

impoverish Oriyas, even as they benefited others, especially Bengalis. But, he counters that debates about the status of Oriya as a distinct language and the development of print media and communication systems greatly enhanced a growing sense of Oriya consciousness—as did other factors. Behera shows that although greatly weakened by foreign domination, Gajapati kings were still intimately associated with the cult and were viewed as “living gods” or human Jagannaths in the popular imagination. Cult rituals and festivals, especially the *rath-yātrā* (car festival), also helped consolidate a Jagannath-centric Oriya identity in the colonial period. Other features of the cult that Behera claims united and brought order to Oriya society include *mahāprasād* (consecrated food), *mukti maṇḍap* (a body of brahmins who adjudicate intracaste and intravillage disputes), and Orissi dance associated with Jagannath worship.

The subject of Behera’s study will undoubtedly appeal not only to scholars of Oriya religion and literature but also to all of those interested in identity formation on the local and national level, especially as influenced by colonial practices. As a textbook, it will have a rather limited applicability in specialized courses.

PAMELA LOTH SPEICH
University of Chicago

Bharatiya Janata Party: Periphery to Centre. By C. P. BHAMBRI. Delhi: Shipra Publications, 2001. xx, 339 pp. \$50.00 (cloth).

Professor C. P. Bhambri is one of the preeminent social scientists in India. As Distinguished Scholar of Political Science at Jawaharlal Nehru University in New Delhi, he has mentored innumerable students, and as a prolific writer on Indian politics, he has gained respect, popularity, and authority among all who follow developments in India. His current book examines the Bharatiya Janata Party’s (BJP) rise to power and the resurgence of Hindutva as doctrine, emotion, and political instrument.

The central question that this book seeks to address is “how have the forces of Hindutva become powerful in the decades of 1980 and 1990 while they were always marginal during the 1950s, 1960s, and even in the 1970s?” (p. xiv). Given the determinedly secular and quasi-socialist policies that had emerged through the Indian national movement and were institutionalized through the Nehruvian framework of development, the rise of the BJP signified a shift that was as radical as it was unexpected. Some scholars have tried to explain this phenomenon through the unraveling of what Rajni Kothari has called the “Congress system” (with its skilled leadership, institutional resources, historical legitimacy, internal coalitions, cross-sectional mobilization, patron-client arrangements, and agenda coherence), through factional infighting, defections, and policy failures. Others have looked at the rising tide of regionalism provoked by parochial parties courting ethnic/regional/primordial sentiments through traditional means. Others have examined the instabilities inherent in the “postcharismatic anxieties” ushered in by the virtual political demise of the Nehru dynasty. Others have traced this phenomenon to the rising tide of globalization with its attendant turbulence and dislocations. Still others have looked at the worldwide phenomenon of religious fundamentalism skillfully orchestrated in India by a group of activists who were able to channel the myths, symbols, and shibboleths of Hinduism into a political message of chest-thumping machismo, cultural pride, and Aryan destiny.

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