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Aiyar totally condemns one of Arun Shourie's books, and then goes on to declare that he has decided not to read it : "Shourie gave the final touches to the manuscript of his book on Islam, a work so vicious and perverted that every English speaking Muslim I know was

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363. To say that the

BJP is communal is

absolutely absurd

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and without any basis. Speech at BJP Plenary Session, quoted also in L.K. Advani: Presidential Address, Plenary Session (1995), and quoted from Elst, Koenraad (2001).

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Hindu revivalism has been mostly misrepresented or rather neglected in the ongoing debates on the subject.

Thoroughly analysing the ideological statements of its advocates and their critique of the existing secular order, Dr. Koenraad Elst provides an

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overview of the ideas animating the movement. Amidst the umpteen number of works available on Hindu revivalism, this work stands out with its clear focus and clarity of thought.

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religious movements in postcolonial and newly democratic countries alarms many Western observers. In *The Saffron Wave, Revivalism in Hindu India*, Thomas Hansen turns our attention to recent events in the world's largest democracy, India. Here he analyzes Indian receptivity to

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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

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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

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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

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of conservative
populism, the
movement has
attracted not only
privileged groups
fearing
encroachment on
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positions but also
"plebeian" and
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seeking recognition
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Indologist Koenraad
Elst, who is renowned
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Indian history and Hindu nationalism. The subjects of these essays are manifold, ranging over issues pertaining to the Hindu Right, communitarianism, the European New Right, immigration from Islamic countries, fascism both historical and contemporary, and

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European neo-paganism. Several of the essays also discuss the alleged connections between Hinduism and the more esoteric and pagan-oriented elements of Nazism, including a critique of the neo-Nazi mystic Savitri Devi, who attempted to depict Hitler as an avatar of

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the Hindu god Vishnu. The running theme through all of these essays is Elst ' s exploration of how ideas and symbols are misrepresented by their opponents and those who seek to alter their meanings for their own purposes, and an insistence on understanding things

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as they are rather than through their representation by others. For Elst, the Nazi appropriation of the swastika, one of the most ancient symbols of human civilisation and a sacred sign of Hinduism, and its subsequent demonisation by anti-fascists in the West is

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a case in point. The answer is not to ban the swastika, and thus cede the right to define it to those who misuse it, but rather to insist on its actual meaning, allowing it to be reborn and to flourish freely once again.

This book on the
developing

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