

TOPIC: ANALYSING THE CITIZENSHIP (AMENDMENT) ACT, 2019

Harpreet kaur*

INTRODUCTION

India is indeed known for its incredible diversity because of which framers of our Constitution faced so many challenges and complexity while making of the constitution.¹ They want to protect some of the principles that include freedom of religion, equality before the law, and secularism, which means that the government does not favor any particular religion or religious group. There is a need to promote unity in diversity to ensure that all citizens of India are treated fairly and equitably.² As Mahatma Gandhi famously said, “Our ability to reach unity in diversity will be the beauty and test of our civilization.”³ By valuing and guarding the principles of freedom, equality, secularism, and liberty, India can continue to move towards a more just and harmonious society for all of its citizens. India adopted a secular principle which provides that no one should be discriminated on the grounds of their religion or someone’s belonging to particular religion. Everyone on our country is treated equality and no one is faced partiality on the basis of religious matters. In India, there are many religions practised by the people but Hindus form the majority at 83 per cent, followed by Muslims and Sikhs. The existence of diverse religious groups sometimes leads to demands for separate sovereign states based on religious identity. The principles reflect the core values and aspirations of the Indian Constitution and guide the functioning of the Indian state and society. The principles of the Indian Constitution such as equality, fundamental rights, fundamental duties, the nature of the state, and fraternity, shape the rights, responsibilities, and sense of belonging associated with citizenship in India.

Concept of citizenship

Citizenship is a fundamental concept in modern democracies, it confers legal recognition, a set of rights and responsibilities, shared values and beliefs, and political capacity. Only citizenship can ensure a continuous relationship between people, based on equality and mutual respect, which is crucial for the health and stability of a modern democracy.⁴ Citizenship has indeed

*Research Scholar, Department of Laws, Guru Nanak Dev University, Amritsar.

¹ Ashok Acharya, *Citizenship in A Globalizing World* 49 (Pearson Education India, 1st edn., 2012).

² *ibid* at 52.

³ Available at: <https://atpolgar.wordpress.com/2013/05/29/our-ability-to-reach-unity-in-diversity-will-be-the-beauty-and-test-of-our-civilization-what-will-it-take-to-reach-the-human-developmental-potential/> (Visited on July 02, 2023).

⁴ Bellamy Richard, *Citizenship: A Very Short Introduction* (Oxford University Press, Oxford, 2008)

become a prominent issue in today's world due to various global developments and challenges to the traditional boundaries of the nation-state. The modern concept of citizenship recognizes that individuals have the capacity to shape their own lives and make decisions that are not solely determined by factors such as race, religion, class, gender, or any other single aspect of their identity.

Definitions

*“Citizenship is membership in a political society and implies a duty of allegiance on the part of the member and a duty of protection on the part of society. These are reciprocal obligations one being a compensation for the other.”*⁵

*Citizenship is cast as the state's revenge [in] the functioning of the migration law–citizenship law dichotomy . . . Citizenship law . . . becomes a site to observe a sharp illustration of globalization's paradoxical nature: both inclusions and exclusions are multiplied here.*⁶

Catherine Dauvergne

*The citizen in the full sense cannot be better defined than by his participation in judicial or political office.*⁷

Aristotle

It means that, Citizenship entails certain right and responsibilities, which includes right to vote and to participate in a political process. The concept of citizenship has various dimensions that encompass legal, political, social, and cultural aspects. Here are some key dimensions of citizenship⁸:

- Citizenship has a legal dimension that defines the rights, privileges, and responsibilities of individuals as members of a particular nation-state.
- Citizenship carries a political dimension, as citizens have the right to participate in the political process of their country, which includes the right to vote, run for public office, and engage in political activism.

⁵ Luria v. United States (**Decided on October 20, 1913**)

⁶ Aoileann Ní Mhurchú, *Ambiguous Citizenship in an Age of Global Migration* 1 (Edinburgh University Press Ltd., 2014)

⁷ Donald Morrison, “Aristotle's Definition of Citizenship: A Problem and Some Solutions” 16 *JSTOR* (1999).

⁸ *supra* Note 1.

- Citizenship has a social dimension that relates to the interactions and relationships among citizens within a society and it involves the sense of belonging, identity, and solidarity that individuals share with their fellow citizens.
- The cultural dimension of citizenship refers to the shared values, traditions, and cultural practices that shape a particular community or nation. It encompasses language, customs, traditions, and the cultural heritage that defines a sense of national identity and belonging.
- Citizenship also has an economic dimension that relates to the rights and responsibilities of citizens in economic activities. This includes access to employment, education, social welfare, and economic opportunities.
- In an increasingly interconnected world, there is a growing recognition of the global dimension of citizenship. Global citizenship emphasizes the responsibilities and rights of individuals as members of the global community, transcending national boundaries.

It's important to note that the dimensions of citizenship can vary across different countries and cultures, as each nation may have its own specific laws, rights, and expectations associated with citizenship.

Evolution of the Concept of Citizenship

The idea of citizenship has developed over several historical periods as its form and substance have not remained the same, but have changed according to specific historical contexts. The concept of citizenship begun in Ancient Greece then in Romans, then it changes with the development of capitalism and liberalism, the idea of the citizen as an individual bearing rights irrespective of his/her caste, class, race, gender, ethnicity, etc., became entrenched.⁹

The concept of citizenship has gone through several distinct eras from ancient Greece to the modern era. In ancient Greece and Rome, citizenship means participation in the political life of the city-state.¹⁰ Children, adult, male residents usually born to citizen parents enjoyed full citizenship rights as it conferred political rights, such as the right to vote and hold office, as well as legal protections. During the Middle Ages, citizenship was closely linked to feudal relationships and the hierarchical structure of society. Citizenship rights were granted by feudal lords to individuals within their domains, often in exchange for military service or agricultural

⁹ *supra* Note 1.

¹⁰ Robert F. Gorman, "Citizenship, Obligation, and Exile in the Greek and Roman Experience" 6 *JSTOR* (1992).

labor. Commoners had limited rights compared to the nobility. The Renaissance and Enlightenment periods marked a shift in the concept of citizenship. Influenced by philosophical ideas of individual rights and social contracts, citizenship began to be associated with natural rights and the consent of the governed.¹¹ Thinkers like John Locke and Jean-Jacques Rousseau played significant roles in shaping these ideas. The late 18th and early 19th centuries witnessed revolutionary movements, including the American and French Revolutions, which further transformed the concept of citizenship.¹² These revolutions emphasized the idea that citizenship is a right bestowed upon individuals by virtue of their humanity, and not just by birth or social status. This period saw the rise of notions such as equality, individual rights, and representative government. The 19th and early 20th centuries saw the rise of nation-states and the consolidation of citizenship based on nationality. Citizenship became linked to the idea of belonging to a particular nation or ethnic group. Nationality and birth within the territory (*jus soli*) or descent from citizen parents (*jus sanguinis*) became the basis for citizenship rights and obligations. Throughout the 20th century, citizenship expanded to include broader rights and protections.¹³ Women's suffrage movements led to the granting of voting rights to women in many countries. Civil rights movements fought against racial discrimination and advocated for equal citizenship for all. The Universal Declaration of Human Rights and subsequent International human rights instruments further reinforced the idea of universal citizenship rights. In the modern era, globalization and increased migration have raised questions about the boundaries and obligations of citizenship. Dual citizenship, multiple allegiances, and the emergence of global citizenship as a concept challenge the traditional understanding of citizenship tied to nation-states. Discussions on the rights and responsibilities of non-citizens and the integration of diverse populations have gained prominence. The evolution of citizenship continues to be a dynamic process, shaped by ongoing social, political, and legal developments.

Constitutional and Statutory Provisions Regarding Citizenship in India

Part II the Constitution (Articles 5 to 11), entitled 'Citizenship', addresses the question, "Who is a citizen of India?", at the time of the commencement the Constitution on 26 November 1949, that is, the date on which Constitution was adopted by the Constituent Assembly because

¹¹ Available at: <https://vtechworks.lib.vt.edu/bitstream/handle/10919/26438/etd4.pdf?sequence=11&isAllowed=y>

¹² <https://www.britannica.com/event/French-Revolution> (Visited on: May 23, 2023).

¹³ Graziella Bertocchi, Chiara Strozzi, "The Evolution of Citizenship: Economic and Institutional" 53 *JSTOR* (2010).

the status of people of India changed after partition.¹⁴ Various amendments had been made in the Constitution of India with regard to Citizenship with the changing time.

The Citizenship Act, 1955 is an important legislation in India that governs matters related to Indian citizenship. The Act defines who is considered an Indian citizen, the modes of acquisition and loss of citizenship, and the procedures for registration and renunciation of citizenship and it also provides provisions for the modes of acquisition, renunciation and termination of citizenship.¹⁵ The Citizenship Act 1955 was amended in 1986, adding Article 6 that made special provisions for 'citizenship of persons covered the Assam Accord'. After this, Citizenship (Amendment) Act, 1986, deals with the eligibility criteria for acquiring Indian citizenship were relaxed for these specific religious minority groups. It allows them to apply for citizenship through naturalization if they have resided in India for a minimum of six years, instead of the usual requirement of 11 years.¹⁶ Citizenship Amendment Act, 1992 says that if a child is born outside of India and if his mother was Indian citizen then he is able for the acquisition of Citizenship of India. Prior to this act, any child born outside India could acquire citizenship of India only if his father was Indian Citizen. The 2003 amendment introduced the concept of "illegal Immigrants" and it mandates the Government of India for the application of National Register of Citizens (NRC). Sec 14A was inserted that provided for conducting headcount of Indian citizens and preparation of the NRC.¹⁷ The Amendment Act (which amended the Act) was introduced in the Lok Sabha on 27 February 2015 and passed by the Lok Sabha on 2 March 2015. The bill was subsequently introduced in the Rajya Sabha and was cleared on 4 March 2015. The bill received the assent of the President of India on 10 March 2015 and is deemed to have come into force on 6 January 2015. The Amendment Act introduces the concept of an 'Overseas Citizen of India Cardholder' that essentially replaces and merges together OCIs and PIOs.

Citizenship (Amendment) Bill, 2016

On July 19, 2016 the *Citizenship (Amendment) Bill, 2016* was drafted by the Ministry of Home Affairs, Government of India to make amendments under the Citizenship Act, 1955. After considerations made by the individuals and associations/bodies, the bill had been referred to

¹⁴ Anupama Roy, *Mapping Citizenship in India* 36 (Oxford University Press, New Delhi, 2010).

¹⁵ *ibid.*

¹⁶ Available at: <https://www.drishtias.com/to-the-points/Paper2/citizenship-of-india> (Visited on June 20, 2023).

¹⁷ Prabhas K. Dutta, "Nationwide NRC: Why there is no need to a new law" *India Today*, December 26, 2019.

Joint Parliamentary Committee for examination and presentation of report.¹⁸ The basic purpose behind this bill was to allow illegal migrants belonging to the Hindu, Sikh, Buddhist, Jain, Parsi or Christian religious communities coming from Afghanistan, Bangladesh or Pakistan to not be imprisoned or deported. To application of citizenship, the person must be resided in India for 11 years but by this bill demand is made to lesser this time period.¹⁹

Some of the Most Important point raised in the report²⁰:

In this report certain important issues were raised. Such as giving fair-treatment to those who had migrated because of cruelty etc. There is a demand to decrease the time of stay to 3 years under Section 4. If action is being taken against any person who is covered under section 7D (da) then reasonable opportunity of being heard should be given to him. People from Nepal, Bhutan, Sri Lanka, Myanmar and Maldives be made eligible and all non-Muslims and all non-Bengali speaking persons in Pakistan and Bangladesh be made eligible for Indian citizenship. There a need to reduce the time to get citizenship by naturalisation i.e., from 12 years to 5 or 6 years and changes should be made under the definition of “illegal migrant”. The automatic grant of citizenship should be made to Hindus who entered from Bangladesh to India. Due to oppression faced by minority immigrants from Afghanistan, Pakistan and Bangladesh they may be eligible for applying for Indian Citizenship. They are minorities in that countries. Overseas Citizenship of India cancellation on the basis of violation of provisions of Citizenship Act and any other law should be removed because it is ambiguous.

To get first hand inputs at the field level, the study visit was undertaken by the Migrants/NGOs/Public Representatives. The study visit was made at three places i.e., Jodhpur, Ahmedabad and Raikot.

In these places, migrants were forced to convert their religions, girls were forcefully converted to Islam. In Pakistan ladies have to wear Muslim dress ‘Burka’ and in case of men they have to wear skull cap. Hindus are suppressed there as untouchability was practiced in Pakistan. There were many cases of discrimination among Hindu children in schools and they tortured them mentally in school or college. Medium of study in Pakistan was Urdu language only.²¹

Citizenship (Amendment) Bill, 2019

The Citizenship (Amendment) Bill, 2019 introduced by the Minister of Home Affairs in Lok Sabha. This Bill amends the Citizenship Act, 1955 and it seeks make foreign illegal migrants

¹⁸ Joint Committee, Report: *Citizenship (Amendment) Bill, 2016*.

¹⁹ *Ibid.*

²⁰ *id.*

²¹ *id.*

of certain religious communities who were migrated to India from Afghanistan, Bangladesh, and Pakistan eligible for Indian citizenship.²²

Citizenship (Amendment) Act, 2019

The Citizenship (Amendment) Bill, 2019 (CAB) has been passed by both houses of parliament, and got the assent of the president. Assam has had an influx of a large number of Bangladeshi immigrants who came after the Partition of 1947. Some (Hindus, Buddhists, etc.) came due to religious persecution by the Muslim majority. Such ‘economic refugees’ those who migrate not due to religious persecution but to seek a better life are not, strictly speaking, refugees as defined in the UN Refugee Convention, 1951.²³

The CAA provides a path to Indian citizenship for certain religious minorities who are residing in India illegally or are undocumented immigrants from Afghanistan, Bangladesh, and Pakistan. The religious communities eligible for this path to citizenship are Hindus, Sikhs, Buddhists, Jains, Parsis, and Christians. The CAA sparked significant controversy and protests across India due to its religiously discriminatory nature. However, the countries mentioned in CAA are duty bound but failed in their duty to protect minorities in their countries.

Analysis of Citizenship (Amendment) Act, 2019 and Basic Structure Doctrine of the Constitution

The Citizenship (Amendment) Act, 2019, must be rejected for three reasons. First, it is against the letter and spirit of our Constitution. Second, it is divisive, discriminatory and violate human rights. Third, it seeks to impose the politics and philosophy of Hindutva, with its vision of a “Hindu nation”, on our entire people and on the basic structure of our polity. Our constitutional values are in peril, and no person who has faith in our democracy can afford to be silent and uninvolved in what is happening around us.²⁴

The mobilization of religion for political purposes in India has a long history, but recent attempts to recast citizenship along religious lines are new. This attempt to construe Indian citizenship as faith-based is in line with the idea of a Hindu majoritarian nation, where Hindus are natural citizens and Muslims belong to Pakistan or Bangladesh.²⁵

²² Press Information Bureau Government of India, “Parliament Passes the Citizenship (Amendment) Bill, 2019” (Ministry of Home Affairs 2019).

²³ Markandey Katju and Dhruvi Kapadia, “Why the Citizenship (Amendment) Bill is Unconstitutional” *The Wire*, December 26, 2019.

²⁴ Pinarayi Vijayan, “Time to defend India’s secularism” *The Hindu*, December 20, 2019.

²⁵ Niraja Gopal Jayal “Reinventing the Republic: Faith and Citizenship in India” 10 *SAGE* 2022.

While most theoretical discussions assume that, the recognition of legal status as citizens places immigrants and undocumented aliens on par with other citizens, recent legislative developments in India introduce a distinction based on religion that violates the right to equality under the Indian Constitution. The proposal to put into effect the National Register of Citizens seeks to administer a test of citizenship to those who have been residing within its borders, under the official presumption that not everyone is actually a citizen.²⁶

The demolition of the Babri Masjid in 1992 was an important milestone in this journey, and the BJP's ascent to power in 2014 gave an impetus to the project of Hindutva.

- **CAA and basic structure violation**

The Citizenship Amendment Act (CAA) has been criticized by many legal experts, activists, and citizens of India, who argue that it violates the basic structure of the Indian Constitution.

Critics of the CAA argue that it violates the basic structure of the Constitution in two ways. Firstly, by discriminating on the basis of religion, the CAA violates the fundamental right to equality enshrined in Article 14 of the Constitution.

Secondly, the CAA is seen as a threat to India's secular character. India is a secular country, and its Constitution provides for the separation of religion and state. Critics argue that the CAA violates this principle by granting citizenship on the basis of religion and by creating a religious test for citizenship. They also argue that the exclusion of Muslims from the CAA violates the Constitution's guarantee of secularism.

The constitutionality of the CAA has been challenged in several courts, including the Supreme Court of India, and the matter is still pending before the courts. The issue is a contentious one, and it remains to be seen how the courts will ultimately decide on this matter.

Concept of Secularism in our Constitution

The word 'secular' was inserted in the Indian Constitution in 1976 through the 42nd Amendment to the preamble. The addition of the word made explicit what was already implicit, i.e., the state's commitment to secularism. Secularism is skeptical of religious truth and is also opposed to religious education. Secularism, therefore, must mean an attitude or an approach

²⁶ *Ibid.*

which is concerned with the affairs of this world and which does not regard anything as sacred or as not open to question.²⁷

“A secular State is a State which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion, is not constitutionally connected to a particular religion nor does it seek either to promote or interfere with religion.”²⁸

However, the current debate surrounding the word ‘secular’ in the Indian Constitution is related to the Citizenship Amendment Act (CAA) and the National Register of Citizens (NRC). Critics argue that the CAA and NRC discriminate against the Muslim community, violating the secular principle of equal treatment of all religions. There have been calls to remove the words ‘secular’ and ‘socialist’ from the Constitution’s preamble, arguing that secularism means irreligion and that the state should not force anyone to be secular when the Constitution guarantees freedom of religion. However, the Supreme Court has held that secularism is an unamendable basic feature of the Constitution, and any attempt to remove it would be unconstitutional.

S. R. Bommai v. Union of India²⁹, a decision of a nine judge Constitutional Bench of the Supreme Court, was the landmark pronouncement of the Supreme Court on secularism. Justice Sawant expressed that “religious tolerance and equal treatment of all religious groups and protection of their life and property and of the places of their worship are an essential part of secularism enshrined in our Constitution”. Justice Jeevan Reddy held that “Secularism is thus far more than a passive attitude of religious tolerance. It is a positive concept of equal treatment of all religions. This attitude is described by some as one of neutrality towards religion or as one of benevolent neutrality.” The Court made it clear that a state government could not follow any particular religion.

Again, in **M. Ismail Faruqui v. Union of India**³⁰, Justice Verma opined, It is clear from the Constitutional Scheme that it guarantees equality in the matter of religion to all individuals and groups irrespective of their faith emphasizing that there is no religion of the state itself. The Preamble of the Constitution read in particular with Articles 25 to 28 emphasizes this aspect and indicates that it is in this manner the concept of secularism embodied in the constitutional scheme as a creed adopted by the Indian people has to be understood while examining the

²⁷ Justice R.A. Jahagirdar (Retd), “Secularism: The Road Behind and the Road Ahead” Rationalist Foundation (1927-2011).

²⁸ Robert Neil Minor, *The Religious, the Spiritual, and the Secular: Auroville and Secular India* 3 (State University of New York Albany, 1998).

²⁹ 1994 AIR 1918, 1994 SCC (3) 1.

³⁰ AIR 1995 SC 605 A.

constitutional validity of any legislation on the touchstone of the Constitution. The concept of secularism is one facet of the right.

1.) CAA is Unconstitutional or not

Is this Act being against Constitutional fundamental rights i.e., Article 14 and 25?

We have read what is written in Article 14 and Article 25. The right under Article 14 is not absolute one, so, CAA does not violate Article 14, it passes the test of reasonable classification. There is no arbitrariness in passing this act.

I want to explain this by mentioning case:

Case: Ram Krishna Dalmia v. Justice S R Tendolkar³¹

In this case reasonable classification is defined as classification must be founded on the basis of intelligible differentia and it makes a distinction between those persons who are grouped together from those who left out from this group and another is that there must be a rational relation to the object sought to be achieved by the statute in question.

So, this act passes this principle because reasonable ground to pass the act was to rectify the wrongs of partition and the object behind passing this act is to achieve the Nehru-Liaquat pact which says that both the countries protect minorities. The fact is that the minorities included in the act are persecuted minorities. As Pakistan and Bangladesh failed to protect the minorities in their country, so this act came into existence.

Case: Clarence Pais v. Union of India³²

Supreme Court in this case held that ‘Historical reasons may justify differential treatment of separate geographical regions provided it bears a reason and just relation to the matter in respect of which differential treatment is accorded.’³³

Regarding Article 25, it is clear from the wording of this article that everyone is having freedom of conscience and right to profess, propagate and practice their religion. There is no such provision in this act that is preventing people from practising their right. Nor is this act forbidding Muslims from worshipping their religion. Then how are people saying that this act is violating Article 25.

Reason behind non-inclusion of Sri Lanka and Myanmar

Asked to State the reasons for leaving out other neighbouring countries like Sri Lanka, Myanmar etc., the MHA justified as under: “Government of India has issued a Standard

³¹ (1957) 59 BOMLR 769.

³² Writ Petition (C) No. 137 of 1997 etc. with W.P. (Civil) No. 694 of 1998.

³³ Shriya Gune, “Fact Check: Does Citizenship Amendment Act violates Article 14 of the Indian Constitution” *OpIndia* December 26, 2019.

Operating Procedure (SOP) *vide* letter dated 29.12.2011 for dealing with foreign nationals in India who claim to be refugees. These guidelines are applicable to refugees from various countries including Sri Lanka, Myanmar etc.”

Myanmar and Sri Lanka are not included in the bill because they are not Islamic countries.

Inclusion of Afghanistan in CAA

Experts/stakeholders expressed surprise over the inclusion of Afghanistan in the proposed Amendment. The Committee enquired about the rationale for adding Afghanistan with countries like Bangladesh and Pakistan, which were a part of India in the pre-independence era. In response, the Ministry of Home Affairs submitted as under:

“There have been multiple attacks against Indian interests in Afghanistan by the Pakistan establishment sponsored LET, Haqqani Network and Taliban. Besides, minority communities in Afghanistan had migrated to Afghanistan from Pakistan region during pre-independence India. They are facing continuous atrocities due to their Indian origin.”³⁴

The Ministry of Home Affairs (MHA) elaborated as follows

“A number of persons belonging to minority communities in Afghanistan have also come to India on account of religious persecution or fear of religious persecution. Hence, it was decided to include Afghanistan within the ambit of the Notification issued on the 7 September, 2015 by issuing two more Notifications on the 18 July, 2016.”³⁵

Regarding protests in Assam

The people of Assam are going on to protest, against this act because there is a fear of losing their cultural rights. We read in history how the lands in Assam were empty due to which the forest itself was forest. For the development of their country, they started taking people to their country, many Bangladeshi also migrated to Assam due to which this state started being developed, now the people of Assam are talking about removing those people from their country.

For example, this is exactly what happened when Shahjahan had cut off the hands of those who built the Taj Mahal after the construction of the Taj Mahal.

Discretionary Power of legislature

Under Article 11, Parliament has been given discretionary power to pass any law related to citizenship which they feel is right. So, CAA was passed because those six communities were badly persecuted in those countries and they have been fighting for their rights for many years.

³⁴ Available at: <https://crsreports.congress.gov/product/pdf/R/R46955> (Visited on June 25, 2023).

³⁵ *ibid.*

Arguments in favour of CAA

1. This bill is not against Muslims. The leaders of opposition parties misguided the people regarding this Act. Muslims have right to register themselves as citizens of India by registration and by naturalisation. This act has been passed to give citizenship rights to the people and not to take away the rights of the people. Harish Salve, one of India's biggest names in national and international law, has stated that the Citizenship Amendment Act is not anti-Muslim.
2. It does not violate Article 14 because the classification in this act is based on the reasonable grounds. So, this act also passes this principle because reasonable ground to pass the act was to rectify the wrongs of partition and the object behind passing this act is to achieve the Nehru-Liaquat pact which says that both the countries protect minorities. The fact is that the minorities included in the act are persecuted minorities.
3. This act is beneficial for all those people who face persecution in their country of origin and they are living in India as refugees for many years, after this act, they can apply for Indian citizenship. They face persecution in their country of origin. The challenges faced by migrants who do not possess sufficient documentation in India, specifically in relation to obtaining an Aadhaar card and the potential impact on their access to essential services such as the right to food.
4. PM Modi said in his speech that India's first prime minister Pandit Jawaharlala Nehru was in favour of protecting minorities in Pakistan. "Pandit Nehru himself was in favour of protecting minorities in Pakistan, I want to ask Congress, was Pandit Nehru communal? Did he want a Hindu Rashtra?" he said.³⁶
5. This bill is passed to fulfil the Nehru Liaquat, the agreement which was made between the Governments of India and Pakistan regarding Security and Rights of Minorities that was signed in Delhi in 1950 and this is an agreement which exist between the Prime Minister of India and Pakistan, Jawaharlal Nehru and Liaquat Ali Khan.³⁷

Dr. B.R. Ambedkar, further emphasized:

"He said that at the time of partition it is difficult to cover every kind of case to save people for a limited purpose and the purpose of conferring citizenship on the date of commencement of the constitution. So, he said that the people who were left out of the provisions for the grant

³⁶ Express Web Desk, "PM Modi on CAA: Nehru was in favour of protecting Pak minorities, did he want a Hindu Rashtra?" *Indian Express*, February 6, 2020.

³⁷ Prakash K Dutta, "What is Nehru Liaquat Pact that Amit Shah Referred to Defend CAA" *India Today*, Dec 10, 2019.

of citizenship then we have given discretionary power to Parliament to make provisions for them subsequent when it is necessary in the eyes of Parliament.”³⁸

Prime Minister Jawaharlal Nehru’s speech on “Tryst with Destiny” on 14 August, 1947 at Parliament House:

*“We think also of our brothers and sisters who have been cut off from us by political boundaries and who unhappily cannot share at present in the freedom that has come. They are of us and will remain of us whatever may happen, and we shall be sharers of their good and ill-fortune alike.”*³⁹

When the partition of the country took place, this partition took place only on the basis of religion. Pakistan and Bangladesh chose Islam as the religion of their country and on the other hand, India became a secular state after partition. Those who are doing the protest have forgotten that the partition between India and Pakistan took place on a religion basis. After separation, Pakistan started harassing those who were minorities in their country. That is why it is wrong for people to say that this act is against secularism.

PM Modi said, much has been said about Citizenship Amendment Act (CAA) by those who “love getting photographed with the group of people who want ‘Tukde Tukde’ of India.”⁴⁰

Union Home Minister Amit Shah on Saturday unveiled over 5.5 lakh postcards written by Ahmedabad residents to Prime Minister Narendra Modi, thanking him for the Citizenship (Amendment) Act.

“The opposition leaders like Rahul Gandhi, Mamata Banerjee, Samajwadi Party (SP) chief Akhilesh Yadav, Bahujan Samaj Party (BSP) chief Mayawati are misleading people against the CAA. They are spreading false information that the CAA will snatch the citizenship of the Muslims.”⁴¹

Disadvantages of this Act

1. If it is applied, then India’s population and economy will be affected.
2. Existing linkages between Pakistani ISI and Bangladesh fundamentalist and terrorist groups are being strengthened. Their nexus with Indian terrorist groups is also well-known and it poses a grave danger to India’s Internal and external security,
3. It may increase the cases of smuggling, trafficking if it is implemented

³⁸ Joint Committee, Report: *Citizenship (Amendment) Bill, 2016*.

³⁹ *ibid*.

⁴⁰ Express Web Desk, “Seen with tukde-tukde crowd, now talking about CAA: PM Modi attacks opposition”, *India Today*, February 6, 2020.

⁴¹ Nelanshu Shukla, “Will not withdraw CAA, protest as much as you want: Amit Shah”, *India Today*, January 21, 2020.

4. If the immigrants in India are given citizenship, the unemployment in India will increase.
5. Many people in India are dying of hunger, after it is implemented, poverty seems to increase in India.

Suggestions

- Cancellation of overseas citizenship of India on the basis of violation of any law looks vague concept. It means that even if person commits petty offence then also his OCI is cancelled. Therefore, there is a need to define the specification of which citizenship will be cancelled by committing which act.
- There is a need define clearly in the act that which persecuted minorities have been talked about means on what basis classification is done for example: ethnically, linguistic, religion or culture.
- People have to understand this act so that they can understand that they are being misguided. Many people of India are illiterate, due to which it is very difficult to understand this act properly.
- The government should not shutdown the internet. If it does, then it reduces India's economy and it affects the right to freedom of speech of people.
- The Protesters have the right to be assembled, but they do not have the right create harm to anyone through this protest. Like we heard in the news that some protesters felting stone on the police then police have a right to take action against this unlawful assemble.