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Hindutva is the essence of this Rashtra's 'Swa'(selfhood). We are plainly acknowledging the selfhood of the country as Hindu," Bhagwat said, adding that Hindutva is applicable to 1.3 billion people of the country.

~~Hindutva essence of nation's selfhood, India needs to stay ...~~

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Hindutva Ban on Beef for Big Cats in Zoo is Last Straw for Assam's Anti-Caste Activists

The book is a collection of essays and articles written over a period of 5 years. The essays numbering 40 in number have been divided into nine main sections. Section I discusses essays on religion and society, Section II contains articles on Hindutva, Section III has essays on Hindutva and minorities, Section IV selected articles on Hindutva threat protection Islam and terrorism, have been given. Section V has essays on communalism and violence, Section VI has articles on political chess board, Section VII has essays on Hindutva and Dalits, Section VIII discusses women and Hindu right and lastly Section IX contains articles on faith and reason.

RSS, School Texts and the Murder of Mahatma Gandhi undertakes the novel experiment of juxtaposing three apparently quite different issues, the nature of the RSS school textbooks, the murder of the Mahatma and the basic ideology of Savarkar and Golwalkar. While deeply delving into all three aspects, it brings out the deep connection between them. The book, which brings out the basic ideological underpinnings of the Hindu Communal Project, is divided into three parts. Part I discusses how this ideology is propagated

among young impressionable minds through school textbooks. Part II studies the role of the Sangh combine in the murder of Mahatma Gandhi and Part III analyses the basic elements of the Hindu communal ideology, as propounded by some of its founders like Savarkar and Golwalkar. The book brings home to us in a dramatic manner the great threat communalism poses to our society, thus making it a must-read for the general educated reader, including politicians, political workers, social activists and journalists.

Why do certain groups and individuals seek to do harm in the name of God? While studies often claim to hold the key to this frightening phenomenon, they seldom account for the crucial role that religious conviction plays, not just in radical Islam, but also in the fundamentalist branches of the world's two other largest religions: Christianity and Hinduism. As the first book to examine violent extremism in all three religions together, *Competing Fundamentalisms* draws on studies in sociology, psychology, culture, and economics while focusing on the central role of religious ideasto paint a richer portrait of this potent force in modern life. Clarke argues that the forces of globalization fuel the aggression of these movements to produce the competing feature of religious fundamentalisms, which have more in common with their counterparts across religious lines than they do with the members of their own religions. He proposes ways to deescalate religious violence in the service of peacemaking. Readers will gain important insights into how violent religious fundamentalism works in the world's three largest religions and learn new strategies for promoting peace in the context of contemporary interreligious conflict.

South Asia is one of the most volatile regions of the world, and India's complex democratic political system impinges on its relations with its South Asian neighbours. Focusing on this relationship, this book explores the extent to which domestic politics affect a country's foreign policy. The book argues that particular continuities and disjunctures in Indian foreign policy are linked to the way in which Indian elites articulated Indian identity in response to the needs of domestic politics. The manner in which these state elites conceive India's region and regional role depends on their need to stay in tune with domestic identity politics. Such exigencies have important implications for Indian foreign policy in South Asia. Analysing India's foreign policy through the lens of competing domestic visions at three different historical eras in India's independent history, the book provides a framework for studying India's developing nationhood on the basis of these idea(s) of 'India'. This approach allows for a deeper and a more nuanced interpretation of the motives for India's foreign policy choices than the traditional realist or neo-liberal framework, and provides a useful contribution to South Asian Studies, Politics and International Studies.

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.

Captures the lives of those living close to the border areas of Jammu and their stories of contesting or reinforcing India-Pakistan boundaries.

Hindu nationalism has emerged as a political ideology represented by the Hindu Mahasabha. This book explores the campaign for Hindu unity and organisation in the context of the Hindu-Muslim conflict in colonial north India in the early twentieth century. It argues that India's partition in 1947 was a result of the campaign and politics of the Hindu rightwing rather than the Islamist politics of the Muslim League alone. The book explains that the Mahasabha articulated Hindu nationalist ideology as a means of constructing a distinct Hindu political identity and unity among the Hindus in conflict with the Muslims in the country. It looks at the Mahasabha's ambivalence with the Indian National Congress due to an extreme ideological opposition, and goes on to argue that the Mahasabha had its ideological focus on an anti-Muslim antagonism rather than the anti-British struggle for India's independence, adding to the difficulties in the negotiations on Hindu-Muslim representation in the country. The book suggests that the Mahasabha had a limited class and regional base and was unable to generate much in the way of a mass movement of its own, but developed a quasi-military wing, besides its involvement in a number of popular campaigns. Bridging the gap in Indian historiography by focusing on the development and evolution of Hindu nationalism in its formative period, this book is a useful study for students and scholars of Asian Studies and Political History.

Human Rights and the Third World: Issues and Discourses deals with the controversial questions on the universalistic notions of human rights. It finds Third World perspectives and seeks to open up a discursive space in the human rights discourse to address unresolved questions, citing issues and problems from different countries in the Third World.

Focusing on politics and society in India, this book explores new areas enmeshed in the complex social, economic and political processes in the country. Linking the structural characteristics with the broader sociological context, the book emphasizes the strong influence of sociological issues on politics, such as social milieu shaping and the articulation of the political in day-to-day events. Political events are connected with the ever-changing social, economic and political processes in order to provide an analytical framework to explain 'peculiarities' of Indian politics. Bidyut Chakrabarty argues that three major ideological influences of colonialism, nationalism and democracy have provided the foundational values of Indian politics. Structured thematically and chronologically, this work is a useful resource for students of political science, sociology and South Asian studies.

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