

# THE SAFFRONISATION OF THE INDIAN SECURITY APPARATUS: AN ANALYSIS OF EVOLVING STRATEGIC CULTURE, POLITICAL IDEOLOGIES, NATIONAL SECURITY

Hammad Waleed & Javed Iqbal\*

## Abstract

*This paper analyses how the Bhartiya Janata Party (BJP) promoted Hindu nationalism and influenced Indian defense forces and organizations. The rise of the BJP leadership in 2014 introduced a methodical process of integrating Hindu religious ideas into security organizations, which scholars call Saffronisation. Project Udbhav represents a critical transformation as it started in 2023 to blend warfare elements from Vedic scriptures and Arthashastra into modern military education methods. The scheme has chosen to ignore the accomplishments of Muslim administrators, especially during the Mughal and Delhi Sultanate periods, to create new historical interpretations for defense learning. This paper traces the fundamental beliefs behind this ideological change alongside its historical development to understand its effects on military strategies, intelligence operations, and training facilities. Such ideological assimilation will modify India's strategic culture as well as redefine civil-military relations and potentially marginalize minority communities serving in the armed forces. The research investigates how these developments affect both national security requirements and the secular nature of the Indian state and the nation's regional stability status.*

**Keywords:** Saffronisation, Strategic Culture, Hindutva, Bhartiya Janata Party (BJP), Secularism, Indian military apparatus, Constructivism

## Introduction

The phenomenon of "saffronisation" within the Indian armed forces is not occurring in isolation. It is intricately connected to historical revisionism, communal dynamics, social stratification, and populist political rhetoric. These factors are not only reshaping Indian society but also redefining the "secular" fabric of Indian institutions. This transformation is accompanied by a shift in the strategic culture, which plays a significant role in shaping adversarial relations in South Asia when viewed from a constructivist perspective. Saffronisation, named after the color saffron that adorns Hindu nationalist symbols, includes reimagining India as a Hindu nation, rebuilding an illusory history characterized by Hindu unity, and refashioning governmental institutions to match majoritarian goals.<sup>1</sup>

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\*Mr Hammad Waleed is Research Associate at the Strategic Vision Institute, Islamabad and Mr Javed Iqbal is an Independent Researcher on South Asian Security Issues. The authors' email address is javedbangash769@gmail.com

According to Titas Biswas, the term 'saffronisation' refers to the far-right Hindu nationalist brotherhood's use of language, symbols, and politics to change Indian history to align with their beliefs. The term is derived from the saffron robes worn by holy Hindu men.<sup>2</sup>

This phenomenon has become a significant and polarizing issue in the Indian security establishment. The apprehension of transforming the military and intelligence apparatuses began once the BJP got into power in 2014. This ideological infusion has taken several forms, from the Hinduization of symbols within the military units to the political power reserved for high-ranking military officers. Such developments have raised much debate and concern about the ability of secular institutions to deteriorate and the bias that these critical institutions hold. It is possible to identify specific earlier sources for this phenomenon, related to writings at the beginning of the twentieth century that formed the basis for creating the Hindutva ideology already present in many spheres of Indian society. Consequently, this research paper shall attempt to give a detailed account of the saffronisation of the security system in India and the actualization of the process with special reference to the implications of the process on the Strategic culture, ideational composition, core values, and performance of the Indian security apparatus.

Colin S. Gray defines strategic culture as 'referring to modes of thought and action concerning force, which derives from the perception of the national historical experience, from aspirations for responsible behavior in national terms'. For Iain Johnston, 'strategic culture is an integrated system of symbols (e.g., argumentation structures, languages, analogies, metaphors) which acts to establish pervasive and long listing strategic preferences by formulating concepts of the role and efficacy of military force in interstate political affairs, and by clothing these conceptions with such an aura of factuality that the strategic preferences seem uniquely realistic and efficacious.'

Various factors have influenced the transformation of India's strategic culture over the last thirty years. To gain insight into how this evolving strategic culture is becoming embedded in the Indian security apparatus, it is crucial to delve into the theoretical dimensions of the concept. The shift, which encompasses a transition between Western and Eastern ideologies about military history and ideas, is evident in the emergence of India's new strategic culture.

In their research, the authors of this paper identified a significant gap in the literature that could explain the emerging trends of Indian strategic culture and how these trends are reflected in military thinking. This has real-time policy implications in South Asia and beyond.

While thorough in its scope, the existing literature by international scholars falls short of delving into the integration of strategic culture into the Indian security apparatus as part of the broader "Hinduization" of Indian political and institutional structures.

### **Emerging Contours of Indian Strategic Culture: Lack of literature and the emergence of contemporary understandings**

The analysis of strategic culture delves into the intricate ways in which a group's cultural fabric, whether the emergent culture of a developing terrorist organization or the deep-rooted culture of a nation, shapes and influences the mindset and decision-making processes about defensive and offensive security strategies. These organizations tend to cultivate distinct identities, values, perceptions, and operational customs that carry significant weight when the organization's leadership utilizes the state's resources and authority.

Shrikant Paranjpe discusses India's evolving strategic culture. He argues that this culture is not just the result of contemporary geopolitical realities but has been shaped by thousands of years of history, values, and civilizational legacy. A key principle of India's strategic culture is strategic autonomy, which has guided Indian foreign policy since independence. India has consistently avoided aligning with major power blocs and has maintained an independent approach to global politics. The author also introduces the concept of "deliberate ambiguity," which allows for flexibility in policymaking and responses to security challenges, making India's strategic culture adaptable over time.

Paranjpe examines the national security strategies of various Indian Prime Ministers in detail. He observes that Atal Bihari Vajpayee had an assertive security policy, though it was not as strict as Narendra Modi's. Vajpayee favored a strategy based on dialogue and deterrence. Manmohan Singh, on the other hand, emphasized regional cooperation and internal security, focusing heavily on diplomacy and soft power to address national security concerns. Under Narendra Modi's leadership, India has adopted a more proactive and assertive defense posture, modernizing its military capabilities, enhancing cyber security, and strengthening its diplomatic engagement. During his tenure, India has also expanded its soft power and taken on a more prominent leadership role on the global stage. As India's strategic culture continues to evolve, so will its national security strategy, adapting to the changing geopolitical landscape and emerging global challenges.<sup>3</sup>

Roman Muzalevsky has examined India's historical non-alignment and its current geopolitical challenges in establishing stronger connections with the region.

Milevsky highlights the significant impact of regional dynamics, particularly with China and Pakistan, which have greatly affected India's relationship with Central Asia. India's "Connect Central Asia" policy aims to foster closer ties with the region, but, according to the author, regional instability has hindered India's path to greater connectivity. India must skillfully navigate the complex geopolitical landscape and strengthen its presence in the region to fully capitalize on the advantages of aligning with Central Asia. The successful alignment would open up abundant opportunities for trade, investment, and energy cooperation, positioning India as a key player in the region's economic and strategic affairs.<sup>4</sup>

George K. Tanham explores how India's unique cultural and geopolitical landscape shapes its military strategies. The book begins by highlighting the influence of history, culture, the British Raj, and geography on Indian strategic thinking. India's security strategy is centered on regional dynamics, particularly threats from Pakistan and China. India's vulnerabilities, such as its long borders, internal insurgencies, and the potential for asymmetric warfare, also play a critical role in shaping its security approach. The author notes that India's alliance with the USA enhances its overall security framework.<sup>5</sup>

In the near past, the lack of academic discourse on Indian Strategic Culture, in contrast to its counterparts in the form of Western strategic cultures or even Chinese Strategic thinking, can be owed to the fact that much of the civilizational history or cultural texts in India, or Hinduism particularly were transmuted verbally through generations, not written in text. To emphasize the latter, much of Western strategic thinking has been influenced by written texts penned by strategic military thinkers such as Carl von Clausewitz, Niccolò Machiavelli, Basil Liddell Hart, Helmuth von Moltke, Erich Ludendorff, and Alfred Thayer Mahan, as well as ancient writers who chronicled the conflicts between the Greeks, Persians, and later the Romans. Prominently, these include History of the Peloponnesian War by Thucydides, Xenophon's Hellenica, and Asclepiodotus' Tactics, to name a few. However, any contemporary Hindu text on warfare has been either absent or not systematically compiled. The closest and most ancient Indian text in this regard is Kautilya's Arthashastra.

While not exclusively a military text, it encompasses a prescriptive guide to statecraft and politics. Kautilya provides a realist outlook of the ancient world and realist leadership guidelines. For warfare strategy, Kautilya calls overt war (Prakasayuddha) and a concealed war (Kutyayuddha).<sup>6</sup>

Kautilya explains how a ruler can employ these in a meticulous yet doctrinal manner to maximize power. Yet, as Dr. Arvind Gupta, former National Security advisor, contended, India has not documented its history, culture, or traditions due to a culture of passing knowledge orally rather than in writing. In the absence of written text, India had a problem of evidencing, which Western mythologies insist on<sup>7</sup>. Major General Mandip Singh of the Indian army contends, "Strategic culture doesn't develop overnight, it's not a personality-based phenomenon where the conversation changes overnight because leadership has changed; these decisions are a consequence of the nation's evolutionary history, ideology, culture, and traditions".<sup>8</sup>

In this case, the Strategic culture invokes symbolism that undergirds the strategic choices, behavior, and ends. The evolution of Indian strategic culture has altered with characteristics of downplaying its Muslim past (Mughal rule) and the British rule legacy. This is depicted in the reconstruction of militaristic history in the Indian armed forces, the naming of combat systems, and the discursive effort to streamline security forces with predominantly Hindu thought. The theoretical paradigm of constructivism is the most relevant when explaining how identities are crafted, either by a gradual process, social dynamics, or elite initiatives. Organizational identities, too, are constructed where the constructions reflect culture, religion, collective amnesia, or instrumental needs that play out in the form of ideologies. Jeannie L. Johnson contends that "values weighed by a rational actor in a cost/benefit analysis are often ideational as well as material and cannot be accurately assessed without a substantive knowledge of the actor's preferences".<sup>9</sup>

### **Early Influences of Hindutva in the Indian Military**

Thus, the ideological roots of Hindutva in the Indian army can be traced back to the early 1900s. In June 1909, Lt Col. U. N. Mukerji, an officer of the Indian Medical Service, wrote a series of letters titled "Hindu: The said article is known as 'A Dying Race,'"<sup>10</sup> which paved the way for reinforcing the Hindutva ideology. This ideology about the distinctiveness of Hindu culture and its value as the defining aspect of India's population has had an unquestionable impact on several spheres of Indian life, including the military. Thus, Mukerji's works were among the first essays presenting a Hindu nationalist position, which defended Hindu tradition and the struggle against the forces allegedly threatening it.

### **Post-Independence Developments**

Post-independence in 1947, the Indian security force structure and the country's military also witnessed some shifts.

While partitioning, a large number of Muslim staff preferred to stay behind in India, which consisted of several Wazirs and other higher ranks. However, over the years, it has become visible that Muslims are not enlisting in the Indian Army as frequently as they used to. Yes, at the time of partition, Muslims were about 30-36% of the Indian army, while at present, they are about 2% only.<sup>11</sup> This decline can be attributed to policies and biases that have prejudiced Muslim officers, thus resulting in their limited promotion to higher ranks.

K.M. Cariappa was the first Indian Field Marshal who served in the Indian army and was credited for providing direction to the military after independence. However, many of his policies were colored by his Hindu nationalist affiliations from the Vishwa Hindu Parishad (VHP) and the Rashtriya Swayamsevak Sangh (RSS). For example, he supported lowering the proportion of Muslim soldiers in the Indian forces. Thus, Cariappa started a trend of Muslims getting sidelined in Indian Defense forces, out of which the Indian army is not an exception, and the present-day representation is evidence of this ideology.<sup>12</sup>

### **Overview of Contemporary Political Developments, Political Affiliations, and Appointments**

In the last few decades, the military has become more involved with politics in India, with senior military dignitaries entering politics, especially supporting the BJP. An example includes Air Chief Marshal (Retd.) R.K.S. Bhaduria, another IAF veteran, said the BJP had accused him of favoring the Adarsh Society scam while serving his term. Similarly, the former Chief of Army Staff – General V.K. Singh – had a political career as a Minister under the BJP-led government. Such transformations are followed by doubts about the military's impartiality and the political views of the armed forces members. Besides, cases of discrimination in promotions embracing Muslim officers are a clear indication of political bias. For instance, Lt Gen Zameer Uddin Shah, Syed Ata Hasnain, and Muhammad Hazir were ignored in the selection for promotion to top posts. At the same time, their Hindu counterparts, Gen Bipin Rawat and Lt Gen Bikram Singh, were promoted, and this shows in the politics of the military organizations.<sup>13</sup>

### **Connection between Saffronisation and Kautilyan Realism in Indian Strategy**

The relationship between Saffronisation and Kautilya's Artha Shastra exists through the strategic connection between ideological influence and governmental power. Indian Saffronization today aims to merge Hindu nationalistic beliefs with state governance systems while drawing parallels from those principles established by Kautilya.

Hindu nationalists practicing today draw their approach from Kautilya through using statecraft practices like covert warfare, diplomacy, and espionage to achieve global power through Hindu cultural representation.

A new perspective emerges from the process of saffronisation, which develops this cultural framework. Hindu nationalism has taken control of the national dialogue, so India now embraces Hindu values in its strategic planning and military strategy while abandoning its previous secular system of governance. The cultural shift indicates that the military and strategic sectors will adapt to Hindu cultural practices and symbols as new identities emerge. Strategic decisions take shape through constructivist cultural theories, which Jeannie L. Johnson illustrates as decisions resulting from religious and cultural ideational factors. Through saffronisation, India integrates Hindu nationalist ideologies directly into its developing national security plans, just as previous Indian monarchs incorporated cultural elements with military doctrine when running the country.

The effects Kautilya had on this development deserve special recognition. The strategic outlook developed by Kautilya supplies modern India with a framework that enables it to establish independent strategic power. India's strategic policies connect with Kautilya's realist thinking because Hindu nationalism emerges secondarily in the pursuit of power and strategic advantage.

## **Role of Educational Institutions in Shifting Strategic Culture:**

### **Vidya Bharati and Military Schools**

Vidya Bharati, which is linked with the Rashtriya Swayamsevak Sangh, has been actively participating in deciding the future officers of the Indian Armed Forces. The Modi regime and Vidya Bharati, India's largest non-governmental self-financed educational organization, have started cryptic military schools. These schools function under the Public Private Partnership, where the teachers are volunteers of RSS-affiliated NGOs. It is equally worrying that many of these NGOs are linked to organizations related to the RSS, with fears that future military officers will be indoctrinated into the framework of extreme right-wing ideologies.

The involvement of organizations linked with the RSS, like Vidya Bharati, in military education poses many questions. While there are no evident signs of ideology's promotion in the armed forces, it can be stated that political indoctrination combined with the influence of Hindu nationalist ideas may weaken the objectivity and professionalism of the military.

That is why it is very important to establish that military education is apolitical, and the primary aim of creating a military institution is to continue steadfastly to train and develop secular and democratic-minded officers. These issues should be resolved through strengthened procedures for shielding the neutrality of military education and protection against the militarization of future officers.

The increasing involvement of the *Bhartiya Janata Party* (BJP) and *Rashtriya Swayamsevak Sangh* (RSS) in managing Sainik Schools in India has sparked debates about the politicization of military-oriented education. These government-run schools, established in 1961 to prepare students for entry into the National Defense Academy (NDA) and, subsequently, the armed forces, play a pivotal role in India's defense recruitment pipeline. Recent reports reveal that 62.5% of new agreements for managing Sainik Schools were awarded to the BJP, RSS, and their affiliates in 2023. This trend raises concerns about the country's intersection of education, politics, and military recruitment.

Thus, 40 MOUs were signed for management, of which 25 were with BJP—and RSS-related organizations, to control Sainik Schools. These schools, largely involved in recruitment, have supplied over 7,000 military officers to the Indian armed forces, demonstrating their strong place in forming and shaping the armed forces. However, increasing control of political parties evokes doubts about the appearance of ideological indoctrination regarding the neutrality of military education.<sup>14</sup>

Moreover, the geographic distribution of these schools further highlights political control. 91% of the newly approved Sainik Schools are in BJP-governed states. This alignment suggests that the expansion of Sainik Schools is not purely based on military or educational needs but also political interests, reinforcing the BJP's influence in states under its control.

Another example is Sainik Schools, in which religious minorities are barred from being involved in the management of the school. Such marginalization is worrisome in the sense that the timely promotion of a particular set of ideologies or a specific kind of thought is being attempted since RSS has explicit leanings towards Hindu nationalism. Although Sainik Schools have provided a large number of talents for India's armed forces, the cadets, of which more than 70 percent have joined the army within the past half dozen years, can also entail risks with their political connections with the BJP and the RSS-affiliated organizations starting to emerge. The risk of turning future military officers into individuals who impose specific political or religious beliefs on society undermines the armed forces' neutrality. This trend may erode national integration, secularism, and Indian democracy and pose a threat to the professionalism of the military and the long-term security of India.

## **Integration of Hindu Symbols and Rituals**

The most noticeable element of Saffronisation in the Indian military is the inclusion of Hinduism symbols and practices into the military. Culturally oriented prayer rites, rituals, and other forms of worship according to Hinduism have recently been observed in the armed forces. This involves involving Hindu icons in military functions and occasions such as the idol installation, performance of pujas, which is considered worship, and the chanting of Hindu mantras.<sup>15</sup> The presence of these religious features demonstrates an attempt to introduce elements of Hindu customs into the military practices as a change, which can be attributed to the influence of the BJP's Hindu nationalist agenda.

The Indian ruling political party, Bhartiya Janata Party (BJP), with Prime Minister Narendra Modi and Defense Minister Rajnath Singh, has emboldened Hindu rituals in the Indian Army. This trend has attracted appreciation as well as criticism, as critics saw this as a move to “saffronise” the military, attempting to impose Hindu cultural colors in a secular institution to consolidate the RSS's ideological values.

One such connectivity the DCP has witnessed is Defense Minister Rajnath Singh's annual Shastra Puja (weapon worship) on the day of ‘Vijaya Dashami’, a Hindu Festival of the victory of good over evil. In 2024, he conducted Shastra Puja at Sukna Military Station, Darjeeling, to pay Honor to the weapons and bravery in the country's service. This pagan rite is considered to relate military hardware to sacral iconography, indicating a divine mission to defend the state. Earlier, Singh had served a Shastra Puja on a Rafale combat jet in 2019, which was formally taken for the Indian Air Force, stating the importance of the aircraft through ritual.<sup>16</sup>

In the same year, 2020, in a similar vein, when Prime Minister Modi visited Nimu in Ladakh, associated with the Indian Army, a forward area, he too performed the Sindhu Darshan puja. This ritual, which symbolizes the civilization associated with the Sindhu (Indus) River, not only glorifies the Hindu culture and the religious aspects of the Hindu soldiers but also shows the play between culture and religion in a military setting.

## **Rise of Militant Groups: Abhinav Bharat and Its Activities**

Abhinav Bharat was created by Major Ramesh Upadhyay from the Indian Army and Lt. Col. Prasad Shrikant Purohit in 2006<sup>17</sup>. The group's members are considered to be the same organization related to the pre-Independence ‘Abhinav Bharat Society’ and have been participating in many terrorist strikes.

Such are the Malegaon blasts in September-October 2006,<sup>18</sup> and again in September-October 2008, Samjhauta Express in February 2007, and others. The appearance of military staff in such assemblies evokes questions about the penetration of extreme views in the army and the change in this country's servicemen.

The militaristic demographic base and the leadership of Abhinav Bharat by the hard-liners who believed in armed struggle as enunciated by Vinayak Damodar Savarkar and supporting these armed struggles signal a shift to radicalism. These leaders perceived the government as being soft on Islamic terrorism and vested the responsibility of checking the menace on themselves by launching a militia group. The activities of Abhinav Bharat received quite a lot of attention, and they exposed the propensity of the military to be infiltrated by extreme right-wing organizations. It is forthright to conclude that the military personnel's active participation in terrorism threatens the security of nations and opens up the debate on radicalization within the military.

### **Analyzing Contemporary Contours**

#### **India's Project Ubdhav: Restoring history or Revisionism of a diverse Past?**

In October 2023, the Indian defense minister Rajnath Singh launched "Project Ubdhav" at the Indian military literature festival.<sup>19</sup> In literal terms, Ubdhav refers to "genesis". As per publicly available information, the project aims to blend ancient knowledge with modern military practices, creating a distinctive and comprehensive strategy to tackle today's security challenges. This forward-thinking initiative by the Indian Army aspires to harmonize timeless wisdom with contemporary military education. The project is jointly launched by the Indian Army and the United Services Institution (USI), a research-based think tank in New Delhi.

The project aims to utilize ancient Indian texts, including the Vedas, Puranas, Mahabharata, and Upanishads, to retrace military strategies from medieval Indian history. The initiative seeks to enhance civil-military cooperation and expand the exploration of ancient India's defence and governance strategies. By incorporating ancient strategic insights into modern military practices, it aims to prepare the force for the future.

In May of 2024, Indian military chief Manoj Panday stated that "The project has delved deep into ancient texts such as Vedas, Puranas, Upanishads, and Arthashastra, which are rooted in interconnectedness, righteousness, and ethical values. Furthermore, it has explored the epic battles of the Mahabharata and the strategic brilliance during the reigns of Mauryas, Guptas, and Marathas, which have shaped India's rich military heritage". These remarks were made at a seminar titled "Historical Patterns in Indian Strategic Culture".

Interestingly, analysis of the textual underpinnings and leadership statements of the project denotes an outright removal of India's Muslim militaristic past. Nearly 800 years of history that would envisage the rule of the Delhi Sultanate and the Mughal Empire and their military exploits (strategy, tactics, and progression) are absent from the project. It is not that the project's originators snubbed Mughal history; instead, explicit references have been made by Indian leadership launching the project, but in a manner that depicts Mughals as outliers. The project's exclusive focus on the empires of Chandragupta Maurya, Ashoka, and Cholas and the snubbing of Muslim Indian empires undergirds an attempt to not explore military history but historical revisionism, albeit selective. Back in October 2023, a statement was released to signify the event during the Project's launch. There are also examples of the Ahom Kingdom, which successfully ruled for 600 years, repeatedly defeating the Mughals. The Naval Battle of Saraighat in 1671 stands as a stellar example of the use of clever diplomatic negotiations to buy time, employ psychological warfare, focus on military intelligence, and exploit the strategic weakness of the Mughals. The tenets expounded by the ancient knowledge systems were also practiced by Chhatrapati Shivaji and Maharaja Ranjit Singh, who defeated numerically superior Mughal and Afghan invaders<sup>20</sup>. The statement alludes explicitly to the military strategies employed by Hindu principalities to resist the rule of the Mughals in India during that period. Notably, the statement overlooks the contributions of Indian Muslim monarchs who defended against the Mongol invasions and the efforts of Muslim kings in the subcontinent who opposed the expansion of the British East India Company and later the British crown.

### **Key objectives of Project Udbhav**

- a. **The Integration of Antiquity and Strategy.** The project devotes a lot of concern to assimilating Indian past literature into present-day warfare strategies. Such works as Arthashastra, containing elaborate tactics for statesmanship, diplomacy, warfare, and economic and administrative management, are combined with epics like Ramayana and Mahabharata, containing moral and maneuvering wisdom of battles<sup>21</sup>. For instance, the Arthashastra emphasizes the importance of intelligence in the affairs of a state. This concept remains relevant today, often in cybersecurity and intelligence warfare. Similarly, the project considers executive formations mentioned in the Mahabharata, like the "Chakravyuha", to understand how warfare strategies that originated thousands of years ago are still used today.

- b. **Application in Modern Military Education.** Yet one of the critical elements of Project Udbhav is using such an approach in military education and training. Incorporating the remnants of ancient Indian warfare into the existing curriculum of Military personnel, the project is to introduce the ideation of Old Indian Strategic thinking to add depth to the Military personnel's knowledge base, enriched by the oldest civilization and ideas, both ancient and modern. The widening of this approach of continuous learning is aimed at developing future senior military leadership armed with a historical perspective and emerging future warfare characteristics.<sup>22</sup>

### **Impacts of Changing Strategic Culture, Policy Implications, and Challenges**

India's much-celebrated pluralist ethos, which defined its overarching history, was already under the crosshairs of revisionism influenced by Hindu nationalist thought. This phenomenon now extends to India's defense circles, where Defense training institutes are actively being employed to train and educate officers under the guise of this "civilizational military thought", affecting the secular nature of India's defense apparatus. Symbolism is quite at play, where one local luminary is being portrayed as an Indian, while another Indian ruler, a Muslim, is being portrayed as an outsider or invader.

The comprehensive attempt at bringing the facets of Indian society, academia, and institutions to subscribe to the thought of Hindutva-defined Indian history finds a parallel with Nazi Germany. Adolf Hitler's initiative to streamline German society and institutions to the selective Nazi ideology was called the "Gleichschaltung". The implementation of this strategy aimed to exert control over education, culture, and public memory, to align historical narratives with the Nazi agenda<sup>23</sup>. This narrative was used to legitimize anti-Semitic policies and the suppression of left-wing opposition, attributing Germany's post-war struggles to these groups.<sup>24</sup> Gleichschaltung was characterized by the glorification of Germanic and Aryan Heritage, denial and distortion of the Treaty of Versailles, presented an idealized and militarized version of German history, downplaying periods of internal conflict, democracy, or pluralism., systematically reformed the education system, ensuring that history textbooks reflected their ideology and deliberate erasure of Jewish contributions to German culture, science, and history. Jews, who had been integral to German society for centuries, were systematically excluded from the historical narrative.<sup>25</sup> The Nazis went so forward as to suppress alternative or dissenting voices on historical narratives.

## **Marginalization of Minority Communities**

The decrease in the number of Muslims and other minority groups in the Indian military can be categorized as a form of discrimination on the grounds of religion. There is the possibility that it generated a situation where armed forces lack the diversified representation of India's population and, thus, are incapable of fully addressing the needs of the country's population. Otherwise, discrimination and prejudices are nurtured within the military space when worthy officers of color are denied the highest-ranking roles. It is important to promote diversity and inclusion in the military organization for its efficiency and the citizens' confidence.

## **Conclusion**

The Saffronisation of the Indian security agencies is a new era in the infiltration of destructive political ideologies into the military and intelligence agencies of India. The saffronisation of security forces is a departure from the hitherto largely uninterrupted saffronisation of polity, bureaucracy, and judiciary, along with the military and intelligence apparatus. Historical backgrounds, recent political changes, religious activities in the military forces, and educational facilities influence the matter.

South Asia, a region charged on communal and religious lines, is set to be in the gun sights of India's evolving strategic culture, which, instead of co-existence, paves the way for Kautilyan realism and construction of a threat perception of institutionalized nature. The Ubdhav project, as understandable from its contemporary texts of the medieval age, can serve little to guide modern warfare. It is an entirely different subject defined by the proliferation of emerging technologies and new warfare ideas. Invoking ancient literature to establish a reinvigorated tactical doctrine makes little practical sense, given that the Indian army, in its operational mechanisms, still takes influence from its Western predecessors. Project Ubhdav, in that case, comes down to changing the ideological strand of the army, its personnel, and its goals, and falls short of explaining the exclusion of non-Hindu scriptures, scribes, and martial history, which for centuries has remained central to Indian history.

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