

Modi Regime: Citizenship Bill and its correlation with Hindutva's Philosophical Agenda

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Abstract:

With the changing global trends, borders are disappearing between truth and lies, fiction and nonfiction, honesty and dishonesty. Through alternative opinion, the depiction of truth can be altered and feelings and personal views have more value than evidence. This paper will discuss Indian Prime Minister, Narendra Modi's right-wing agenda of Hindutva which has its roots in the Gujarat Massacre 2002, and then proceeded to the CAB Citizenship amendment bill 2019. This era which is a notion of misinformation is a challenge to the world because globally, this practice is forming fictional reality but in India, this is backed by the majority entities along with right-wing extremists which are now the ruling party communication tactic. Narendra Modi's philosophy is not just an ideology but is an amalgamation of misinformation, miscommunication, and exploitation of fact with a long journey of almost two decades. Indian political scenario is all about following the post-truth notion in which citizens and politicians no longer respect truth but they have to accept the repeated miscommunicated facts although there is some serious opposition for this emerging social and political condition Indian establishment is turning non-existing facts into immediate reality and gaining many long term benefits from criticism.

Keywords: Modi regime, philosophical agenda, citizenship bill, Hindutva

Introduction:

The term Hindutva was first revealed in 1923 by Vinayak Damodar Savarkar, the word Hindu is equivalent to the word Sindhu which is defined as, this term used by the Arab traders when they identified people living East of Indus”. This notion meant a cultural representation of India as a Hindu nation which is also used by Rashtriya Swayamsewak Sangh (RSS). According to RSS, “An individual is considered as Hindu when he belongs to the land of Hindustan from the ocean to the Indus River as his holy land and who identifies himself with the tradition of this land. This conception excludes Christians and Muslims as their holy lands are Mecca and Jerusalem, on the same basis, Hindu nationalists in India think that these nations are trying to destroy the intrinsic culture of India (Snehi, 2003).

The citizen amendment Act 2019 (CAA) a law passed by the Indian parliament comprehends the same ideology, this act amended the citizenship Bill 1955 by allowing Indian citizenship to the mistreated non-Muslim communities (Hindu, Bangladesh, and Pakistan) arrived in India before December 2014 but this law doesn't allow Muslim community from these Muslim majority countries. This was the first time religion became the standard for Indian citizenship under Indian law as a result; India received global criticism because of this marginal religious regulation. This act has made their stance of Hindutva strengthened and turns it into an essential political doctrine to validate their version of nationalism. On the other hand, according to liberal constitutionalists of India has the point that this CAA is damaging the liberal secular values provided by the Indian constitution. This gave rise to the protest in different parts of India like in Assam, Delhi, and other major cities nationwide that led to the riots and various casualties; this was the most serious protest since Modi became Prime Minister in 2014 (Mukhopadhyay, 2020).

Research Methodology:

For the particular theme, qualitative research methods have been selected which emphasizes and describes the data; this mode helps to find out the features and context of the information. It also focuses on comprehensive description and evaluation of the subject as it emphasizes and maintains the significance of the research scope but through discussion and analysis, it can be more multi-dimensions and extensive. This methodology would help to find out different aspects of Modi government's CAA initiatives, it also identifies the implications of this bill and determines it as an outcome of nationalist Hindu agenda. Qualitative research approach is quite feasible and appropriate for exploring the specific ideas and theory contributed in the theme, this qualitative method for approaching the findings is highly wider and reflected the investigation and analysis.

Qualitative research analysis is an extensive kind of investigation of political and ideological mode to answer the conceptual query of post truth era in Indian political scenario. The method of qualitative discovery of findings helps to create in depth understanding and explanation of an issue as this research study is about the Indian CAA bills in the perspective of Indian nationalist idea of Hindutva and Modi's attempt in the reign of post truth era. This theme has different components that have to be thoroughly investigated and deeply analyzed through religious, historical and political grounds with the help of different domains. Secondary data would be utilized to reach to the results like books, article, and magazine and research projects. Published data are collected from different publications of national and international bodies, research reports prepared by research scholars, universities and economists etc in different fields, books of various authors, thesis and newspapers. Different libraries, journals, historical documents and other published information would utilize in this literary project.

Literature review:

The theme discussed above led to many research studies trying to define the concept of Hindutva and CAA Bill as one of its implication in the perspective of post truth era, Mukherjee gives the rationale of the theme is a manner that the killing of Mahatma Gandhi, India's founder, drew particular attention to the Hindu nationalist movement and the intellectuals who created its vision and beliefs (Mukherjee et al. 2008). Shani, Sahgal, Chatterji and Patel said that after the emergence of the Bharatiya Janata party, which has close ties to RSS and is seen as its

political wing, as a dominant political force with electoral victories in 2014 and 2019 national elections, the possibility of India becoming a Hindu Rashtra (Hindu state) has become real. There has been a plethora of scholarship since devoted to the rise of Hindu nationalism (Shani 2021; Sahgal 2020; Chatterji 2019; Patel 2020). Chacko mentioned the theoretical aspect of the theme by saying that the BJP used neoliberal economic theories to advance its Hindutva agenda. The party's majoritarian ideology and neoliberal policies both worked in tandem to help the party obtain power. Because of the "ambiguity of Hindu nationalism," this was conceivable (Chacko, 2019). Economic and financial assistance of Hindutva agenda also identified by Siddiqui as Big businesses backed the new pro-business BJP, which helped it win power in 2014 and again in 2019. In exchange, they benefited from the government's privatization and economic liberalisation programs (Siddiqui 2016). When it comes to the historical side of Hindu nationalist struggle, Waiker revealed the reality of Hindutva through their narratives as a succession of historical conflicts occurred between "local Hindus and savage foreign Muslims (Patel, 2020). Hayat & Singh unveiled the reality of BJP along with the evident events that supporting cow vigilantism, removing Jammu and Kashmir of its semi-autonomous status, enacting a lockdown on the state, imposing the Citizenship Amendment Act (CAA), introducing the National Register of Citizens (NRC), adopting anti-conversion laws, and promoting a Hindu temple on the land where the Babri Mosque stood until it was destroyed by Hindu extremists are just a few of the controversial actions taken by the BJP government (Hayat et al. 2021; Singh 2019). Regan collective literary effort declared that the Hindu nationalist administration took the most significant step toward undermining the status of Indian Muslims when it approved the Citizenship Amendment Act (CAA). The law essentially creates a road for non-Muslim refugees from Pakistan, Bangladesh, and Afghanistan; by doing so, it discriminates against Muslims on religious grounds (Regan et al. 2019). David Robert defined the term post truth era as political culture completely disconnected from policy.

The Rise of (Hindutva) Hindu Nationalism:

During the 19th century, Hindu nationalism emerged when the people of India were struggling against British Colonialism for their freedom but when the independence was achieved, this became silent but it reappeared in the 1980s, it gained rapid recognition since 2014 and started to gain the place in Indian mainstream politics. It was an

appealing idea with the core element of Hinduism as the ruling and dominating force of India.

Since the past few centuries, the Indian continent became the center of invasions and conquests, during the 19th century, the Indian national independence movement was quite activated and popular this movement. This movement not only worked to grant independence but also constituted with secular nationalism, India got two major ideological trends one was Hindu nationalism and secular nationalism. The basic essence of secular nationalism was that the Indian nation should be integrated and united in its struggle against British colonialism despite its racial and religious differences; this integrity would ultimately build a politically independent and economically progressed India. On the other hand, Hindu nationalism (Hindutva) emphasizes a form of national independence along with religious interests, the attainment of these rights should be done through suppressing other religions including Muslims as well as urging Hindus to be able to get more political rights and economic prosperity during the whole course of independence (Chacko,2019). Hindu nationalism was highly sectarian, they not only opposed Muslims but also tried to build a state ruled by Hinduism, V.D. Savarkar who is known as the leader of the first-ever Hindu nationalist organization "Hindu Mahasabha", is considered the most influential and classic for Hindu nationalism. Savarkar raised the point that Hindutva was not only related to the religion but also a whole concept related to a nation including their History, culture, and ethnicity covering the political aspect although Savarka admitted that there are various prominent differences among the Hindu nation but there is a need to search and gather the commonalities in culture, history, race, language, and religion then a definite and homogeneous nation could be built. Savarkar considered Muslims, Christians, and other non-Hindu communities as the people of another kind or in other words, "People who do not respect Hindu culture" as he mentioned that Hindustan is their (Muslim) motherland but not their holy land, their holy land is in Arabia and Palestine and their folks, beliefs, and heroes do not have Indian origin. He repeatedly stressed upon the restoration of Hinduism and a Hindu state should be ruled by Hindus (Truschke, 2020).

Another important personality and influencer were M.D. Golwalker who was the leader of Hindu nationalist organization RSS, shared his views in this book "We or Our Nationhood Defined" as Muslims and Christians living in India don't belong to this land and their views are not loyal to this country or they don't love this country at all, he even showed

hostilities towards Hindu way of life. Moreover, he added that the Muslim populated areas in India were a little Pakistan and on this assumption, Golwalker excluded these communities from the state of India. The views of Savarkar and Golwalkar have become the guideline for Hindu nationalists; they think that the Hindu religion is highly diverse as compared to the monotheistic religions like Islam and Christianity because Hindu religion has not a strict code of conduct or having a single religious text recognized by all the Hindu community. These differences or decentralization of Hindu power allowed foreign invasions by Muslims and British colonialists in India. For enhancing their integrity and unity, they came up with the notion of Hindutva through culture reconstruction and highlighting the common identity of all Hindus to alter the impression of Hinduism as a diverse and loose religion and represented it as unified and well-organized religion focused on shared religious beliefs. Hindu nationalists were seeking the goal of one state that is India with one religion (Hinduism) with one language (Hindi) of one nation (a nation believing in Hinduism) (Jaffrolet, 1996).

In recent years, Hindu nationalists are rising rapidly and their beliefs were gaining enormous popularity although the founding leader of India Jawaharlal Nehru was also a believer in secular norms and secular India, his political party Indian National Congress, and governments adhered to secularism and opposed conservative Hindu nationalism but since the 1980s, congress party lost its super and influential position in Indian political arena and secularism began to fade away. During that time, Hindu nationalists started to occupy mainstream politics and rose again. Hindu nationalist organizations like RSS and Vishwa Hindu Parishad started promoting agitation and violence on the issue of the Babri Mosque in Ayodhya. They demanded the government to rebuild the Ram Mandir on the ruins. In 1990, it has got popularity that became one of the major political parties of India along with the Indian national congress. The Hindutva agenda was still the priority of these organizations and they didn't lose a single chance of having an edge over the non-Muslim population of India, Gujarat massacre was a prominent example of their agenda (Siddiqui, 2016).

Bhartia Janta party won the elections in 2014 and formed its government, they were quite successful in the promotion of Hindu nationalism and they also made the public opinion in their favor. When they took the power in 2014, they pursued a series of radical policies, primarily they started with the revision of place names like it started changing the names of many places with Islamic implications like Allahabad, the city

that was built by the Mughal emperor Akbar in the 11th century, the meaning of Allahabad is the place where Allah is but the government of Uttar Pradesh insisted that the old name of the city was Prayagraj meaning "Hindu holy land". They accused of Akbar changing the name of the city and in 2018, the name of the city was changed officially changed and renamed as Prayagraj (Varshney, 2014).

Since 2019, the BJP government came up with new series of nationalist policies and agendas on August 5, 2019, the Indian government issued a presidential order that annulled article 370 of the constitution that has granted "Jammu & Kashmir" special status and established two federal territories Jammu and Kashmir and Ladakh. Modi said: "our new government has made the article 370 history and both the houses of parliament supported us, we believe in ending the problems in Jammu, Kashmir, and Ladakh"(Truschke, 2020).

Citizenship Amendment Bill by Modi's government and Post Truth Era:

The recent Indian government is mainly comprised of Bharatiya Janata Party a staunch Hindu nationalist party with affirming the slogan of Hindutva, this ideology made them work rigorously over the specific agenda then they came up with the citizen amendment act 2019 that was promised in their previous election manifesto. This act offers Indian citizenship to the members of religious minorities persecuted in some specific neighboring countries, under this act, religious minorities coming to India from Pakistan, Afghanistan, and Bangladesh will get Indian citizenship that had entered India by 31 December 2014. This act is also giving relaxation to the residence requirement for naturalization of the migrants from twelve to six years (Regan et al. 2020).

This law can be considered as the win of Modi's Hindutva against secular liberals, Indian liberals, and the Muslim community also pointing out the fact that if this act is based upon humanitarian assistance to the religious minorities then why not other minorities from other regions where they are facing persecution and discrimination.

CAA was a conflicting issue between two political ideological forces but as the growing impact of nationalist forces in India, this battle is dominated by the radical faction of the Indian government as it was headed by a staunch nationalist PM Modi who was previously aimed to promote Hindu nationalist ideas and wanted to make a pure Hindu regime without considering the constitutional secularism in India.

International Response:

Pakistan government named this act as “Discriminatory legislation” and US diplomats for the South and Central Asian region mentioned his country's concerns that India should work to emphasize the values and promote the free and open Indo Pacific, trump administration also criticized India on humanitarian grounds. It further said that CAA is the legal criterion of citizenship based upon religion. US commission on international religious freedom (USCIRF) urged the US government to consider sanctions against Home Minister Amit Shah and other associated leadership (Khan, 2021).

Domestic Indian Opposition:

This bill also received huge opposition from inside the country even street opposition also appeared across India, Indian civil society including writers, scholars, and scientists recorded their opposition and concerns, many public figures like Sonia Gandhi President of the Congress party stated that PM Modi and his government has created religious tension to pursue its political interests. Chief Minister of various states like Kerala, MP, Punjab, West Bengal, and the national capital territory of Delhi mentioned that they will not implement this act and called it "Unconstitutional "(Regan et al. 2020).

National Register of Citizen:

NRC was established in 1955 but it has not been updated till 2013 when Indian Supreme Court issued an order that compelled federal and Assam governments to initiate an update process. In 2018 BJP Assam government issued an NRC document that was widely criticized for seeking to expel Bengali immigrants from Assam. In August 2019, 33 million population of Assam had to prove their identity through documentation that whether they or their ancestor were a citizen of India before March 25, 1971, when Bengali got their new state Bangladesh and a large number of Bengalis crossed into India illegally. The final list omitted 1.9 million population means 5% of the overall population, all omitted people were ethnic Bengalis and nearly half are Muslims. This population must appeal to quasi-judicial "Foreign tribunals" or maybe retain to newly built detention camps (Joshi, 2021).

State-Sponsored Hindutva:

Even though many of the BJP's economic policies during the first tenure of the Modi regime have proven to be harmful, the party was able to win

an overwhelming majority in the general elections of 2019. It won 21 seats in the national Parliament and acquired 37% of the vote, which is 6% higher than in 2014. The BJP and its allies received 45 percent of the vote. While two-thirds of the population was remained opposed to Hindutva, the results exhibited that almost half of the electorate was keen to favor it directly or through coalition. The most disturbing election outcome was that suppressing the Muslim minority would not be a political liability for the nationalist Hindu population. The BJP may have terrible governance, but it would not lose votes if it took steps to exclude and degrade Muslims. Fact because culture wars were more important than governance, Prime Minister Narendra Modi's government took huge initiatives toward the popularization of Hinduization in India in the first year of its term in office. The Modi government canceled the special status of Kashmir in August 2019, just after winning the rule for a second term. Articles 370 and 35A of the Indian constitution devote Kashmir constitutional autonomy and residency status, preventing the state's geographical alteration (Truschke, 2020).

The constitutional process in which Kashmir's special status was annulled—after establishing a huge military presence in the state with the imposition of curfews and lockdowns on the entire population, shutting off internet access, and arresting local leaders—was completely unfair and similar to military occupation. The harsh political and constitutional alteration of India's only Muslim majority state has now exposed to Hindu nationalism and Hindu ideological objective in terms of demographic and political alteration. Hindu nationalists had influenced these concerns to overshadow the masses, and in their second term, they constitutionally annexed Kashmir with a considerable majority in parliament (Aminah et al. 2020).

In December 2019, the Hindu nationalist administration took the biggest shift toward undermining the status of Indian Muslims when it approved the Citizenship Amendment Act (CAA). The law essentially creates a road for non-Muslim refugees from Pakistan, Bangladesh, and Afghanistan; by doing so, it marginalized Muslims based on religion. (Regan et al. 2019). The law-making bodies argued that India should give asylum to Hindu refugees as the listed countries are all Muslims and they have a record of discrimination against non-muslim minorities. Furthermore, these particular governments also didn't take care or were quite harsh towards some Muslim communities like Ahmadiyya that are declared as non-Muslims in the Pakistan constitution (Shankar, 2019). While the CAA, when combined with the National Register of

Citizenship (NRC), appears to discriminate exclusively against Muslims from surrounding countries, analysts have claimed and journalists have proven that the CAA, when combined with the NRC, will turn into millions of Indian Muslims as prospective stateless population. (Singh, 2019). Two million citizens have been left stateless in Northeast India, where the NRC has been implemented. As a result, when the CAA is combined with the NRC, all those who cannot establish their citizenship would be declared stateless, and everyone—except Muslims—will be provided a path to citizenship as refugees. This move was viewed as a severe attack on India's Muslims, and it sparked widespread protests across the country. As can be seen from the above, Narendra Modi's government's first six months in office were a series of assaults on Indian Muslims' constitutional standing and traditions.

CAA Bill by Modi Regime in the perspective of Hindutva and Post Truth Era:

The phenomenon of post-truth is not new. In previous decades, what we now label post-truth was referred to as propaganda. Alternative realities are based on feelings rather than facts. Alternative realities are based on the senses rather than the facts. The difference from previous ages is that we now have a dual-edged tool at our disposal. For starters, they deny access to the sources of information needed to expose and battle lies. Simultaneously, they give lies an extraordinary boost, causing them to spread like wildfire and float on the surface for years. At the same time, it is both feasible and impossible. No Indian Prime Minister, after Jawaharlal Nehru, Indira Gandhi, and Atal Bihari Vajpayee, has shown the ability to deliver words in such an emotional and eloquent style as Modi has in recent years. Over time, the term came to have a negative connotation, referring to a politician who appeals to common biases rather than using reasonable reasoning to obtain support and power. In the post-modern period, the term "post-truth" may have taken the role of "Demagogue" as a result of the steady growth of society (Joshi, 2021).

Post-Truth And India

The distribution of incorrect or completely false information, particularly via alternative news channels, mostly over the internet, has affected recent political events. Political debates are thus no longer based on any truth or accurate facts, but rather on "post-truth," in which truth is simply treated as a shared ground upon which conceptions must be fabricated. The appropriate sensibility has been lost, as has the sensitivity to truth

questions, with all the political ramifications that entails. Unfortunately, the situation is significantly more complicated than it appears, and framing the subject of post-truth in this manner is at best problematic. Politicians, on the other hand, are bound by the rules of the game in democratic elections to simply bend the truth. For example, in an attempt to avoid responsibility for their acts, they provide complicated justifications and useless apologies (Ranjan, 2020)

During Narendra Modi's first term, the most current surge and shift in violence began (2014-2019). The first steps were taken to move India closer to "ethnic democracy," in which Hindus and other Indian-born religions, such as Buddhists, Jains, and Sikhs, would have more rights as "sons of the soil" than members of "non-Indian born" religions, such as Christians and especially Muslims (Jaffrelot 2019). Since Modi's re-election in 2019, this process has escalated further. The newly elected government implemented lots of new steps as early as July of that year, some of which were briefly discussed above. First, the government abrogated Article 370 of the Constitution, which provided Kashmiri state substantial autonomy. Following this revocation, most local political leaders, including elected officials, were imprisoned, there was a long suspension of electronic communication systems, almost complete media censorship, and protests were suppressed (Ranjan, 2020).

Second, a list of 1.9 million Assamese residents, including a considerable number of Muslims, was made public, putting them at risk of being removed from the NRC (National Register of Citizens) and becoming "non-citizens" since they were unable to verify their Indian nationality. The third was an Indian Supreme Court decision sanctioning the construction of a temple on the ruins of the Babri Masjid in Ayodhya. Finally, but certainly not least, the Citizenship Amendment Act was ratified (CAA). It modifies a 1955 statute to recognize the status of Hindu, Sikh, Christian, Jain, and Buddhist refugees who fled Afghanistan, Pakistan, or Bangladesh "for religious grounds" before 2014. Only Muslims are allowed to enter, even if they are members of Pakistan's oppressed minority groups, such as the Ahmadis and Hazaras. Minorities in non-Muslim South Asian countries such as Sri Lanka, where Hindus and Muslims are persecuted by the Buddhist majority, are also exempt from the new law. The rule is undeniably discriminatory, and it contradicts the Indian Constitution's secularist ideals by explicitly excluding a group from citizenship based on religion. This is a turning point in the Indian Republic's history.

After passing the law, the Modi government got the chance to consolidate its authoritarian and anti-democratic turn because of the pandemic slow down as there was a blockade in communication and other activities and this diverting moment made this initiative be the part of the procedure very easy (Singh, 2019).

The government was intended to consolidate its authoritarian and anti-democratic turn. So much so that one would wonder if the concept of "ethnic democracy" is no longer relevant in explaining India's political growth. Because the rule of law is increasingly being broken, this question is all the more serious. The Supreme Court decision on Ayodhya, the provocation of those who commit communal crimes (such as genocides in Gujarat and Delhi or the lynching of Muslims accused of consuming or transporting beef), and the appointment to the Rajya Sabha of Ranjan Gogoi, the former President of the Supreme Court, known for his verdicts in favor of the Modi governments I and II, are all facts that point to the judiciary's loss of independence and autonomy. (Shankar, 2019).

As it is evident that this act has gained enormous opposition from every walk of life in India and they are assuming it as a loss to Indian secular identity but Modi regime is highly ambitious to turn it into an inevitable solution to the national requirement for Indian integrity although nationwide protests were recorded right after the law Modi government decided to launch a movement to fabricate and formulate public opinion to generate public support in favor of the CAA. During this post-truth era, Modi used social media to make a public opinion and tweeted with a clear explanation of elements connected to CAA and more. He gives historical context and effectively portrays Indian brotherhood culture; he also criticized ingrained interest groups for spreading false information. Indian government launched hashtag#IndiaSupportsCAA, to promote the support of the law (Regan et al. 2019).

The distribution of incorrect or completely false information, particularly via alternative news channels, mostly over the internet, has affected recent political events. Political disputes are thus no longer founded on any truth or factual accuracy, but rather on "post-truth," in which reality is simply abandoned as a shared platform upon which successive viewpoints should be built. The appropriate sensibility has been lost, as has the sensitivity to truth questions, with all the political ramifications that entails. Regrettably, the situation is significantly more complicated than it appears. This fact completely comprehends the situation of Hindutva and new constitutional developments in India like the idea of

religious persecution of minorities in three countries, Pakistan, Bangladesh, and Afghanistan, there were some international and national implications for India by the inclusion of Afghanistan. The Indian Ministry of Home affairs mentioned that India has a wider interest in Afghanistan, as the report asserted that "there have been multiple attacks against Indian interests in Afghanistan by Pakistan sponsored LET, Haqqani Network and Taliban', hence minority communities are facing atrocities due to their Indian origin" (Aminah et al. 2021).

This act is also an attempt to gain a future Vote bank from the Hindunationalists' majority but it was presented as an offer to intervene on human rights basis and welcome those minorities that are discriminating in three neighboring countries. The apparent exclusion of Muslims under the CAA has spurred a widespread campaign against it. The CAA, according to protesters, is a violation of India's secular social fabric and goes against the country's constitution's core precepts. They further claim that the measure is designed to keep Muslims out for the government to deport Muslim immigrants from Bangladesh and Pakistan. Some even claim that the government is planning to detain Muslims in the same way that US President Donald Trump is detaining Central American migrants at the US-Mexico border. India, like the United States, is concerned about mass migration. Millions of people migrated from modern-day Bangladesh and Pakistan after 1947. East India, in particular, saw a flood of immigration not only in 1947 but also in the years afterward (Mukhopadhyay, 2020).

The claims made by India's ruling Bharatiya Janata Party (BJP) that the CAA is a tool to protect minorities are not entirely true. Persecuted religious minorities from all bordering nations, not simply Afghanistan, Pakistan, and Bangladesh, might have been included in the statute. It is a fallacy to believe that the Uighurs in China or the Ahmadiyyas in Pakistan are not being persecuted. The CAA is unmistakably an attempt to sway elections by promoting a pro-Hindu, anti-Muslim agenda. Indian home minister Amit Shah is completely unaware of or unconcerned about the reality that discriminating against people based on their religion in a citizenship act is contrary to India's secular character. Regardless of faith or color, India has always provided refuge to those who have been oppressed. However, in the last five years, India's image has shifted. The BJP has degraded India's secular image under Prime Minister Narendra Modi (Halder, 2020).

The illusion of truth or alternative fact was quite frequent from the very beginning of Modi's era as in his first election campaign, he claimed to

bring back the black money out of Swiss bank and will put 15 Lakh Indian rupees in every citizen account but when it was asked after winning the elections then he simply said that it was just a phrase meant to win over gullible minds. When they talked about minorities' rights and their violation in three Muslim countries, the Modi government always hides the reality of lower caste Hindus in India and even the second majority, the Muslim community which is also treated by hard-liners Hindu nationalists. Indian government and media have never shown that face of India rather the government claimed that CAA is not a discriminatory act but it is the tradition of India that it always comes forward to the help of persecuted but the truth is, it is an assault on Indian constitution (Ranjan, 2020).

Another false perception spread by the Modi government is, opposition leaders who were very vibrant and supportive towards Hindu migrants are now using the bill for gaining vote bank, the reality is, It is incorrect to combine concern for the rights of marginalized groups with a toxic strategy of exclusion from citizenship rights, as the Modi government is doing. More than ten million poor victims of British-driven partition crossed the new border, and the Left played a pivotal role in securing their rights. The struggle for adequate rehabilitation of the displaced has been a constant aspect of the West Bengal communist and Left movements. During that struggling period for Bengal exiles, the RSS was notably missing (Singh, 2019).

Another misconception spread by the Modi government related to CAA is, CAA and the national register of citizens are separated and opposition is trying to link these two falsely but the truth is, CAA and the NRC are inextricably linked. The BJP's objective is to execute the CAA first, which will grant citizenship to all non-Muslims from Afghanistan, Bangladesh, and Pakistan. The NRC will then look for "infiltrators." Is there a distinction between infiltrators and refugees? Only Muslims do not qualify as refugees under CAA, and hence are infiltrators. The BJP has made the lethal relationship plain, as seen by the following cases. Modi and his ministerial colleagues, party spokespersons, and their supporters in the media have been accusing the opposition of disseminating misinformation and claiming that the NRC process has not been legalized. G. Kishan Reddy, Minister of State for Home Affairs, stated, "A countrywide NRC had not been issued thus far, and no one need be afraid."

Conclusion:

Politics has gotten more backstage, managerial, and technologically oriented during the last decade. Transparency of information, the requirement of involvement, and public power—ideas that constituted democracy an act of faith and trust—have all been eroded. Elections, rights, government, and leadership have all become meaningless terms. Illusions appear to be facts, whereas the former become facts. The charisma of political leaders has devolved into propaganda. Ongoing political cohesion has resulted from a sense of trust. Politics is unpredictably unpredictable, and fresh interpretations frequently overthrow established truths. Trust has become a cultivated vigilance that demands more from the regime and even more from residents. One word that comes to mind is "post-truth", a rhetorical phrase that appears to be enacting future politics. The social ramifications of post-truth may be unsettling. The decline of the concept and value of truth in politics is a threat to society. The protests across India, which included people from all walks of life, demonstrate that the Indian people are united in their commitment to protecting the constitution against the BJP-RSS government's three-pronged attack. It is critical for governments opposed to the CAA & NRC to reject the Cabinet decision to amend and begin the NPR process. India is currently experiencing a recession, the impact of which is being felt by the Indian people, while major corporations and the super-rich prosper thanks to the Modi government. Based on Hindutva, the law that has been initiated and implemented is trying to portray as the need of the time and raising the Indian image as the human right preserver in the world but it is the falsification of the particular idea to gain apparent national and international gains by Modi government. Indian secularism has always been advantageous for Indian Muslims and it also promotes the religiously harmonious image of the state but the matter of the fact that Indian Muslims are highly marginalized and moving towards exclusion from the Indian society. This instance is now sowing the seeds of disagreement and conflict into the Indian society through their social, cultural, economic, institutional, legal, and political exclusion. Shortly, BJP would continue with its aim of Indian Muslim's isolation to proceed with its political plan of Hindutva and a Hindu Rashtra. Indian minorities could be treated as foreign nations if the practice of Hindutva would continue with its actual pace for example the approval of the citizen amendment act although there were highly vibrant protests broke out and the government retaliated brutally, these protests represented the start of the new dimension of politics, the politics

emerges from the protest of the Indian Muslims who are trying to combine their religious identity with their national status. These protests showed the instance of distress and hope at the same time as the BJP government is trying to install a realization that citizenship is no more a right but a privilege. It also indicates more extreme measures to come but the reality is presenting in a way that it is becoming the need of the time. BJP Modi regime is using this law as an inevitable attempt to consolidate their image from extreme nationalist Hindu party to the government taking care of human rights and religious discrimination to the minorities. Modi regime is not because through this so-called humanitarian assistance to the minorities of Afghanistan, Bangladesh, and Pakistan, India itself distorting its secular image, and its aim to legitimize religious persecution is only limited to a few mentioned countries, not for other states where religious discrimination still going on like Myanmar and even in its state with the untouchable. Media and government officials are supporting the argument that this law is going to protect the religious rights of some particular non-Muslim minorities seeking Indian citizenship but in reality, this constitutional arrangement would only enhance the Indian Hindu nationalist approach to the world and tried to threaten the Muslim population for their isolation from the political, religious and social scenario.

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