



The Evolving Idea of India: From Pluralism to Religious Majoritarianism

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Abstract

This article examines the shift in India's political landscape under Prime Minister Narendra Modi and the Bharatiya Janata Party (BJP) from pluralism to religious majoritarianism. Since the BJP's rise to power in 2014, India has witnessed a transformation in its national identity, moving away from the secular, inclusive vision of its founders toward a Hindu-centric narrative driven by the ideology of Hindutva. The paper articulates challenges to India's democracy through analysing key policies, such as the revocation of Article 370, the Citizenship Amendment Act (CAA), and the construction of the Ram Mandir, which reflect the BJP's agenda to marginalize religious minorities, particularly Muslims. The research argues that these developments indicate a shift towards religious majoritarianism, undermining India's pluralistic values and constitutional ideals. Although, the country continues to uphold its democratic structure.

Keywords: *Religious Majoritarianism, Pluralism, Hindu Nationalism, Democracy, Indian Constitution.*



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1. INTRODUCTION

Since the Bharatiya Janata Party (BJP) came to power in 2014 under the leadership of Prime Minister Narendra Modi, India's political landscape has undergone a profound transformation. This shift is particularly evident in the erosion of the pluralistic, secular nationalism that defined the Indian state since its independence. The BJP, with its ideological roots in the Rashtriya Swayamsevak Sangh (RSS) and its embrace of Hindutva, has increasingly promoted a vision of India centered on Hindu identity, sidelining its traditional commitment to religious

and cultural diversity. This article explores the evolving "Idea of India" under Modi's rule, focusing on the rise of religious majoritarianism as a dominant political force. Through an examination of key policies and actions, such as the revocation of Article 370 in Jammu and Kashmir, the Citizenship Amendment Act (CAA), and the construction of the Ram Mandir in Ayodhya, this research highlights the BJP's strategic shift towards a Hindu-centric nationalism. The article argues that, in contrast to the inclusive, secular vision of India envisioned by its founding leaders, the current trajectory under

Modi increasingly reflects the values of religious majoritarianism, posing significant challenges to India's democratic and pluralistic foundations.

2. "THE IDEA OF INDIA"

The "Idea of India" has evolved from the country's ancient civilization, shaped by its pluralistic democracy. Despite early doubts about India's ability to function as a unified nation due to its diversity, Indian identity has persisted through a complex history of internal differences. Colonial figures like John Strachey and Alexis de Tocqueville questioned India's unity, highlighting divisions such as the caste system. By the mid-20th century, two broad views on India's identity emerged: one sought to unify the nation through a shared religious identity, while the other, led by figures like Rabindranath Tagore and Mahatma Gandhi, emphasized India's unique pluralism.

Tagore and Gandhi rejected European-style nationalism, with Tagore advocating for India's diversity and Gandhi blending religious traditions to create unity. Jawaharlal Nehru, in contrast to those who sought a Hindu-majority state, promoted India's diversity as strength and envisioned a state that embraced multiculturalism. This vision of unity in diversity became a foundational idea, deeply embedded in India's Constitution, which was crafted to reflect these values.

The Indian Constitution's Preamble outlines the principles of national unity, socialism, secularism, democracy, and justice, emphasizing human and democratic values. These principles guide the nation, fostering a society based on mutual respect for diversity and equality. The Constitution's adoption of terms like "secular" and "socialist" in 1976 reinforced this commitment to a pluralistic and inclusive vision of India.

3. RELIGIOUS MAJORITARIANISM SINCE 2014

The 2014 and 2019 elections in India led to significant changes in the political landscape, particularly in the party system, secular nationalism, and democracy. The Bharatiya Janata Party (BJP) emerged as the dominant political force, securing 300 Lok Sabha seats in 2019, surpassing its 2014 performance. This shift marked the decline of the Congress party, which was reduced to just 54 seats. The BJP's rise reflects global trends where far-right movements have gained power, though the BJP, led by the Rashtriya

Swayamsevak Sangh (RSS), differs from other right-wing movements in its long-term goal of societal reform beyond just electoral success. Despite these differences, the BJP shares common traits with other right-wing governments, such as the use of nationalist rhetoric to create majorities based on religion, the rise of strong leaders, and efforts to marginalize opposition and minorities. This approach aligns with a broader trend of authoritarianism and majoritarianism that challenges democratic values.

4. PITFALL FOR SECULARISM

Much of India's social advancement was intimately linked to its preservation of variety and cultural heterogeneity. The post-Independence concept of India as a nation was built on civic identification rather than ethnic identification. India decided to adopt secularism and pluralism as its guiding principles in an effort to distinguish itself from Pakistan, which has practically declared itself a state for Muslims. The concept of India is one of a secular, pluralist government that is owned by all Indians and not by any one group. It is typically credited to the nation's first Prime Minister, Jawaharlal Nehru. Nehru adhered to the idea of inclusive nationalism and steadfastly avoided describing the country in terms of the group with the largest population.

Although a branch of Hindu nationalism has long envisioned a majoritarian state that would do away with pluralism, despite the fact that India was founded on a vision of civic nationalism intended to bring the subcontinent's different communities together. Its roots can be traced to the early years of British colonialism, which also saw the development of Hindu nationalism and modern Hinduism. The supporters of this ideology had little to do with either India's independence movement or the drafting of its secular constitution. Even though it was on the periphery of Indian politics for most of the 20th century, it rose to prominence in the country's politics in the first decades of the 21st century. Since then, it has steadily and methodically ingrained itself into a variety of societal sectors, dramatically reshaping it. A variety of well-established civil society organisations that have been laying the intellectual foundation for decades have access to this powerful undercurrent ([Hasan, 2020](#)).

The severely deteriorated status of secularism in modern India has been a major

contributor to the ideological emergence of majoritarianism. The Congress party is accused by the BJP of cynically pandering to religion to strengthen its support base, particularly in relation to Muslims in India. The recent break with India's secular history by a number of governments raises challenging questions regarding the country's political future and its steadfast adherence to pluralism and the tenet of "unity in diversity."

Despite advocating secular-civic nationalism, the Congress party and its governments have used religious rhetoric to advance their shifting political agendas. By the 1980s, the Congress had started to engage in sectarian politics to please various groups who were demanding that their religious concerns be taken into account. This outcome was greatly influenced by Rajiv Gandhi's surrender to patriarchal, fundamentalist elements among Muslims after the Supreme Court judgment in the 1985 Shah Bano case, followed by the opening of the Babri Masjid's gates to appease the Hindu right, and Narasimha Rao's subsequent passivity and failure to stop the mosque from being demolished. The party ultimately succeeded in paving the way for religious politics to assume a more prominent position in India's public life despite its decision to avoid riding the tiger of Hindu communalism.

Additionally, there are ongoing concerns in India about the reservations policy, which led to discontent among the economically well-off castes. They were able to make a comeback because they were able to reclaim positions of power and influence under the BJP government. The BJP has also increased the representation of other backward castes (OBCs), which has helped the former benefit electorally given the numerical preponderance of the latter in most states. The party has been able to forge an effective alliance in the northern states, particularly the crucial state of Uttar Pradesh, because of their addition to the core upper-caste electorate. The religious politics that the Ayodhya movement had thrust into the spotlight had been eclipsed by the Mandal (caste) interregnum. The Congress was forced out of its position of control in Uttar Pradesh as a result, which had a cascading impact on the party's political prospects in most states. This had led to a significant clash between privileged castes and underprivileged castes. This gave rise to the

expectation that state- or caste-based parties would stop the spread of majoritarianism.

But it was incorrect to think that caste could restrain Hindutva nationalism. This was also owing to the enormous political changes in north India that have undermined the claim of the backward caste. Part of the reason for this was that the OBC and Dalit claim was reduced to the politics of representation and reservations, with advantages going to the upper segments of these castes at the expense of other sub-groups within the larger category. Many of them view Hindutva as a more expansive identity that connects them to a greater story than the fragmentation related to caste politics. Majoritarian nationalism has promoted the belief that what matters most is the nation, not caste or class. The ethnic majority that is mobilized around a common cultural identity defines a nation ([Hasan, Majoritarianism and the Future of India's Democracy, 2020](#)). Many members of the new middle class with upward mobility are lured to this populist discourse. Some of them, who belong to the OBC and Dalit communities, had been living in the states for a number of years and were simply seeking a greater sociopolitical presence.

5. INCREASING RELIGIOUS NATIONALISM

An inclusive vision of a pluralistic country has been at odds with the RSS's majoritarianism, which maintains for nearly a century that Hindus should be given priority in Indian society. Pluralism and secular nationalism came to define India's post-1947 identity as a result of the heritage of the anti-colonial liberation struggle and the long reign of the pluralist Congress. The BJP's overwhelming election success brought an alternate idea of nationalism to light, one that is founded on co-terminous Hindu and Indian cultures rather than secular ideas. Thus, a nationalistic call to arms was a defining feature of BJP governance. A new idea of hyper-nationalism that confounds religion and nationalism has gained popularity, beginning with the Jawaharlal Nehru University debate over slogans used during a protest on February 9, 2016. Vice-Chancellors of 42 central universities agreed to fly the national flag on their structures, despite the fact that the majority of central universities currently fly the tricolour from their administrative buildings, demonstrating that this is a state-driven nationalism enforced through diktat. However, it

was insufficient. The installation of tanks on campuses that would show the images of all 21 winners of the Param Vir Chakra, India's highest gallantry honour, was advocated for by ministers and several retired military personnel. The persistent emphasis on the threats presented by Pakistani terrorism and illegal Muslim immigration from Bangladesh on television talk programs and the dissemination of these messages on social media helped to fuel this form of hyper-nationalism. The BJP saw significant electoral gain in continually emphasizing identity and security problems and condensing the nation's complex debates to national versus anti-national issues (Hasan, 2020).

The party cited "nationalism" as its "inspiration" in its "Sankalp Bharat - Sashakt Bharat" (Determined India - Empowered India) election manifesto for 2019. Arun Jaitley, the finance minister, claimed that the manifesto was created with a "nationalist" perspective rather than a "tukde-tukde or Ivy League" one shortly after it was unveiled at the BJP headquarters. The administration has developed an image of a nationalistic dictatorship through such insinuations and efforts that aggressively emphasize nationalism and national security.

6. THE MAJORITARIAN POLITICS IN PRACTICE

The BJP has made significant progress. Hindu nationalism has risen to the centre of the political spectrum from a clearly fringe stance. The BJP's and Hindu nationalism's electoral triumphs in 2014 and 2019 imply that there has been an electoral realignment in their favour. Never was this going to happen. The BJP made a name for itself as a significant opponent of the Congress and, on some instances, the biggest party in the political system. The rising importance of cultural issues and the party's improved electoral appeal on a national and state level were additional advantages.

Examining significant political problems through which the government has exercised power beyond 2019 would be informative in determining how the new nationalism is transforming Indian politics. The 'resolution' of the Ayodhya dispute, the repeal of Article 370 (which had granted special autonomous status to Jammu and Kashmir) and downgrading of the state of Jammu and Kashmir to a Union Territory,

and the National Register of Citizens (NRC) and the proposed changes to citizenship laws are three significant events/policies that illustrate the convergence of majoritarianism and nationalism that adversely affects our democracy. The concept of mobilising or representing majorities as religious groups gained traction starting in the 1990s. It progressively started to contest the traditional notion that political parties should win over voters from various populations to establish a genuine political majority. The idea of the majority itself started to gain more emotional and moral weight. This discussion has a strong, angry tone that emphasised injured feelings, such as the alleged historical humiliation of Hindus caused by the Babri Masjid's presence on the site of Lord Rama's birth, and called for its removal (Girvin, 2020).

The destruction of the Babri Masjid on December 6, 1992 by a sizable crowd in flagrant defiance of the Supreme Court's stay order marked the turning point in the collapse of the secular consensus. Following the initial turmoil, more people were displaced and thousands of people were slain throughout the nation. This marked the pinnacle of a political movement meant to demonstrate the power of the majority.

The courts have repeatedly been asked to rule on this contentious matter because "their decisions are not just setting the bounds of the right to freedom of religion, but are implicated in the fundamental formation of faith and belief", as stated in one court ruling (Angana P. Chatterji, 2019). On November 9, 2019, the Supreme Court issued its unanimous decision in the illustrious case. According to the ruling, the Muslims will receive a separate 5-acre plot of land in the city to erect a mosque and the disputed site in Ayodhya would go to a government-supervised Trust to be used for a temple. However, the destruction of the Babri Masjid on December 6, 1992, which the Court has characterised as a "egregious violation of the law," was the only event that allowed for this finding. However, it has given the Hindu side permission to construct a Ram temple on the ground where the mosque originally stood.

The foundation upon which the Indian Republic was erected is undermined if faith is allowed to decide a contemporary legal claim. The Supreme Court's affirmation of majoritarian politics gives the ruling its wider significance. It is implied that the national government should serve

Hindu religious interests by creating a Hindu religious trust to construct the Ram temple on the site of the Babri Masjid.

The bigger issue is that political activism has legitimised a process where institutional remedies for contentious intercommunal disputes, like the one in Ayodhya, have come to depend heavily on upholding "peace and serenity" rather than dispensing true justice. The Ayodhya judgment will undoubtedly strengthen majoritarian forces in this area. Similar arguments based on religion may be found in the discourse surrounding the NRC and the Citizenship Amendment Act (CAA). Home Minister Amit Shah has reaffirmed his pledge to expel all "infiltrators" from all areas of Indian land. He made the announcement on a national NRC during Lok Sabha's 2019 winter session. Plans for a national NRC and efforts to protect non-Muslims who are not included in the NRC are intimately related to the CAA. The central government pushed for reinstating the CABA, which defines citizenship on a religious basis, amid concerns that the final NRC list had left out more Hindus than Muslims (Sahoo, 2020).

The NRC process was heavily influenced by anti-Muslim sentiment. The same position has been demonstrated by recent events in Jammu and Kashmir. The state's annihilation and the reading down of Articles 370 and 35A are essential components of majoritarian politics. Using a presidential decree unrestrained by constitutional precedents and disregarding the state's legislative body, a whole state has been made to vanish from the map in broad daylight. Political arguments are presented as the "people's mandate" and the "will of the people". Serious legal and constitutional issues are raised by the unilateral decision to repeal Article 370, which secured Jammu and Kashmir unique status inside the Indian Union. The way that the government has taken away the powers that the state had under Article 370 is only defined as violating the Constitution's spirit, since the Indian Constitution supports the idea of asymmetric federalism as numerous attorneys and constitutional experts have already noted.

The party representing Hindutva nationalism, which differs from conventional Indian nationalism, having won thumping electoral majority, Kashmir became the ideal location for this redefining to announce its arrival. According to Haseeb Drabu, a former finance

minister of Jammu and Kashmir, "Kashmir was for them a symbol ready to be rebranded, the appropriate geography from where to herald the rise to supremacy of India's new assertive nationalism and unapologetic majoritarianism." Even here, the emphasis was on a Muslim-dominated region, solidifying the link between nationalism and Hindutva.

Recently, on 10 June 2022, protests broke out across the country in response to the offensive remarks made by now-former BJP leaders against Prophet Muhammed. According to ANI, the protests in Howrah, West Bengal, got violent after demonstrators allegedly set fire to police cars and booths. According to PTI, hundreds of protesters battled with police and blocked roads in various areas of the Howrah district. When the police attempted to clear the roadblock on National Highway-6, there was a clash between the protesters and the police at Dhulagarh, Panchla, and Uluberia. At Dhulagarh and Panchla, according to the West Bengal police, they used baton charges to disperse the throng, and the protesters allegedly threw stones in retaliation. This denotes the fact how religious polarization is increasing in India and BJP leaders are contributing a lot to such polarization.

7. IDENTITY POLITICS AT ITS PEAK

The BJP's overt Hindu nationalism's overwhelming electoral triumph has compelled the Congress and other opposition parties to embrace a milder form of Hindutva. For instance, Rahul Gandhi, the previous leader of the Congress Party, frequently visited Hindu temples in the run-up to the 2019 elections in an effort to appeal to Hindu nationalist supporters. More importantly, major parties have stopped speaking out against hate crimes because they are hesitant to stand out for religious minorities, especially Muslims. Delhi's municipal legislature elections in February 2020 made clear how firmly the Hindu right has shaped the political landscape. Even though the regional party in power easily defeated the BJP, it did so by embracing a more moderate form of Hindu nationalism. As a result, while losing, the BJP has forced the opposition parties toward its majoritarian stance on identity issues and has virtually silenced most supporters of pluralism.

8. POLITICAL EXCLUSION OF MINORITIES

The marginalisation of minority groups in political life is another effect of growing polarisation. Since India's independence, Muslims have had a low representation in the parliament. This issue is a result of structural issues, including the electoral laws in India and the geographic distribution of Muslims in the country. However, since 2014, the Muslim community has been more overtly marginalised as a result of the major political parties' reluctance to speak up for them and include their viewpoints through unofficial channels. Notably, the 303 members of the ruling BJP who were elected to the Lok Sabha in the 2019 general elections included no Muslim representatives.

9. AS A THREAT TO DEMOCRACY

India is increasingly facing a challenge to its constitutional democracy, with the reorganization of the state and citizenship based on religion and culture, undermining civic equality and pluralism. Christophe Jaffrelot describes this shift as India turning into "a de facto ethnic democracy," where religious identification creates a dual citizenship system, granting the majority more rights than minorities. While the Constitution still upholds universal equality, the de facto effects of this shift are evident in the diminishing representation of Muslims in government and public institutions.

Rising vigilantism, violence against intellectuals and minorities, and a crackdown on dissent reflect the clash between Hindu nationalist ideology and India's pluralist vision. The government has increasingly portrayed critics as "anti-national," and political freedoms are being restricted, weakening democracy. This has led to a situation where majority rule is seen as paramount, often at the expense of minorities. However, democracy should not just be about numerical majorities but also about protecting individual liberties, a free press, and the rights of minorities.

While majoritarian nationalism is a global issue, India's lack of a strong, united opposition is a significant concern. The fragmentation of opposition parties limits their ability to challenge the current regime. Key events such as the Ayodhya judgment, the NRC and Citizenship Amendment Act, and the crackdown in Kashmir have accelerated the emergence of a majoritarian regime, with the BJP ignoring constitutional

limitations and pushing India toward a Hindu-majoritarian state. Despite this, India's vast regional, cultural, and social diversity presents ongoing challenges to the goal of creating a unified, homogeneous nation.

10. A SHIFT FROM 'THE IDEA OF INDIA' AND CHARACTERIZATIONS OF INDIA UNDER MODI SINCE 2014

'The Idea of India' has taken a negative shift to a major extent ever since the BJP government led by Narendra Modi came to power in 2014. The notion of Indian nationalism given by the BJP, however, differs from that attributed to Nehru. It follows Savarkar's definition of the Hindutva ideology, which excludes as non-Indian all religions whose origins do not lie within the boundaries of India (i.e., all religions aside from Hinduism, Buddhism, and Sikhism), and which sees followers of the "non-Indian" religions as suspect or second-class citizens. Hindutva honours the glories of old Hindu history, but when used by the BJP, it also embraces the tools of the modern state. In truth, the BJP's conception of nationalism is mostly contemporary and based on the nationalisms of the nineteenth century in Europe. Due to this, the "Idea of India" is put in danger under Modi's rule since 2014.

It is crucial to acknowledge the BJP's desire for modernization. It does not advocate a restoration to the old Hindu government; it also does not mandate that all Indians be Hindus or present a pastoral vision of a stateless India made up of village republics. In reality, the BJP advocates a negative programme that strives to eradicate all indications of non-Hinduness that are fundamental to India, despite the fact that it describes itself as a positive project of "cultural nationalism" (as stated in its manifestos: "one nation, one people, one culture"). It aspires to realise the vision of a modern Indian nation-state with a single Indian citizenship, a community that is ethnically and culturally pure, and one that is protected by a State that has both nuclear weapons and God on its side.

The BJP achieved two goals by redefining the various Hindu religious traditions in terms of Hindutva. It gave the party the chance to effectively capitalise on a phrase about cultural dispossession that has a strong resonance in Indian politics (especially among the enormous numbers of people who are excluded from the

exclusive group of people who can speak some English). Additionally, it allowed the BJP to assert that it represents some of the growing and selectively Westernized middle classes in India.

The "core" Hindutva agenda, which calls for transforming India from a legally secular and democratic republic into a Hindu, authoritarian one with Hindus as the "primary" citizens and Muslims as second-class citizens with fewer rights, was put into motion by Modi shortly after he was elected to a second term in office in May 2019.

Following its historic victory in 2014, ethnic nationalism gained prominence in the BJP's platform. Some BJP members even asked that the Constitution be amended to include India's designation as a Hindu nation. The Modi government has begun promoting its vision for India by placing party members in command of the nation's most significant cultural and educational institutions, taking a cue from the Congress Party. But in its fight for ideological dominance, Modi's BJP has distinguished itself in a crucial manner from Indira Gandhi's Congress Party: the former has been able to wield both State and non-State power. The support of socially orthodox Hindu nationalist organisations under Modi's leadership has helped to establish a unique type of intellectual hegemony.

Prior to the 2019 general elections, which saw the BJP win an absolute majority in the Lok Sabha once more, there was an unprecedented level of division in the country. By announcing its intention to build a Hindu temple on the site of the mosque that had been destroyed in Ayodhya, the ruling party rekindled socio-political tensions. Modi also made the election a referendum on his leadership and frequently divided the electorate for political gain, accusing the opposition of treason for not being harsh enough on Pakistan.

Many analysts predicted that the BJP would avoid polarising issues after winning re-election and instead focus on the economy, but their forecasts were proven wrong. After winning, the regime gained increased self-assurance and passed several Hindutva nationalist laws that heightened polarisation. Though, all Hindus do not support Hindutva, it is merely a segment of indiscreetly followed population. Days after assuming power for the second time, the Modi government revoked Article 370 of the Indian Constitution in August 2019, giving Jammu and Kashmir, the only state in India with a majority of

Muslims, special autonomy. The ruling party also approved laws that outlawed the long-standing Muslim custom of instant divorce, which opponents criticised as being biased towards Muslims because Muslim personal law has been allowed to govern marriage and divorce in India.

Further, the CAA protest was mishandled by the Modi government. CAA and NRC were seen as a threat by Muslims for their citizenship and other rights. The vulnerable Muslims felt targeted by these Bills. The rule, which excludes Muslims but grants religious minorities from Afghanistan, Bangladesh, and Pakistan a quicker path to Indian citizenship, sparked nationwide demonstrations. Given the passing of the CAA, many Indians fear that the BJP has seriously damaged the country's fundamental beliefs in equality and secularism. Such regulations have sharpened the majoritarian intentions of the Modi government at the Centre.

Another crucial element of Modi's Hindutva plan has been implemented: the foundation for the Ram temple, which is being built on the spot where the Babri Masjid was destroyed in 1992. The traditional Hindu ritual that opened the temple, which Modi participated in, was broadcast live on all Indian television networks. It is a crucial turning point in formalising what had emerged as a prefigurative community during his first tenure into a fact in law during his second because the construction of the temple began after he laid the foundation stone on 5 August 2020. His supporters are fighting on social media to change India's Constitution so that it is known as a "Hindu Rashtra" rather than a "secular socialist democratic republic".

Moreover, the farmer protests 2020-2021 were also mishandled by the government. Though, farmers were merely peacefully protesting against the newly imposed farmers bill, which they found not in their favour. The BJP and its leaders, including Prime Minister Narendra Modi, attacked the farmers' movement over the past year, before the announcement on repeal of the three farm laws finally came on 29 November 2021. (The Indian Express, 2021) They did everything from call it a shield for "andolanjeevis" to link it to the "Khalistani agenda" and Maoists. The farmers' protests have been denigrated by Andolanjeevis. In his response to the Motion of Thanks to the President's address in the Budget Session, Modi informed the Lok Sabha on February 10 that the

nation needed to distinguish between demonstrators and andolanjeevis.

The Prime Minister used the term andolanjeevi (one who earns a living off of protests) to imply that those who benefited from protests were using the farmers' demonstrations as a tool.

Observing such activities of the Government of India under Modi, many reports and articles have been published by various research organizations and researchers across the globe. Some of the characterizations of the nature of India that we have focused on in this dissertation are: Religious Majoritarianism, Authoritarian Populism, Illiberal Democracy, Electoral Autocracy, Proto-Fascism, and Competitive Authoritarianism. As a result of such characterizations inspired by the policies and measures of the Government under Modi, we can certainly say that "The Idea of India" is gradually being undermined and undervalued.

11. CONCLUSION

Many scholars argue that India is becoming a religious majoritarian state under Narendra Modi, with the Bharatiya Janata Party (BJP) playing a central role in this shift. Sunil Khilnani describes the BJP as the latest form of a Hindu nationalist party, emerging from the Bharatiya Jan Sangh, which itself was an offshoot of the pre-1947 Hindu Mahasabha. The BJP, however, is not just a political party but the visible arm of a larger network of organizations known as the Sangh Parivar, all committed to the ideology of Hindutva, or Hindu nationalism. This ideology prioritizes religion and ethnocentric sentiments, which have been evident in recent events, such as calls for violence against Muslims during Dharma Sansads in Uttarakhand and Delhi. This has led to concerns about the possibility of genocide, as predicted by organizations like 'Genocide Watch.'

Despite these developments, India still operates under the framework of its Constitution, which upholds the principles of justice, liberty, equality, and fraternity for all citizens. The Constitution's Preamble reinforces India's status as a Sovereign, Socialist, Secular, Democratic, and Republic state. While these values remain enshrined in law, their implementation depends on government actions. Citizens, through their voting rights, have the power to influence the government and protect the pluralistic values that

define the "Idea of India." However, the growing influence of Hindutva under the BJP raises concerns that India may be gradually transitioning towards a religious majoritarian state, which is a key characterization of India under Modi's leadership.

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