



RESEARCH PAPER

Social Identity Crisis in India: A Comparative Analysis of BJP Administrations

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ABSTRACT

This research examines the Hindutva synonymous with the Hindu nationalism, discusses its various aspects and explains its mainstreaming under the BJP or Bharatiya Janata Party-led Hindu nationalist governments through the lens of Social Identity theory. The paper aims at addressing the social identity crisis in modern Indian society, given the prevalence of Hindutva under the auspices of BJP. Additionally, it holistically highlights the role of the Vajpayee and Modi governments in propagating Hindutva in social, legal, and political domain, as well as creating the 'Otherisation' rhetoric. The research is significant as it develops a nexus between the social aspects of group identity and the politics, in order to develop a conceptual discourse on the Hindutva in building up Hindu identity and mobilizing masses in political realm. Theoretical framework employed is Social Identity theory in order to assess the vital role of social identity in Indian polity. The methodology used is qualitative method and the type of social research is comparative analysis. This research endeavor concludes that 'Hindutva under BJP administrations' has generated polarization process in the society which has dual ramifications: prevailing 'national identity crisis, with assertive 'Hindu identity' on one side and accumulated Indian identity on other, coupled with hovering religious extremism across the country.

Keywords: Bharatiya Janata Party (BJP), Hindu Identity, Hindutva, Otherisation, Rashtriya Swayemsevak Sangh (RSS), Religious Extremism, Social Identity Theory (SIT)

Introduction

India has a huge claim of being the largest democracy with secular outlook. In the present times this claim is losing its significance as the output of Indian political system is exhibiting an array of biased policies and plans. In recent years, the alarming polarization of Indian society and subsequent anti-Muslim rhetoric has become the area of concern not only within the South Asian region but also on international forums. Underlying element of this rhetoric and 'Self-Other' construct is the 'Hindutva ideology' which is also termed as Hindu nationalism. This rhetoric is aiming to alter Indian political image from 'secular and pluralist state' to Hindu majoritarian state which is also termed as Hindu Rashtra. The roots of his ideology can be traced in pre-partition era when the Rashtriya Swayemsevak Sangh became the core organization for propagating Hindu nationalist ideology. As historical evidence proves, Hindu rhetoric has always remained in the backdrop while the Secularism remained the dominant ideology under the Congress rule in India in the initial decades of independence. Gradually, this underlying sentiment shifted from periphery to the center stage when the first ever BJP government, the political wing of RSS, remained successful in forming the coalition government led by Prime Minister Atal Bihari Vajpayee. The resurgence of same wing occurred in 2014 and then 2019, when BJP witnessed political victory in general elections, consequently installing Narendra Modi as the Indian Prime Minister.

Both the BJP administrations, Vajpayee and Modi Administration, have played a pivotal role in legitimizing and mainstreaming Hindutva, crucial for preservation of the Hindu identity. However, it is observable fact that Vajpayee administration had laid the political foundation of Hindutva's mainstreaming, and later Modi Administration carried out this task at multiple levels. The pugnacious pursuit of extremist Hindu agenda by incumbent BJP government coupled with its fraternal organizations and Hindutva ideologues is deepening the polarization in the society, causing the insecurities to the religious minorities in India, especially Muslims. Simultaneously, Hindutva buttressed by the ruling Hindu nationalist BJP has created a social identity crisis as it furthers Hindu identity in contrast to the Indian Identity. The government has been enacting news laws, policies, and side by side facilitating the Hindutva ideologues to make the Hindu identity as the only acceptable social identity, while marginalizing those who are considered threat to it.

In this backdrop, this article discusses the Social Identity theory with respect to the Hindutva and then shed light on the Hindutva's manifestations in Vajpayee and Modi Administration. No political culture can boast of carrying out an established secular democracy unless it is capable of providing secure social environment to all of its minorities. In the same way if there is dismay among the nationals and the evolvement of national identity, based of secular cum democratic postulates, is compromised for the survival and advancement of a majority then the claims of the establishment of harmonious secular political system are nothing but a failure. This research article attempts to qualify this hypothesis by shedding light on the social identity theory by taking under observation the policies of BJP administrations. In order to investigate the entire issue under consideration, Hindutva-related incidents, laws, and decisions are also examined to analyze the predicament of social identity crisis in India which has ultimately undermined the evolvement of 'Indian Nationalism' based on constitutional dictates of democratic and secular values.

Theoretical Framework: Social Identity Theory

It is indispensable to gauge the changing nature of social values before making comment on emerging socio-political trends. K. V. Korostekina in her book "Social identity and Conflict" has defined the Social Identity as feeling of relatedness to a particular social group, as a powerful link with a certain social category, and as an indispensable component of mind that influences behaviour and social perceptions. Social identity theory or SIT foregrounds the importance of social situation of the group, construction of social identity of the group members, as well as the milieu in which hearts and minds of members experience indoctrination of cohesive group consciousness. In 1985, Tajfel and Turner systematically developed the SIT in order to explicate the psychological underpinning of intergroup bias. This prism connotes that association with social groups creates a vital facet of individual's identity; certainly, people gravitates towards dividing themselves and others into distinct social groups, such as religious affiliations, age cohort, gender, and organizational membership. A social category or group provides its member the self-reference's structure, ergo an identity (Agbibo, 2015).

In 1979, Tajfel propounded that membership of individual with groups is an indispensable source of self-esteem and pride as groups bestow social identity' sense, thus giving sense of affinity to social world. The "us" vs "them" division of world through social categorization places the people into their respective social groups. He further asserted that stereotyping such as placing individuals into categories and groups is grounded on normal cognitive process: inclination to categorize things together. While doing so, the inter-group differences and intra or in-group similarities are exaggerated. The core hypothesis of SIT is that an in-group's group members will be disposed to highlight negative characteristics of an out-group to amplify their self-image (McLeod, 2019).

Three key fundamentals of the Social Identity theory are:

1. Feeling of oneness with person's group constitute social identification;
2. Social identification entails making of in-groups and out-groups;
3. Social identification brings about activities that are in rapport with identity, reinforcement of institutions that consolidate that identity, consequences that are linked with formation of group, stereotypical conception of self and others, and it buttresses the precursor of identification (Tajfel & Turner, 2004).

In SIT, three key mental processes, social categorisation, social identification, and social comparison are potent in other's evaluation with regard to us-them binary. Social categorisation signifies the classification of people to identify and understand them such as white, black, Muslims, Christians, etc. To comprehend the social environment is also significant aspect of this categorisation. The second process, social identification entails the group formation or associating oneself to particular identity of group, and the third process social comparison implies the state where individual make a comparison between the group they classified themselves with out-groups or other groups. The third process is essential to apprehend the prejudice, as once two social groups begin to consider themselves as rivals, they compete to preserve their self-esteem. Hostility and competition between groups is not merely the vying for resources, but also sequel of competing group identities (Tajfel & Turner, 2004).

Application of Social Identity Theory on Hindu-Muslim conflict in India

Social identity theory can be applied to explain the conflict between majority (Hindus) and minority (predominately Muslims and Christians) on the basis of religious identity. In India, religion has remained bone of political and social contention; a state whose social environment is characterized by the multicultural diversity as well as inter-religious conflict.

To understand the dynamics of social identity, it is essential to discuss the Hindutva. The ideology of Hindu nationalism or Hindutva, that was previously a racial-cum-religious ideology has transformed into political ideology under BJP. Hindutva propagates the Hindu supremacy, chiefly over Muslims. It advocates the outlandish vision of early India's scientific modernity; this is part of broader agenda of Hindutva to rewrite the past of India. Its overarching aim is transformation of secular and pluralistic state to Hindu rashtra or Hindu nation that characterize an ethno-nationalist state. The Hindutva's glorification of putative Hindu golden age that came to end with the Muslims invasion seeking to crush Hindu peoples and culture are indeed nothing but falsehoods; yet they serve explicit political aim of propagating modern Hindu identity as immemorial bulwark of culture of India as well as rendering Muslims as 'Other'. The ideologues of Hindutva seeks those fulfilling the criteria of Hindu to be indigenous to the India that in turn would help one social group-Hindu to set the criteria of being Indian and eliminate the 'Other' from the category of Indian. Many groups are excluded by them as non-Indian, who have long been indispensable part of society and life on subcontinent, cardinally all Muslims (Truschke, 2020).

The key attributes of the Hindu identity had been defined by the V. D. Savarkar in his work "Essentials of Hindutva" which is an attempt to provide the definition of "Hinduness" or Hindutva by answering the question "Who is Hindu"?. The core interrelated attributes that constitute the Hindu identity as per Savarkar are: geography, jati (race), and culture. The first criteria regard an individual as Hindu who is citizen of Hindustan or India (geographical entity that ranges from Indus to seas) either in himself or through his/her ancestors. The second requisite of Hinduness is common jati or race which implies being carrier of blood traceable to Sindhus or Vedic forefathers. Third requirement is reverence towards the Hindu civilization and culture which Savarkar referred as Sanskriti, depicting

shared literature, history, rituals, rites, heroes, festivals, and art. This criteria became the cornerstone for exclusion of Muslims as well as Christians in India (Rambachan, 2009).

Religious identity also plays a crucial role in Indian politics given the religious and ethnic diversity in India, and simultaneously it serves as a criteria for national identity. Until the 42nd Amendment act also known as 1976 Constitution Act, the word secular wasn't inserted in Indian constitution, however, since colonial times secularism existed in India. By virtue of its 1950 Constitution particularly articles 25-30, subsequent legislations as well as judicial decisions led to evolution of Indian brand of secularism. (Katrak & Kulkarni, 2021). Indian National Congress, the torch bearer of the secularism has always propagated the cross-racial, pan-Indian and secular national identity (Dutta, 2010). But an alternative conception of Indian identity is challenged by the Hindu national identity advanced by the Bharatiya Janata Party (BJP), the political wing of the RSS-Rashtriya Swayemsevak Sangh.

SIT helps to explain the mental processes involved in the evaluation of Majority-Minority or more particularly Hindu-Muslim binary in India. The social categorisation has completely segregated the Hindu and Muslims as a distinct religious and ethnic group, while the social identification is manifested by the staunch allegiances of the Hindutva ideologues (or majoritarian Hindu population in India) to their in-group. Furthermore, the social comparison is observable from the incessant comparison of in-group (Hindu) with out-group Muslims so that the former can preserve its self-esteem.

The Hindu nationalism is churning the India into hard social, religious, and political polarities which has created a distinction between Hindu identity and minorities begetting social identity crisis and religious extremism. The goal of creating an Indian identity, over and above the religion has been horrendously undermined by the goal of Hindu identity, challenging the pluralistic and constitutional foundations of Indian democracy.

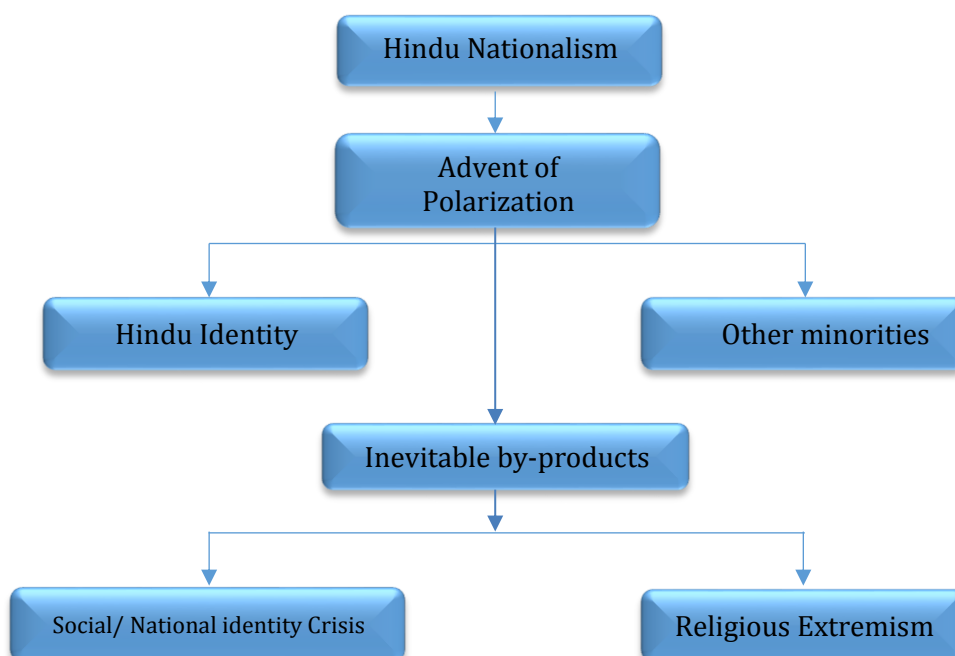


Figure 1: Hindu nationalism and Social Identity Crisis in India

The figure depicts that Hindu nationalism or Hindutva has generated polarization the society. Emerging social hostilities have placed overwhelming Hindu majority at one side and all other minorities, especially Muslim minority, on the other side. The perpetual tensions and hostility among the social group inevitably would sabotage the process of

national identity building with Hindu identity at one side and minorities on the other. The by-products of this grim situation are crisis of national and social identity on one hand and emergence of religious extremism on the other hand.

Vajpayee Administration: 1998-2004

The changing social trend in India reflected when BJP was successful in securing 161 seats in the Lok Sabha in the general elections of 1996 and thus it claimed to create the government as single majority party. Under the Atal Bihari Vajpayee's leadership the first ever government led by BJP was formed which lasted for merely 13 days as it remained unsuccessful to amass the support of non-Left, non-Congress political party to gather a majority, and ultimately the Vajpayee resigned. In 1998 general polls, the BJP formed a coalition government also known as the NDA-National Democratic Alliance after obtaining the 182 seats in the parliament but this government couldn't last more than 13 months and dissolved in 17 April 1999 after facing a no-confidence motion. In September-October 1999 general elections, BJP secured 182 seats and BJP-led National Democratic Alliance secured 270 seats. For the third time, Vajpayee became the prime minister and this time his government completed its tenure until the 2004 general polls (Misra, 2018).

From the emergence of BJP from periphery to the centre stage, Vajpayee served as a prime vehicle in providing a measure of acceptability to the hardline Hindutva and made Bharatiya Janata Party politically palatable in 1990s, the era when Indian National Congress was biggest political party and secularism was not rendered as "pseudo ideology". Vajpayee served as the perfect leader for the mainstreaming of BJP and political Hindutva in the congress dominated era (Rajan, 2018). Hindutva surge under L.K. Advani could only be converted into a National Democratic Alliance majority under his leadership and their key reason was the requirement of a moderate face to mobilise and rationalise the support of the Muslim voters for the BJP (Pathak, 2020).

The Hindutva ideologues started experimenting the political waters by uncorking the targeted violence against the Christians and minorities (the 'others' as per the Social identity theory) soon after the BJP-led NDA rose to power under Vajpayee. His reign also began with violence against the India's religious minorities in various parts. The key example in this regard is the Gujrat also known as the 'Laboratory of Hindutva'. Fact-finding reports from various organizations such as National Alliance of Women and Human Rights and Communalism Combat shows that succession of attacks were launched against Christians and Muslims in 1998.

Organisations like Hindu Jagran Manch, Bajrang Dal, and Vishwa Hindu Prashad orchestrated these attacks that serve as glaring example of one-sided assault on individuals, gatherings, schools, places of worship, businesses, households, and marriage processions. For instance, in 1998, wedding between Muslim men and Hindu women in Sanjelli and Randhikpur villages in Panchmahals triggered the violence carried out by Hindu mob based on 5000 members. Similarly, the same year in Bardoli the pattern was repeated, and RSS portrayed the inter-religious marriage as International conspiracy's part to lure Hindu girls and traffic them as sex slaves to Gulf countries. This depicts the older version of the conspiracy theory of 'Love Jihad' (Sud, 2018).

The 1998 nuclear tests coupled with the embracement of the nuclear deterrence previously regarded as repugnant doctrine are associated with the Vajpayee administration. This actualized the long-term obsession of the Sangh, but created volatile regional environment, prompting an arm race with the arch enemy Pakistan and China. Additionally, the foundational basis of the communal intolerance are also traced back to the Vajpayee era, the bloodiest expression of communal violence found in the butchery of Muslims in 2002 Gujrat riots. Although at first, he criticized the complicity of Modi in riots and reminded him of 'Duty of ruler-Rajdharma', but two months later shielded him in his "But who set the fire-

Lekin aag kis ne lagayi” speech, blaming the Muslims for Gujrat riots. If the duty of ruler had been fulfilled by the Prime Minister Vajpayee, he would have ousted the Narendra Modi and disallowed the assembly election in communally surcharged climate of Gujrat (Bidwai, 2015). These developments cleared the path for Hindutva’s triumph in Gujrat in conjunction with communal violence at national level, eventually paving the way for Modi becoming the Prime Minister of India.

The first ever political government of BJP under Vajpayee served as the precursor for the all the policies, laws, and acts later carried out by BJP administration under the Prime Minister Modi targeting the religious minorities, particularly Muslims. This further deepened the polarization in society, unleashed religious extremism and enhances the rhetoric of ‘Otherisation’ during Modi era.

Modi Administration: 2014-2022

The overwhelmingly successful era of BJP initiated when in 2014 elections it achieved decisive majority in Lok Sabha by winning 282, leading the National Democratic Alliance to total 336 seats. In 2019 elections, BJP secured 303 seats in the Indian Parliament on its own. (BJP, 2022). Since the accession of Hindu nationalist Party-Bharatiya Janata Party to the political power in 2014, it propagates its core agenda- Hindutva ideology. Hindutva equates the Indianness (the national identity) with being Hindu (social identity). BJP aims to subvert the pluralistic and secular aspirations of India in order to pave the way for creation of Hindu rashtra, with Hindu ethos as national culture’s dominant feature. India is the home to nearly 200 million Muslims and Islam is the state’s second largest religion, but Muslims’ presence is an obstacle for India’s Hinduization. Cluster of organisations, parties (including BJP), and movements that advocate Hindutva also known as Sangh Parivar are keen to eradicate or at least corner the Islam. After 2014 parliamentary elections, accelerated process aimed at marginalization of Muslims was started by the BJP; with the three key strategies: 1) sabotaging legal framework that safeguard Muslims, 2) emboldening non-state actors to carry-out violence against Muslims, and 3) instigating the cultural erasure’s agenda (Khan & Lutful, 2021).

Two-pronged strategy of Hindutva attack on the legislations protecting the rights of minorities is a concerted attempt to 1) erode Indian constitution’s secular nature and 2) obliterate non-constitutional aspects of minority rights. Muslim Personal Law is the law that protects the rights and collective religious identity of the Muslims; in 2016 when the case of Triple Talaq filed by Shayara Bano came to limelight provided Hindu nationalists the opportunity to initiate legislative and juristic process that sanctioned the 2019 Muslim Women (Protection of Rights on Marriage) proscribing the Triple Talaq. The Triple Talaq refers to the Islamic procedure of divorce and its criminalization indicates the state’s effort to reduce the Muslim’s religious autonomy (Ramachandran, 2020).

Another significant aspect of the identity narrative by the Hindu nationalists aims to victimize, subjugate and demonise the Muslim ‘Other’ through the baseless conspiracy theory of “Love Jihad” which means that Muslim men marry Hindu women to convert them to Muslim. In 2018, the Love Jihad became fundamental component of BJP’s mainstream political discourse, NIA-National Investigation Authority of India carried out inquiry in Kerala and then in Kanpur in 2020 regarding the interfaith marriages but evidence of coercion weren’t found in both cases. The demonization tactics commensurate with anti-conversion laws passed by the Uttar Pradesh, Madhya Pradesh, Uttarkhand and many other states in India. Supreme Court of India enhanced susceptibility of Muslim men in India already subject to religious persecution and discrimination by allowing these anti-conversion or “Love Jihad” laws under BJP rule. These laws also undermine the secular nature of Indian constitution by contradicting the article 25 of Indian constitution which ensures the equal entitlement to freedom of conscience and right to practice, profess and

propagate religion (Apoorvanand, 2020). The rhetoric of Love Jihad is used by RSS and BJP to mobilise the Hindus against the threat of Muslim 'Other'.

Adding to 'Otherisation' of Muslims and construction of Hindu identity, the movement of "Ghar Wapsi" has been instrumental. The term means the "coming home" or "homecoming" which seeks to delineate coerced mass conversions of Muslims, Christians, and Buddhists to Hinduism, arranged by the Hindu nationalist organizations. The Hindutva ideology standpoint equates all Indians with Hindu and in this regard the mass conversions through homecoming campaigns signifies the returning to original and ancestral traditions. Ghar Wapsi and such other trends are becoming imperative to religious and socio-economic identities in India. It asserts the Hindu identity as the only right option, from spiritual and economic point of view. The comparison of the Hindu identity with 'Other' is also evident from statements and promises of the BJP leaders such as Amit Shah. In 2019 election, he promised to ensure NRC's implementation at national level, and his statement was that every single infiltrator would be eliminated from the India, except Sikhs, Hindus, and Buddhists. His statement revealed the tendency of Hindutva to define Muslims as 'Other', and allowing the country's traditional religions to live under Hinduism (Rajeshwar & Amore, 2019).

NRC-National Register of Citizens is a list of residents of Assam state to identify the citizens of state and banish the illegal immigrant. In resonance with the NRC, the BJP government enacted the CAA-Citizenship Amendment Act- a law providing the Indian citizenship to persecuted minorities coming to India, excluding the Muslims. The problem arises when the Hindus rendered stateless from the NRC will seek shelter under the CAA, and become the Indian citizens, while the Muslims will not be given this shield under CAA and eventually become stateless (Vishwanath, 2019). NRC coupled with CAA is a deliberate attempt to define the identity of India as a majoritarian Hindu nation.

Another landmark achievement of the Hindutva ideologues under the auspices of BJP is the Supreme Court verdict on the Ayodhya dispute in November 2019. Besides conceptualizing the Hindus as the faith community and Muslims as outsider's historical entity, this verdict also presented two groups as natural enemy of each other (Ahmed, 2019). Highly contested religious land has been given to Hindus with the permission to build Ram temple on Ayodhya site. This judgement acknowledges the claim of Hindus that the Ayodhya site is birth place of Hindu god 'Ram' and argued that Babri mosque wasn't constructed on the vacant land rather on temple.

Radical position of Hindutva emerged with the surge of Hindu nationalism galvanized by the RSS and BJP. Hindu nationalist with the key aim of converting India into Hindu majoritarian state desperately seek the monopoly of will of majority over 'Other' devoid of right to reside in Hindu state unless they capitulate to Hindu religious norms and culture. Hindutva ideology predicated on the superiority of Hindu religion restricts the cultural and religious liberty of the minority, notably the Muslims that are rendered as invaders and 'threat' to Hinduism. Here it is important to discuss the key incident when BJP government abrogated article 370 on 5 August 2019 in order to fulfill the much-anticipated Hindutva dream of converting the only Muslim majority state in India-Kashmir into a minority (Farooq & Javaid, 2020) & (Masood & Muzaffar, 2019). Indeed, the action of the BJP Hindu nationalist government in nullifying the Indian constitution's Article 370, which granted the special status to state of Jammu and Kashmir signifies the realization of Hindutva ambition of Modi administration to reinstate the Akhand Bharat-unified India (Leidig, 2020) & (Masood, Sultana & Muzaffar, 2020).

The successful polarization of the society by Hindutva organisations through anti-Muslim hate campaigns and violence has reached its zenith, with the progression of such laws and policies that threaten the Muslim identity. Such developments are outcome of the

religious extremism, and Cow vigilantism is one of the key aspect of religious extremism and consequent religiously motivated hate-crimes in India. Hindutva extremism beget the cow vigilantism and other type pf violence against the minorities (Ramachandran, 2020). 104 pages Human Rights Watch Report titled “Violent Cow Protection: Vigilante Groups Attack Minorities” depicts how the ruling BJP uses the communal rhetoric to stimulate the violent vigilante campaign against beef’s consumption and those engaged in trade of cattle. Statistically, 44 individuals-including 36 Muslims were brutally killed in such attacks between May2015-December 2018. The attacker’s prosecution was stalled by the police, while politicians of the BJP justified these heinous attacks. BJP politicians attract vote through their calls for cow protection (as cow is a sacred animal in Hindu religion), but it has become free and effective pass for the mobs to kill the members of the minority groups (Human Rights Watch, 2019).

Critical Analysis

Social identity theory serves as a valuable prism to analyze the massive support for the Hindutva or Hindu nationalism by the extremist ideologues in modern India. Hindutva’s creation and propagation of Hindu social identity in a multicultural and multi-religious society has created and further deepened the Hindu-Muslim dichotomy. The role of the BJP as the political wing of the Hindutva’s torch bearer organization-RSS is decisive in this regard as it has provided the political, legal, and social basis for the alienation of the adherents of Islam and homogenization of the Hindus under a unified Hindu identity.

The incessant depiction of the Hindu ‘Self’ threatened by the minority, particularly Muslim ‘Other’, constructed as an object of hatred, fear, invader, disloyalty sustains the support for the Hindutva and BJP. The central rationale is to fabricate unabated sense of insecurity among the in-group Hindus and mobilise them in order to preserve their Hindu identity from the out-group- Minorities or mainly Muslim ‘Other’. As per the Hindu nationalism, the protection and consolidation of Hindu identity sets a pre-requisite of annihilation, or at least marginalisation of the Muslims to further the cause of Hindutva. Hindutva being an ideology of the Hindu nationalism considers the Islam as its anti-thesis due to former’s origination outside the India, therefore, regarded as alien to Hindu culture, identity, religion, and norms. The existence of the Muslim ‘Other’ is exploited to help evade the internal contradictions within the Hindu nationalism and to signal the roots of all that is erroneous with Hindu self.

The mainstreaming of the Hindutva ideology after the election and then re-election of the Bharatiya Janata Party depicts the support of masses to BJP that has been able to get victory by projecting the mission of Hindu majoritarian state (or Hindu Rashtra). Being the ruling party, it has not merely propagated and normalized the narrative of ‘Otherness’ and anti-Muslim social-cum-cultural constructs, nay gave it a political, judicial, and legal basis in the constitutionally declared secular and pluralist democracy.

The political basis of the Hindutva established during the Vajpayee administration acted as the foundational basis for the culmination of Hindutva as a punitive political ideology under the Modi administration. Vajpayee administration was comparatively moderate in nature than the hardline approach of the BJP under Modi, and the key reason is that Vajpayee administration was a coalition government and the party was in nascent stage keen to garner the support and mobilise people, while the BJP landslide victory in 2014 and 2019 elections gave it the opportunity to realize the dream of Hindutva by creating and supporting such laws, policies, movements and acts (such as cow vigilantism) that are anti-minority. This has created two extreme poles in the society, Hindus vs others, and has generated a social identity crisis, between Hindu identity (religious in nature) and Indian identity (secular and pluralistic in nature). Another consequence of this polarization is the normalization of the religious extremism against the minorities with the complicity of the state, which has in turn facilitated the emergence of the Hindus Rashtra, contradictory to the

Indian constitution, secularism, pluralism, and democracy. The swift inroads of Hindutva in the Indian constitution is coloring the politics and social interaction, and prejudicing the people's outlook, creating concerns for the minorities and state's global political aspirations. The resurgence of the Hindu nationalism, prominence of the BJP, and the resultant social identity crisis has profound and detrimental potential repercussions for the India at domestic, regional and international level.

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