

## **Towards understanding the nexus between political construction of Muslim women and vote bank politics of BJP**

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*The scope and focus of Gender discourse has been evolving since 1970s in world politics and state politics. In India also there is a lot of discourse on gender not only in academics but in terms of political mobilisation and marginalisation of an already marginalised community. Presently, BJP is also highly concerned about Muslim women, some concern may also be forthcoming for their long standing agenda like Uniform Civil Code. These developments should also be seen, as the latest move in a political game that not only divides a marginalised community but gets more communal with the interplay of politics and religion. BJP seems to be clearly positioning itself as a political party for the cause Muslim women and on the other hand, it's positioning everyone else as "the other". These "others" are not only other political parties but social groups who are against UCC. The recent focus on the plight of Muslim women has an agenda of political construction of muslim women as most discriminated and repressed and Muslim men as merciless human beings, who divorce their wives any time and at pleasure ; the Muslim leadership is horribly patriarchal that is why Muslim women are in dire need of support,. The fact remains that Muslim men in India do not have the sole proprietary rights over patriarchy nor over ideologies which perpetuate inequalities and social discrimination. This is true for the majority of men not only in India but elsewhere. The vast majority of Hindu women live every day of their lives in constant fear and uncertainty, despite the enactment of several progressive laws to address these vulnerabilities in the last hundred years.*

*After the passage of the Triple Talaq bill in the Lok Sabha recently, the BJP is testing a possible new vote bank: Muslim women. The party is launching a yatra of Muslim-dominated areas in the state to educate Muslim women on how Prime Minister Narendra Modi's government is working to ensure that the rights of Muslim women are protected. A little less obvious is the link between the triple talaq judgment and the BJP's longstanding demand for a uniform civil code, which is one that the party*

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*made in its manifesto for the 2014 general elections as well. An Attempt is made in this paper to study the care and concern of BJP for muslim women and its power politics. Why is the BJP suddenly focusing on Muslim women and their struggles? For a party known for its Hindutva politics, its anti-minority stance and which has politicians who have blatantly made regressive comments about women, this new interest for the emancipation of Muslim women should be analysed critically.*