close proximity will inevitably lead to conflict and the call for an ethnically/religiously pure nation-state. Rather, conflict tends to occur when humans manipulate social, political, economic, and ideological factors to construct nationalist identities and movements. The manipulation perspective is the underlying theoretical framework of Warriors in Politics which uses the Mumbai riots of December 1992 and January 1993 to analyze the brand of nationalism created and disseminated by the Indian political party Shiv Sena. While the theoretical and empirical research of others is an important part of this study, interviews conducted by the author when she lived in Mumbai during this tumultuous period as well as her own theorizing on the links among masculinity, militarism, and nationalism, provide an analysis of the factors - economic, political, and ideological - that converge to transform the simmering discontent of the politics of nationalism into violent conflict.
The Rashtriya Swayamsevak Sangh (RSS) is a Hindu nationalist volunteer organization. It is also the parent of India's ruling Bharatiya Janata Party. Prime Minister Modi was himself a career RSS office-holder, or pracharak. This book explores how the RSS and its affiliates have benefitted from India's economic development and concurrent social dislocation, with rapid modernization creating a sense of rootlessness, disrupting traditional hierarchies, and attracting many upwardly mobile groups to the organization. India seems more willing than ever to accept the RSS's narrative of Hindu nationalism--one that seeks to assimilate Hindus into a common identity representing true 'Indianness'. Yet the RSS has also come to resemble 'the Congress system', with a socially diverse membership containing a distinct left, right and center. The organization's most significant dilemma is how to reconcile the assault from its far right on cultural issues like cow protection with condemnations of globalization from the left flank. Andersen and Damle offer an essential account of the RSS's rapid rise in recent decades, tracing how it has evolved in response to economic liberalization and assessing its long-term impact on Indian politics and society.

Although the Peaceful, Inward-Looking Doctrine Of The Hindu Religion Hardly Seems To Lend Itself To Endemic Nationalism, A Phenomenal Surge Of Militant Hinduism Has Taken Place Over The Last Ten Years In India. Indeed, The Electoral Success Of The Hindu Nationalist Bharatiya Janata Party (BJP) Has Proven Beyond Doubt That These Forces Now Pose A Significant Threat To India's Secular Character. In A Historically
Rich, Detailed Account Of The Hindu Nationalist Movement In India Since The 1920S, Christopher Jaffrelot Explores How Rapid Changes In The Political, Social, And Economic Climate Have Made India Fertile Soil For The Growth Of The Primary Arm Of Hindu Nationalism, A Paramilitary-Style Group Known As The Rashtriya Swayamsevak Sangh (Rss), Together With Its Political Offshoots. He Shows How The Hindu Movement Uses Religion To Enter The Political Sphere, And Argues That The Ideology They Speak For Has Less To Do With Hindu Philosophy Than With Ethnic Nationalism The Hindu Nationalist Movement And Indian Politics Makes A Major Contribution To The Study Of The Genesis And Development Of Religious Nationalism, And Is Essential Reading For Anyone Who Seeks To Comprehend The Spread Of Endemic Conflict.

Hindu nationalism came to world attention in 1998, when the Hindu nationalist Bharatiya Janata Party (BJP) won national elections in India. Although the BJP was defeated nationally in 2004, it continues to govern large Indian states, and the movement it represents remains a major force in the world's largest democracy. This book presents the thought of the founding fathers and key intellectual leaders of Hindu nationalism from the time of the British Raj, through the independence period, to the present. Spanning more than 130 years of Indian history and including the writings of both famous and unknown ideologues, this reader reveals how the "Hindutuva" movement approaches key issues of Indian politics. Covering such important topics as
secularism, religious conversion, relations with Muslims, education, and Hindu identity in the growing diaspora, this reader will be indispensable for anyone wishing to understand contemporary Indian politics, society, culture, or history.

In this book William Gould explores what is arguably one of the most important and controversial themes in twentieth-century Indian history and politics: the nature of Hindu nationalism as an ideology and political language. Rather than concentrating on the main institutions of the Hindu Right in India as other studies have done, the author uses a variety of historical sources to analyse how Hindu nationalism affected the supposedly secularist Congress in the key state of Uttar Pradesh. In this way, the author offers an alternative assessment of how these languages and ideologies transformed the relationship between Congress and north Indian Muslims. The book makes a major contribution to historical analyses of the critical last two decades before Partition and Independence in 1947, which will be of value to scholars interested in historical and contemporary Hindu nationalism, and to students researching the final stages of colonial power in India.

Narendra Modi has been a hundred years in the making. Vinay Sitapati's Jugalbandi provides this backstory to his current dominance in Indian politics. It begins with the creation of Hindu nationalism as a response to British-induced elections in the 1920s, moves on to the formation of the Bharatiya Janata Party (BJP) in 1980, and ends with its first national government, from 1998 to 2004. And it follows this journey through the
entangled lives of its founding jugalbandi: Atal Bihari Vajpayee and Lal Krishna Advani. Over their six-decade-long relationship, Vajpayee and Advani worked as a team despite differences in personality and beliefs. What kept them together was fraternal love and professional synergy, of course, but also, above all, an ideology that stressed on unity. Their partnership explains what the BJP before Modi was, and why it won. In supporting roles are a cast of characters—from the warden's wife who made room for Vajpayee in her family to the billionaire grandson of Pakistan's founder who happened to be a major early funder of the BJP. Based on private papers, party documents, newspapers and over two hundred interviews, this is a must-read for those interested in the ideology that now rules India.

In the twenty-first century, there has been a seismic shift in Indian political, religious and social life. The country's guiding spirit was formerly a fusion of the anti-caste worldview of B.R. Ambedkar; the inclusive Hinduism of Mahatma Gandhi; and the agnostic secularism of Jawaharlal Nehru. Today, that fusion has given way to Hindutva. This now-dominant version of Hinduism blends the militant nationalism of V.D. Savarkar; the Brahmanical anti-minorityism of M.S. Golwalkar; and the global Islamophobia of India's ruling regime. It requires deep cultural analysis and historical understanding, as only the sharpest and most profoundly informed historian can provide. For two decades, Tanika Sarkar has forged a path through the alleys and byways of Hindutva. She has trawled through the writing and iconography of its
organisations and institutions, including RSS schools and VHP temples. She has visited the offices and homes of Hindutva's votaries, interviewing men and women who believe fervently in their mission of Hinduising India. And she has contextualised this new ferment on the ground with her formidable archival knowledge of Hindutva's origins and development over 150 years, from Bankimchandra to the Babri mosque and beyond. This riveting book connects Hindu religious nationalism with the cultural politics of everyday India.

When the Hindu nationalist Bharatiya Janata Party (BJP) assumed power in India in 1998 as the largest party of the National Democratic Alliance, it soon became evident that it prioritized educational reforms. Under BJP rule, a reorganization of the National Council of Educational Research and Training occurred, and in 2002 four new history textbooks were published. This book examines the new textbooks which were introduced, considering them to be integral to the BJP’s political agenda. It analyses the ways in which their narrative and explanatory frameworks defined and invoked Hindu identity. Employing the concept of decontextualization, the author argues that notions of Hindu cultural similarity were conveyed, particularly as the textbooks paid scarce attention to social, geographical and temporal contexts in their approaches to Indian history. The book shows that intrinsic to the textbooks’ emphasis on similarity is a systematic backgrounding of any references to internal lines of division within the Hindu community. Through a comparison with earlier textbooks, it sheds light on the...
contested nature of history writing in India, especially in terms of nation building and identity construction. This issue is also highly relevant in India today due to the electoral success of the BJP in 2014, and the efforts of the Hindu nationalist organization Vishwa Hindu Parishad to construct a coherent Hinduism. Arguing that the textbooks operate according to the BJP’s ideology of Hindu cultural nationalism, this book will be of interest to academics in the field of South Asian studies, contemporary history, the uses of history, identity politics and Hindu nationalism.

Majoritarian State traces the ascendance of Hindu nationalism in contemporary India. Led by Prime Minister Narendra Modi, the BJP administration has established an ethno-religious and populist style of rule since 2014. Its agenda is also pursued beyond the formal branches of government, as the new dispensation portrays conventional social hierarchies as intrinsic to Indian culture while condoning communal and caste- and gender-based violence. The contributors explore how Hindutva ideology has permeated the state apparatus and formal institutions, and how Hindutva activists exert control over civil society via vigilante groups, cultural policing and violence. Groups and regions portrayed as 'enemies' of the Indian state are the losers in a new order promoting the interests of the urban middle class and business elites. As this majoritarian ideology pervades the media and public discourse, it also affects the judiciary, universities and cultural institutions, increasingly captured by Hindu nationalists. Dissent and difference silenced and debate increasingly sidelined as the press is muzzled or intimidated in the
courts. Internationally, the BJP government has emphasised hard power and a fast-expanding security state. This collection of essays offers rich empirical analysis and documentation to investigate the causes and consequences of the illiberal turn taken by the world's largest democracy.

Neo-Hindutva explores the recent proliferation and evolution of Hindu nationalism – the assertive majoritarian, right-wing ideology that is transforming contemporary India. This volume develops and expands on the idea of ‘neo-Hindutva’ — Hindu nationalist ideology which is evolving and shifting in new, surprising, and significant ways, requiring a reassessment and reframing of prevailing understandings. The contributors identify and explain the ways in which Hindu nationalism increasingly permeates into new spaces: organisational, territorial, conceptual, rhetorical. The scope of the chapters reflect the diversity of contemporary Hindutva – both in India and beyond – which appears simultaneously brazen but concealed, nebulous and mainstreamed, militant yet normalised. They cover a wide range of topics and places in which one can locate new forms of Hindu nationalism: courts of law, the Northeast, the diaspora, Adivasi (tribal) communities, a powerful yoga guru, and the Internet. The volume also includes an in-depth interview with Christophe Jaffrelot and a postscript by Deepa Reddy.

Helping readers to make sense of contemporary Hindutva, Neo-Hindutva is ideal for scholars of India, Hinduism, Nationalism, and Asian Studies more generally. This book was originally published as a special issue of Contemporary South Asia.
Hindu Nationalism in India
Ideology and Politics
Routledge

This book presents an innovative approach to gender, nationalism, and the relations between them, and analyses the broader social base of Hindu nationalist organisation to understand the growth of 'Hindutva', or Hindu nationalism, in India. Arguing that Hindu nationalist thought and predilections emerge out of, and, in turn, feed, pre-existing gendered tendencies, the author presents the new concept of 'masculine hegemony', specifically Brahmanical masculine hegemony. The book offers a historical overview of the processes that converge in the making of the identity ‘Hindu’, in the making of the religion ‘Hinduism’, and in the shaping of the movement known as ‘Hindutva’. The impact of colonialism, social reform, and caste movements is explored, as is the role of key figures such as Mohandas Gandhi, Indira Gandhi, and Narendra Modi. The book sheds light on the close, yet uneasy, relations that Hindu nationalist thought and practice have with conceptions of 'modernity', 'development' and women's movements, and politics, and the future of Hindu nationalism in India. A new approach to the study of Hindu nationalism, this book offers a theoretically innovative understanding of Indian history and socio-politics. It will be of interest to academics working in the field of Gender studies and Asian Studies, in particular South Asian history and politics.

This new collection examines the emergence of the Bharatiya Janata Party (BJP) in India and the ways in which its Hindu nationalist agenda has been affected by the
constraints of being a dominant member of a coalition government. Religious influence in contemporary politics offers a fertile ground for political-sociological analysis, especially in societies where religion is a very important source of collective identity. In South Asian societies religion can, and often has, provided legitimacy to both governments and those who oppose them. This book examines the emergence of the BJP and the ways in which its Hindu nationalist agenda has been affected by the constraints of being a dominant member of a coalition government. The collected authors take stock of the party's first full term in power, presiding over the diverse forces of the governing NDA coalition, and the 2004 elections. They assess the BJP's performance in relation to its stated goals, and more specifically how it has fared in a range of policy fields - centre-state relations, foreign policy, defence policies, the 'second generation' of economic reforms, initiatives to curb corruption and the fate of minorities. Explicitly linking the volume to literature on coalition politics, this book will be of great importance to students and researchers in the fields of South Asian studies and politics.

Sadhus in Indian Politics: Dynamics of Hindutva maps the changing face of contemporary Hindu politics, evaluating the influence of sadhus (ascetics) on the course of politics in India. This book explores the anxieties around ascetic engagement with public affairs, understanding politics as janaseva and polities as rajniti, and the authority exercised by these sadhus. It investigates the spirit of ‘individualism’ reflected by the sadhus in the organized and unorganized domains of politics, and traces the dialectics of ‘Hindutva’ reflected through
selected case studies, exposing the patterns of how the sadhus got involved in the muddled world of politics. This book also demonstrates the uneasy conflict between the modern Hindu right wing and Hindu traditionalists with their advocacy of Sanatan Dharma. It turns towards sadhus and gurus to explore the ‘Hindu-ness’ of the Hindus and confronts the metanarrative of Hindutva offered by various institutions.

Using techniques similar to those of nationalist groups in other nations, Jaffrelot contends, the Hindu movement polarizes Indian society by stigmatizing minorities - chiefly Muslims and Christians - and by promoting a sectarian Hindu identity.

A riveting account of how a popularly elected leader has steered the world's largest democracy toward authoritarianism and intolerance Over the past two decades, thanks to Narendra Modi, Hindu nationalism has been coupled with a form of national-populism that has ensured its success at the polls, first in Gujarat and then in India at large. Modi managed to seduce a substantial number of citizens by promising them development and polarizing the electorate along ethno-religious lines. Both facets of this national-populism found expression in a highly personalized political style as Modi related directly to the voters through all kinds of channels of communication in order to saturate the public space. Drawing on original interviews conducted across India, Christophe Jaffrelot shows how Modi's government has moved India toward a new form of democracy, an ethnic democracy that equates the majoritarian community with the nation and relegates Muslims and Christians to second-class citizens who are harassed by vigilante groups. He discusses how the promotion of Hindu nationalism has resulted in attacks against secularists, intellectuals, universities, and NGOs. Jaffrelot explains how the political system of India has acquired authoritarian features for other reasons, too. Eager to govern not
only in New Delhi, but also in the states, the government has centralized power at the expense of federalism and undermined institutions that were part of the checks and balances, including India's Supreme Court. Modi's India is a sobering account of how a once-vibrant democracy can go wrong when a government backed by popular consent suppresses dissent while growing increasingly intolerant of ethnic and religious minorities.

It is no coincidence that India's recent rise as a major global power has been closely linked to the increasing influence of the Bharatiya Janata Party (BJP) in Indian politics. Driven by the philosophy of Hindu/Indian Nationalism, this entity, more of a movement than a political party, has served to instill in Indians a sense of confidence and restore lost self-esteem in a people who suffered foreign domination for over a thousand years. Detractors of this ideology have attempted to paint this philosophy as hate rant and supremacist indoctrination. Far from being that, it is the agonizing cry for justice and dignity of a people long suppressed and long tortured; a cry that embodies the agony of the past and a new-found confidence of the present and which together hopes to ensure a secure future: a future that envisions an inclusive all round economic and social development of a people. The BJP’s spectacular victory crafted by Narendra Modi in the 2014 Indian elections serves to emphasize the central role of Hindu/Indian Nationalism in Indian politics, its broad appeal and its comprehensive agenda. Therefore it is imperative for the world at large to attempt a better understanding of this phenomenon; an objective assessment based on hard facts and sound logic instead of the skewed image propagated in the West by its ideological opponents. This book is a must for international statesmen, politicians, businessmen, academics, and others alike who wish to interact with India and Indians.
This book presents a comprehensive and perceptive study of the Bharatiya Jana Sangh through the first two decades of its history from 1951. The Bharatiya Jana Sangh was the most robust of the first generation of Hindu nationalist parties in modern Indian politics and Bruce Graham examines why the party failed to establish itself as the party of the numerically dominant Hindu community. The author explains the relatively limited appeal of the Bharatiya Jana Sangh in terms of the restrictive scope of its founding doctrines; the limitations of its leadership and organization; its failure to build up a secure base of social and economic interests; and its difficulty in finding issues which would create support for its particular brand of Hindu nationalism. Bruce Graham ends with a major survey of the party's electoral fortunes at national, state and local levels.

The rise of authoritarian Hindu mass movements and political formations in India since the early 1980s raises fundamental questions about the resurgence of chauvinistic ethnic, religious and nationalist movements in the late modern period. This book examines the history and ideologies of Hindu nationalism and Hindutva from the end of the last century to the present, and critically evaluates the social and political philosophies and writings of its main thinkers. Hindu nationalism is based on the claim that it is an indigenous product of the primordial and authentic ethnic and religious traditions of India. The book argues instead that these claims are based on relatively recent ideas, frequently related to western influences during the colonial period. These influences include eighteenth and nineteenth century European Romantic and Enlightenment rationalist ideas preoccupied with archaic primordialism, evolution, organicism, vitalism and race. As well as considering the ideological impact of National Socialism and Fascism on Hindu nationalism in the 1930s, the book also
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looks at how Aryanism continues to be promoted in unexpected forms in contemporary India. Using a wide range of historical and contemporary sources, the author considers the consequences of Hindu nationalist resurgence in the light of contemporary debates about minorities, secular citizenship, ethics and modernity. This book offers an in-depth study of right-wing politics in India by analysing the shifting ideologies of Hindu nationalism and its evolution in the late nineteenth century through to twenty-first century. The authors provide a thorough overview of the chronological evolution of Hindu nationalist organizational outfits to reveal how Hindu nationalist ideology has adapted in ways that have not always corresponded with the orthodox Hindu nationalist position. An examination of the overriding preference for Hindu nationalism demonstrates how it has flourished and continues to remain relevant in contemporary India despite being marginalized at the dawn of India’s independence. The book demonstrates that Hindu nationalism is a context-driven ideological device which is sensitive to the ideas and priorities that gradually gain salience. It also explores Hindu nationalism as a vote-catching device, especially from the late twentieth century onwards. Providing a nuanced analysis of Hindu nationalism in India as a constantly evolving phenomenon, this book will be of interest to researchers on Asian political theory, nationalism, religious politics and South Asian and Indian politics.

This lively collection of essays by Ashutosh Varshney analyses the deepening of Indian democracy since 1947 and the challenges this has created. It examines concerns ranging from federalism and Hindu nationalism to caste conflict and civil society, the north–south economic divide, and politics of economic reforms.
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Accompanied by a substantial overview tracing the forging and consolidation of India’s improbable democracy, the book, full of original insights, portrays the successes and failures of our experience in a new comparative perspective, enriching our understanding of the idea of democracy.

India is undergoing a great transition, as the post-reform generation strikes out into the world. The thinking, attitudes, culture, political preferences, consumption patterns and ambitions of the post-reform generations differ greatly from that of the earlier generations. As a consequence, the country is also witnessing rapid changes not only on the socio-political and economic fronts but also on the humanities front. This book seeks to explore great transition in India through interdisciplinary and multidisciplinary perspectives in the fields of Humanities and Social Sciences. In doing so, it lays foundation not only for understanding India but also in initiating a new chapter for Indian and South Asian studies. With contributions by leading scholars, the book will be of great interest to students, researchers, and for anyone wishing to explore India in the fields of Humanities and Social Sciences.

This book examines the late twentieth-century rise of the urban, right-wing Hindu nationalist ideology known as metropolitan Hindutva. This ideology, the book assesses, aspires to be a pan-Indian, urban form that is home to the emerging,
digitally enabled, technocratic middle classes of the nation. Through close analyses of the writings of a range of self-styled public intellectuals, from Arun Shourie and Swapan Dasgupta to Chetan Bhagat and Amish Tripathi, this book maps this new avatar of Hindutva. Finally, in analyzing the language of metropolitan Hindutva, it arrives at an emerging idea of India as part of what Amitav Ghosh has called a contemporary Anglophone empire. This is the first extended scholarly effort to theorize a politics of language in relation to the dangers of such an imperializing Hindutva.

This book produces the first-ever analysis of the Hindu nationalist Bharatiya Janata Party's (BJP) security policy. It traces the impact of Hindu nationalism upon India's contemporary security practice by investigating BJP policy before, during, and after their leadership of the National Democratic Alliance (NDA) government. Based upon primary sources and extensive interviewing, the volume principally analyses the BJP's tenure in government from 1998 to 2004—a period of vital importance concerning India's rise in international prominence. Specifically, it confirms the crucial impact of BJP's internal policy sources on India's external security practice, especially regarding nuclear transparency, a tilt towards the US, greater regional pragmatism, and the use of realpolitik. Carried out in comparison with earlier Indian National Congress (INC) regimes, this
investigation highlights the multiple, composite, and competing norms influencing India's foreign policy, and shows how Indian security practice is absorptive, dynamic, and elastic. Most importantly, the author unveils how the BJP-led NDA legacy continues to critically inform the present-day trajectory of Indian security. The book thus yields an overview of foreign policy (and its making) in modern post-colonial India across different political generations, and the current core policies critical to its international emergence as a great power.

Hindu nationalism has been responsible for acts of extreme violence against religious minorities and is a dominant force on the sociopolitical landscape of contemporary India. How does such a violent and exclusionary movement recruit supporters? How do members navigate the tensions between the normative prescriptions of such movements and competing ideologies? To understand the expansionary power of Hindu nationalism, Kalyani Menon argues, it is critical to examine the everyday constructions of politics and ideology through which activists garner support at the grassroots level. Based on fieldwork with women in several Hindu nationalist organizations, Menon explores how these activists use gendered constructions of religion, history, national insecurity, and social responsibility to recruit individuals from a variety of backgrounds. As Hindu nationalism extends its reach to appeal to increasingly diverse groups, she
explains, it is forced to acknowledge a multiplicity of positions within the movement. She argues that Hindu nationalism's willingness to accommodate dissonance is central to understanding the popularity of the movement. Everyday Nationalism contends that the Hindu nationalist movement's power to attract and maintain constituencies with incongruous beliefs and practices is key to its growth. The book reveals that the movement's success is facilitated by its ability to become meaningful in people's daily lives, resonating with their constructions of the past, appealing to their fears in the present, presenting itself as the protector of the country's citizens, and inventing traditions through the use of Hindu texts, symbols, and rituals to unite people in a sense of belonging to a nation.

The definitive analysis of Hindu nationalism in contemporary India and the challenges for the radical Left With the Hindu nationalist BJP now replacing the Congress as the only national political force, the communalization of the Indian polity has qualitatively advanced since the earlier edition of this book in 1997. This edition has been substantially reworked and updated with several new chapters added. Hindutva’s rise necessitates a more critical take on mainstream secular claims, ironically reinforced by liberal–left sections discovering special virtues in India’s ‘distinctive’ secularism. The careful evaluation of the ongoing
debate on ‘Indian fascism’ has resonances for the broader debate about how best to assess the dangers of the far right’s rise in other liberal democracies. A study follows of how Hindutva forces are pursuing their project of establishing a Hindu Rashtra and how to thwart them through a wider transformative struggle targeting capitalism itself.

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