

Hindu Nationalism And Indian Politics The Origins And Development Of The Bharatiya Jana Sangh Cambridge South Asian Studies

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 its restrictive scope of its founding doctrine; 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.

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 "Hindutva" 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.

Religious nationalists and women's activists have transformed India over the past century. They debated the idea of India under colonial rule, shaped the constitutional structure of Indian democracy, and questioned the legitimacy of the postcolonial consensus, as they politicized one dimension of identity. Using a historical comparative approach, the book argues that external events, activist agency in strategizing, and the political economy of transnational networks explain the relative success and failure of Hindu nationalism and the Indian women's movement rather than the ideological claims each movement makes. By focusing on how particular activist strategies lead to increased levels of public support, it shows how it is these strategies rather than the ideologies of Hindutva and feminism that mobilize people. Both of these social movements have had decades of great power and influence, and decades of relative irrelevance, and both challenge postcolonial India's secular settlement - its division of public and private. The book goes on to highlight new insights into the inner dynamics of each movement by showing how the same strategies - grassroots education, electoral mobilization, media management, donor cultivation - lead to similarly positive results. Bringing together the study of Hindu nationalism and the Indian women's movement, the book will be of interest to students and scholars of South Asian Religion, Gender Studies, and South Asian Politics.

Exploring the role of sadhus in Hindutva politics, this book deconstructs the idea of 'power' reflected in the milieu of spiritual authority in India.

Hindu Nationalism, History and Identity in India

Hindu Nationalism and Indian Politics

From Periphery to Centre

Reinventing India

The Rise of the Bharatiya Janata Party

Dynamics of Hindutva

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-centuryHindu 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 Swayamsevak 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 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.

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 benefited 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.

The 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.

Vishva Hindu Parishad and Indian Politics provides a detailed historical account of the VHP, one of the leading organisations in the Hindutva movement, focusing on its transformation from a loosely-knit body of Hindus aimed at preserving and promoting Hindu dharma, into a mass organisation actively involved in mobilising the urban middle classes, service professionals and religious leaders for the creation and promotion of a strong Hindu nation. Rich in empirical data, the book contains extensive quotations from fifty interviews carried out for this study, including those with central figures in the VHP such as Praveen Togadia and Ashok Singhal and members of related organisations.

Ideology and Politics

How Hindu Nationalism Is Changing India

Hindu Nationalism and Democracy

The Saffron Wave

Hindu Nationalism in India: Modern trends

Hindu Nationalism in India

The Oxford History of Hinduism: Modern Hinduism focuses on developments resulting from movements within the tradition as well as contact between India and the outside world through both colonialism and globalization. Divided into three parts, part one considers the historical background to modern conceptualizations of Hinduism. Moving away from the reforms of the 19th and early 20th century, part two includes five chapters each presenting key developments and changes in religious practice in modern Hinduism. Part three moves to issues of politics, ethics, and law. This section maps and explains the powerful legal and political contexts created by the modern state—first the colonial government and then the Indian Republic—which have shaped Hinduism in new ways. The last two chapters look at Hinduism outside India focusing on Hinduism in Nepal and the modern Hindu diaspora.

The text goes on to argue that the Hindu nationalist movement has successfully articulated the anxieties and desires of the large and amorphous Indian middle class. Consequently, the movement has attracted privileged groups fearing encroachment on their dominant positions but also "plebian" and impoverished groups seeking recognition around a majoritarian rhetoric of cultural pride, order, and national strength.

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 reform 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.

Hindu Nationalism and the Reshaping of the Public in India

Hindu Nationalism

How the RSS Reshaped India

Sadhus in Indian Politics

Hindu Nationalism and the Language of Politics in Late Colonial India

The Hindu Nationalist Movement and Indian Politics

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 Vishva 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.

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 This volume examines the phenomenon of contemporary Hindu nationalism or 'new Hindutva' that is presently the dominant ideological and political-electoral formation in India. There is a rich body of work on Hindu nationalism, but its main focus is on an earlier moment of insurgent movement politics in the 1980s and 1990s. In contrast, new Hindutva is a governmental formation that converges with wider global currents and enjoys mainstream acceptance. To understand these new political forms and their implications for democratic futures, a fresh set of reflections is in order. This book approaches contemporary Hindutva as an example of a democratic authoritarianism or an authoritarian populism, a politics that simultaneously advances and violates ideas and practices of popular and constitutional democracy.

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.

The Bharatiya Jana Sangh, 1951-1971

Politics After Television

Narrating a Hindu past under the BJP

The Role of Activism

Coalition Politics and Hindu Nationalism

1925 to the 1990s : Strategies of Identity-building, Implantation and Mobilisation (with Special Reference to Central India)

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 that have shaped the rise of Hindu nationalism.

- economic, political, and ideological - that converge to transform the simmering discontent of the politics of nationalism into violent conflict.

An analysis of the use of media by political and religious interest groups in India

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.

Hindu Nationalism in IndiaIdeology and PoliticsRoutledge

Vishva Hindu Parishad and Indian Politics

Nation, Nationalism and the Public Sphere

Hindu Nationalism in India: Ideological corollaries

Warriors In Politics

Religious Politics in India

Messengers of 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- 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 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.

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.

Narendra Modi has been a hundred years in the making. Vinay Sitapati's Jugabandi 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 jugabandi: 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 shared on unity. The pair's leadership 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.

This book analyses the rise and growth of the Hindu nationalist party Bharatiya Jana Sangh in post independent India, tracking the electoral journey of the party from 1951 to 1971. Offering a comprehensive analysis of the party Bharatiya Jana Sangh - its origin, ideas and electoral performances in the first two decades of its journey - the book provides an overview of the state-wise electoral record of the party mobilizing Hindu support and managing factional disputes. It surveys the issues of conflicts between the intraparty factions dominated by the recruits from the Rastriya Swayamsevak Sangh and the others. The author also presents a critique of the Hindutva politics of the Bharatiya Jana Sangh on account of its somewhat imperfect appeal among the masses and its problems in raising real issues of socio-economic concern. With a special emphasis on the states situated outside the Hindi language belt of Northern India, the electoral outcome of the Jana Sangh during each national and state legislative elections are analysed. Based on the dialectics of ideology and exigency, this book makes a thorough investigation of the leadership-succession crises in the party, patterns of vote sharing at the regional level and trends of coalition with the non-Congress parties in the states. Providing a nuanced understanding of the processes leading to the strengthening of right-wing political parties in India, the book will be of interest to academics working in the fields of nationalism, party politics and South Asian Politics.

The Hindu Nationalist Movement in India

The BJP Before Modi

Saffron Republic

Hindu Nationalists in India

The Origins and Development of the Bharatiya Jana Sangh

BJP and the Evolution of Hindu Nationalism

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. Gowalkar; and the global Islamophobia of India's ruling regime. This riveting book connects Hindu religious nationalism with the cultural politics of everyday India.

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 Plethora Of 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.

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.

Religion and politics are always interconnected. The phenomenon is more evident in developing societies where political units are generally not individual citizens as is the case in industrial societies but they are social groups and identities. Recent developments in India marked by the unprecedented rise in religio-centric politics underscore the point. The process is epitomized by the rise of Hindu-chauvinistic BJP to the centre-stage and its subsequent forming a coalition government at the centre with itself as the dominant partner. In a socially and culturally plural India how enduring this phenomenon would be is what the present book is all about. It traces the growth of Hindu nationalism from the early days of Indian renaissance in the late nineteenth century to the present against the background of an incremental competition amongst several social forces which do not allow shaping of India into a Hindu state. The study attempts to assess the future of political Hinduism in general and the BJP in particular together with critically gauging the ideological and intellectual depths of the phenomenon. At the core of our inquiry are such fundamental questions as: What are the limits of the Use of religion in Indian politics? Are other parties which vow in the name of value-based politics and secularism any different from the BJP in so far as communal mobilization is concerned? Does Hindutva mean political Hinduism or Hinduization of Indian politics? Can thereby anything like genuine secularism when secularism itself is a total concept which cannot be qualified? And are Muslims in India really pampered as the BJP claims? Besides, policy issues such as those related to Indian economy and foreign relations have also been addressed so as to view the party and its ideology from a holistic perspective.

Democracy and Hindu Nationalism in Modern India

Modern Hinduism

Gender and Hindu Nationalism

Understanding Masculine Hegemony

Hindu Nationalism and the Rise of Ethnic Democracy

Jugalbandi

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.

From the shaping of identities and belongings through to current reconfigurations of nation, governance and state under a Hindu-Right dispensation, this book tracks the sentiments and structures that sustain the nation and nationalism in India. Nation, Nationalism and the Public Sphere: Religious Politics in India provides wide-ranging accounts of the growth and transformations of the nation, focusing especially on the intimate interplay of nation-state and nationalism with dominant religion. Drawing upon the perspectives of history, politics, anthropology, literature, film and media studies, this book explores key themes such as the appropriation and impact of western concepts of religion and the modern in postcolonial India and Pakistan, corporate bids to foster faith by erecting temples, formations of contemporary cosmopolitan religious imaginaries, the politics of cow protection, the rise of Narendra Modi as a national hero, and the fetish of the national in news channel debates. The book provides important insights into the success of the Hindu-Right, the discourse of religious-cultural nationalism, and their ramifications for democracy and citizenship.

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.

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.

Religion, Caste, and Politics in India

Hindu Nationalism, Violence, And The Shiv Sena In India

Hindu Nationalism And Indian Politics

Hindu Nationalism in India and the Politics of Fear

Mobilizing Religion and Gender in India