ABSTRACT
Often described as ‘conspiratorial’ and a form of ‘crypto nationalism’, Hindutva (political Hinduism/Hindu nationalism) was articulated simultaneously with Gandhi’s assertion and signature politics of nonviolence in the last century. Hindutva was a name to bridge the empty gap between the political and Hinduism. Secrecy, fraternity, territory inasmuch as blood and the significance of history and its writing were foundational to the conceptual repertoire of Hindutva. The overarching idea of war and the political as a war formation, rendered Hindutva a specifically twentieth century ideology. In elaborating these themes, and contrary to dominant understanding, I argue that Hindutva is not the expression of ‘Hindu nationalism’ signifying a variant form of Indian nationalism, authentic, hidden or fabricated. Instead, as a distinct theory of violence, Hindutva as elaborated by its ideologue, is a series of conditions of enmity for a potential and new fraternity. As a political idea, Hindutva conceptualised enmity as perpetual while detaching India from its territorial specificities and transforming it into a battlefield. The talk will conclude with the consideration of the democratic life of Hindutva in contemporary and ‘global’ India.

BIO
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