

THE UNIVERSITY OF TARTU  
The faculty of Social Sciences  
The Johan Skytte Institute of the Political Science

Sophia Dzhemakulova

**HINDUTVA POLITICS AND THE TRANSFORMATION OF INDIAN  
CONSTITUTIONAL VALUES UNDER NARENDRA MODI RULE, 2019 - 2024**

Bachelor thesis

Supervisor: Alar Kilp, PhD

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## **Autorsuse deklaratsioon**

Olen koostanud töö iseseisvalt. Kõik töö koostamisel kasutatud teiste autorite seisukohad, ning kirjandusallikatest ja mujalt pärinevad andmed on viidatud.

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## **Annotatsioon**

Käesolev bakalaureusetöö analüüsib, kuidas Hindutva avaldub Narendra Modi ja Bharatiya Janata Party (B.J.P.) poliitilistes kõnedes, programmides ja partei avalikes tekstides Narendra Modi teise valitsemisaja jooksul aastatel 2019-2024. Töö uurimisküsimused on kas ja kuidas Hindutva avaldub Narendra Modi ja B.J.P. kõnedes ja tekstides Modi teisel valitsemisajal ja kas ja kuidas B.J.P. ja Narendra Modi narratiivid on vastuolus India narratiividega, mis on kirja pandud India põhiseaduse preambulis, või on nendega kooskõlas? Analüüs keskendub India põhiseaduse preambulile, kahele Narendra Modi kõnele, B.J.P. veebilehe postitusele “Chapter 2: Our National Identity” ning valitud peatükkidele B.J.P. 2024. aasta valimismanifestist.

Metoodiliselt kasutab töö kvalitatiivset sisuanalüüsi ja narratiivianalüüsi kooditabelite põhjal. Esmased allikad on kodeeritud nelja raamistiku järgi: Demokraatiaga seotud teemad; India raamistik; India heaoluga seotud teemad; Kultuur, religioossus. Kodeerimise põhjal tuvastatakse peamised narratiivid ning võrreldakse Modi ja B.J.P. sõnumites esinevaid narratiive India põhiseaduse preambulis väljendatud sekulaarsete, demokraatlike ja kaasavate narratiividega.

Töö peamised järeldused näitavad, et Hindutva avaldub Modi ja B.J.P. tekstides eeskätt India rahvusliku identiteedi sidumises Hindu kultuuri, Bharatiya pärandi, pühade tekstide ja religioossete sümbolitega. B.J.P. esitab ennast sageli rahva, kultuuri ja riigi peamise kaitsjana, samal ajal kui India mitmekesisus ning mitte-Hindu identiteedid jäävad poliitilistes narratiivides tagaplaanile. Kuigi Modi ja B.J.P. viitavad põhiseadusele, näitab analüüs, et nende narratiivid on mitmes aspektis vastuolus preambulis rõhutatud sekularismi, võrdsuse, vabaduse, õigluse ja kõigi kodanike kaasamise põhimõtetega. Töö panus seisneb Hindutva kui valitsemisstrateegia ja poliitilise retoorika analüüsis, tuues esile mehhanismid, mille kaudu religioosne natsionalism mõjutab India põhiseaduslike väärtuste tõlgendamist tänapäeva poliitikas.

## **Abstract**

Bachelor's thesis analyses how Hindutva ideology manifests itself in the statements produced by Narendra Modi and the Bharatiya Janata Party (B.J.P.) during Narendra Modi's second term in office from 2019-2024. The research questions of the thesis are whether Hindutva manifest itself in Narendra Modi's and B.J.P. statements during the second term of Modi's rule and do the B.J.P.'s and Narendra Modi's narratives contradict or agree with the narratives written in the Preamble of the Constitution of India. The analysis focuses on the Preamble of the

Constitution of India, two speeches by Narendra Modi, the B.J.P.'s website post "Chapter 2: Our National Identity" and selected chapters from the B.J.P. Manifesto 2024.

Thesis uses qualitative content analysis and narrative analysis based on codebooks as research methods. Primary sources are coded according to four frameworks: Democracy related themes; Framing of India; India wellbeing related themes; Culture, religiosity. Based on the codebooks, the narratives are identified, and the meanings present in Modi and B.J.P.'s messages are compared with the narratives expressed in the Preamble.

The main conclusions of the work show that Hindutva manifests itself in Modi and B.J.P.'s texts primarily in linking national identity with Hindu culture and sacred canonical texts of Hinduism. B.J.P. presents itself as the main defender of the people, culture and state, while India's diversity and non-Hindu identities are not considered in political narratives. Although Modi and B.J.P. refer to the Constitution, the analysis shows that their narratives contradict the narratives from the Preamble. The bachelor thesis's contribution to the studies of religious nationalism and Hindutva lies in an offered detailed account of religious nationalism as a governing strategy and analysis of the ways Hindutva rhetoric corresponds with the constitutional values in modern India.

# Table of Contents

|                                                                                                      |           |
|------------------------------------------------------------------------------------------------------|-----------|
| <i>Introduction</i> .....                                                                            | <b>7</b>  |
| <i>1. Theoretical framework</i> .....                                                                | <b>10</b> |
| 1.1. Review of thematic studies .....                                                                | <b>10</b> |
| 1.2. Limited focus .....                                                                             | <b>11</b> |
| 1.3. Definition of Hinduism and Hindus.....                                                          | <b>11</b> |
| 1.4. Meaning behind the term secularism.....                                                         | <b>11</b> |
| 1.5. Nation and Nationalism .....                                                                    | <b>12</b> |
| 1.6. Religious Nationalism and Hindutva .....                                                        | <b>12</b> |
| <i>2. Religious nationalist agenda in India from 1947 to 2024</i> .....                              | <b>13</b> |
| 2.1. Actors .....                                                                                    | <b>13</b> |
| 2.1.1. Rashtriya Swayamsevak Sangh .....                                                             | <b>13</b> |
| 2.1.2. Bharatiya Janata Party .....                                                                  | <b>14</b> |
| 2.1.3. Narendra Modi .....                                                                           | <b>14</b> |
| 2.2. Phases .....                                                                                    | <b>14</b> |
| 2.2.1. Disputes over territorial claims during the independence period .....                         | <b>14</b> |
| 2.2.2. Independence and secular foundation .....                                                     | <b>15</b> |
| 2.2.3. Political consolidation of religious nationalism .....                                        | <b>15</b> |
| <i>3. Methodology</i> .....                                                                          | <b>17</b> |
| 3.1. Goal of the research and main questions.....                                                    | <b>17</b> |
| 3.2. Primary sources .....                                                                           | <b>17</b> |
| 3.3. Method of analysis.....                                                                         | <b>19</b> |
| 3.4. Discussion of findings .....                                                                    | <b>21</b> |
| <i>4. Findings</i> .....                                                                             | <b>22</b> |
| 4.1. Findings from the content analysis from the primary sources .....                               | <b>22</b> |
| 4.1.1. Democracy related themes: code “Democracy” .....                                              | <b>22</b> |
| 4.1.2. Framing of India: codes “India” and “Nation/voters/people etc” .....                          | <b>23</b> |
| 4.1.3. India wellbeing related themes: codes “Milestones” and “Ideals, ideology, future plans” ..... | <b>25</b> |
| 4.1.4. Culture, religiosity: codes “Hindu references” and “Secularism” .....                         | <b>26</b> |
| 4.2. Narratives from the primary sources.....                                                        | <b>28</b> |
| 4.3. Comparison between the narratives from the primary sources .....                                | <b>31</b> |
| <i>5. Discussion of findings</i> .....                                                               | <b>37</b> |
| <i>Conclusion</i> .....                                                                              | <b>43</b> |
| <i>Sources</i> .....                                                                                 | <b>45</b> |
| <i>Codebooks</i> .....                                                                               | <b>49</b> |

|                                       |           |
|---------------------------------------|-----------|
| <b>Appendix 1. Coding Sheet .....</b> | <b>49</b> |
|---------------------------------------|-----------|

## **List of Tables**

|                                                                                                     |           |
|-----------------------------------------------------------------------------------------------------|-----------|
| <b>Table 1. Corpus of sources .....</b>                                                             | <b>18</b> |
| <b>Table 2. Visualisation of findings from primary sources .....</b>                                | <b>22</b> |
| <b>Table 3. Comparison between constitutional narratives and B.J.P./Modi narrative groups .....</b> | <b>35</b> |

## Introduction

After independence, India placed strong emphasis on democratic and sovereign governance, with legitimate representation as one of its central goals. Core values such as equality, justice, and liberty are reflected in the Preamble of the Constitution of India, together with the ambition to build a strong independent state. Simultaneously, India is characterized by nationalist disputes that continue to play a crucial role in the policymaking. Society remains divided along cultural, national, and religious lines, while the partition of India in the twentieth century serves as an example of such tensions.

Since 2014, India has been ruled by the Bharatiya Janata Party (B.J.P.) and success of the party can be explained by the political rise of Prime Minister Narendra Modi. The B.J.P.'s agenda includes popularization of Hindu culture, which often becomes a basis for criticism due to the lack of inclusion of non-Hindu identities. The population has different worldviews depending on the part of the country, which is a key factor to consider in the policymaking process. "Sovereign Socialist Secular Democratic Republic" - this is the vision freedom fighters for Indian independence agreed on, which to this day serves as a source of values for policymaking. For Modi and the B.J.P. standards from the Constitution used as the foundation for the proposed initiatives. The research goal is to explore whether the B.J.P. and Narendra Modi use Hindutva ideology in their statements, and how these ideas contradict or agree with the Preamble of the Constitution of India.

Study examines the second term of Narendra Modi's rule (2019-2024), because the period known for frequency in usage of Hindu references and a more limited representation of non-Hindu identities. It is explained by the stronger position B.J.P. had during the second term of Modi rule. They received majority in parliament with 303 seats, while in 2014 they won 282 seats (Dale, Jeavans 2019). It resulted in the appearance of opportunity to implement laws and initiatives which answer B.J.P's interests. In this research paper, first term is discussed only as contextual background, not as part of the coded corpus.

Based on the context of India, thematic literature and with the consideration of the main research goal, the two research questions are formulated:

1. Does Hindutva manifest itself in Narendra Modi's and B.J.P.'s statements during the second term of Modi's rule?
2. Do the B.J.P.'s and Narendra Modi's narratives contradict or agree with the core values of India written in the Preamble of the Constitution of India?

Research examines two speeches delivered by Modi in different political contexts: one speech at a local event and one speech at an international event. To understand the views of the B.J.P., the research focuses on the latest political manifesto in 2024 and on post about the Indian national identity on B.J.P.'s website. Primary sources are used for content analysis, and based on the codebooks, narratives are identified.

To determine whether B.J.P. ideology contradicts with the constitutional values, the Preamble of the Constitution of India is analysed. The preamble reflects the landmarks and standards that must be agreed upon and followed by the government. From the English-version, the core India's values are examined. In the research, the values are formulated as narratives that describe the expected role of the government and the ideal relationships among residents in India. First narrative defines the role of the government as sovereign, secular, and inclusive, where governing strategy considers every citizen and politics are open to all. The main agenda is to create unity with liberty of thought and expression, while ensuring equality of status and opportunity among everyone regardless of cultural or religious differences. The second narrative focuses on relationships among residents. It presents India as a society where differences between people must be overcome to create a state based on integrity, dignity, justice, and equality.

Discussion of findings elaborates the results with the usage of critical thematic literature, and the chapter is structured from general theoretical remarks to specific outcomes of Hindutva narratives. Benedict Anderson argues in "Imagined Communities" that a nation cannot be defined through one specific feature, including religion (Anderson 2006 [1983]). Roger Friedland explains religious nationalism as a process where religion becomes a source of political motivation and guidance for society (Friedland 2001, 139). In the context of India, Hinduism can therefore function as a tool for political mobilization. Eviane Leidig and Cas Mudde describe populism as a core element of Hindutva, where B.J.P. narratives divide society into "us" and "them" and connect national identity with Hindu culture (Leidig, Mudde 2023, 366). Christophe Jaffrelot further explores how such narratives contribute to the emergence of vigilant groups and violence against minorities, especially Muslims (Jaffrelot 2024, 313). Sudha Ramachandran states that the second term of Modi's rule strengthened the implementation of Hindutva ideology due to B.J.P.'s parliamentary majority, which enabled the adoption of laws and initiatives that expanded Hindu influence and increased restrictions towards Muslims (Ramachandran 2020, 15-19).

Bachelor thesis's contribution to the studies of religious nationalism and Hindutva lies in an offered detailed account of religious nationalism as a governing strategy and analysis of the



ways Hindutva rhetoric corresponds with the constitutional values in modern India. The bachelor thesis is divided into five main chapters. First chapter presents theoretical framework consisting of key terms and concepts used such as “Hinduism” and “Hindus”, “Secularism”, “Nation”, “Nationalism”, “Religious Nationalism” and “Hindutva”. Second chapter serves as an empirical theory, which presents an analytical background against which the findings of the coded corpus of sources will be interpreted. It includes the framing of main actors, such as the Rashtriya Swayamsevak Sangh (R.S.S.), Bharatiya Janata Party and Narendra Modi, and key phases: India’s independence in 1947, the adoption of the Constitution of India and the popularization of Hindutva as an ideology. Third chapter elaborates the chosen methodological tools. The research is conducted with the content analysis and based on the codebooks the narratives are formulated. Sample of primary sources consists of the English version of the Preamble of the Constitution of India and of statements produced by B.J.P. members: two speeches by Narendra Modi (2019 Elections Victory Speech, G20 Summit opening remarks), one post from B.J.P. website “Chapter 2: Our National Identity” and five chapters from the B.J.P. Manifesto 2024. Fourth chapter formulates the results of content analysis with division into viewing each individual frame: “Democracy related themes”, “Framing of India”, “India wellbeing related themes”, “Culture, religiosity”; and includes the formulation and comparison of narratives. Fifth chapter elaborates the findings, answers the two main questions and reflects on the achievement of the research goal.

# 1. Theoretical framework

In this chapter the related thematic literature on the topic of religious nationalism in contemporary India is observed.

## 1.1. Review of thematic studies

It is important to define the concept of the nation and to distinguish between nationalism in a broad sense and religious nationalism. Definition of nation is taken from Benedict Anderson's book "Imagined Communities" (Anderson 2006 [1983]). Religious nationalism is explained by Roger Friedland in "Religious Nationalism and the Problem of Collective Representation", where they argue that for such ideology it is common to perceive religious texts as political ones and use them due to its potentiality to be seen as political manifests and ability to mobilize people (Friedland 2001, 139). Similar phenomena are noticed in the codebooks, where B.J.P. and Modi refer to Hindu canonical texts to unite Hindu nation into a single community and on this ground propose initiatives.

Giorgio Shani in "Towards a Hindu Rashtra: Hindutva, Religion, and Nationalism in India" (2021) and Eviane Leidig, Cas Mudde in "Bharatiya Janata Party (BJP): The Overlooked Populist Radical Right Party" (2023) elaborate the popularization of Hindutva as a governing strategy. Hindu nationalists made religious Hindu identity part of the Indian nation (Shani 2021, 265). Under Modi rule the connection between Hindu culture and Indian nation became stronger, because Hindutva became more visible and assertive in mainstream politics. Shani stresses on the division between Hindu, and "others" created by B.J.P., where those "others" are often considered to be Muslims (Shani 2021, 271). Culture is used to create the polarization, which is a considerable rhetorical pattern for populist parties (Leidig, Mudde 2023, 366). This connects with Friedland's definition of religious nationalism, where religion is used for mobilization. Populist parties create a distinction between groups for mobilization purposes, and in the context of Hindutva such patterns are remarkable.

Christophe Jaffrelot in "Hindutva, Caste, and State Vigilantism" states that influence of Hindu nationalism manifests in increasing amount of violence against non-Hindu identities, where the root of such behaviour lies in a sense of impunity and state support (Jaffrelot 2024, 313). Additionally, Sudha Ramachandran in "Hindutva Violence in India: Trends and Implications" observes the growing potential for retaliatory aggression against Hindus (Ramachandran 2020, 20). Furthermore, they describe the rise in Hindutva popularity during the second term of Modi rule and explore legislation such as the integration of Jammu and Kashmir into the Indian

Union as a state and the removal of its special “union territory” provision (Ramachandran 2020, 17-20).

## **1.2. Limited focus**

Study examines the second term of Modi rule from 2019 to 2024, because it is characterized by the more active and straightforward usage of Hindu references in comparison with the first term in 2014-2019. During the first term B.J.P. had less seats, but after five years they received an overwhelming majority in parliament, which made it easier to approve initiatives which answered party’s interests (Dale, Jeavans 2019). Thereby, the support and approval of allies no longer mattered much.

## **1.3. Definition of Hinduism and Hindus**

The word “Hindu” has multiple meanings. It can be seen as a sign of religiosity that is based on canonical texts from the Vedic period (Jamison, Witzel 1992, 3). “Hindu” can also refer to culture and residents in India in general, even though there non-Hindu identities (Talbot 1995, 700). In the research, “Hindu” refers to Vedic culture and is not used to name the residents in general, due to the risk of oversimplification.

The word “Hinduism” appeared due to the influence of researchers from colonizing countries, who used it for religious beliefs in India, but this term simplifies the local culture (Flood 2003, 32). In other words, it was easier to use colonial term “Hinduism” to refer to all beliefs with roots from Vedic period, than to distinguish them. Therefore, “Hinduism” is not a single religion, but a complex word which has different meanings depending on worldviews, beliefs (Flood 2003, 32).

## **1.4. Meaning behind the term secularism**

The term secularism is observed, due to importance it has in the Preamble of the Constitution of India. Secularism can be defined in different ways, but in India “Secularism” does not mean a rigid separation of religion from the state, but rather equal treatment of all religions, especially in their relationship with the state (Upadhyaya 1992, 817). For the Constitution, secularism is important due to the pursue of equality, where every group can be seen and acknowledged and, in the objective, to be neutral and make independent political decisions. These motives emerged during India’s liberation period in the twentieth century, when society was exhausted by instability and conflicts, while political leaders were aware of the dangers posed by religious tensions (Bhargava 2002, 1).

A remarkable trait of B.J.P.’s statements is the connection of Hindutva with the meaning of secularism: “the Supreme Court, too, finally endorsed the true meaning and content of

Hindutva as being consistent with the true meaning and definition of secularism (Bharatiya Janata Party n.d., 1). B.J.P. also sees India as the secular state, so for this reason it is important to consider the term.

### **1.5. Nation and Nationalism**

The concept “nationalism” has various meanings due to different understandings of the word “nation” itself. Anderson states that a nation cannot be defined through religion, homeland, language, or similar criteria; therefore, there is no exact frame for the definition (Anderson 2006 [1983]). National belonging is imagined by people who consider themselves part of a shared identity. Nationalism itself is not necessarily a harmful concept; it can be useful for the creation of identity and a feeling of belonging. Nationalist feelings are strong and can be used for mobilization. Even though some might not agree with Benedict Anderson’s argumentation, there is no doubt that nationalism and nation are broad concepts that touch upon different aspects of identity formation and can become reasons for action.

### **1.6. Religious Nationalism and Hindutva**

Religious nationalism is characterized by an emphasis on canonical texts, rituals, traditions, culture, and other elements that are central to religious behaviour (Friedland 2001, 139). In the context of debates about India and its potential path of development, the ideas of religious nationalism are noticeable, where the dominant concept is Hindutva, which is characterized by the mobilization of people based on a shared Hindu identity. The term “Hindutva” appeared in Vinayak Damodar Savarkar’s book “Essentials of Hindutva” (1923) and is defined through the idea of “Hinduness,” meaning the characteristic of being Hindu. The nature of Hindu nationalism can be summarized by an Ellis-Petersen’s quote: “It encompassed a broad range of groups but at its core is a belief that Indian national identity and culture are inseparable from the Hindu religion” (Ellis-Petersen 2022). Therefore, Hindu nationalism subsumes the understanding of the people living on the territory of India to those who share a Hindu religious identity.

In Hindutva, the naming of India plays a significant role, because it is referred to by different names, such as “Bharat,” “Hindustan,” “Bharatbhumi” etc (Chopra 2017). In the primary sources produced by B.J.P., the word “Bharat” is a central concept. The word “Bharat” appears in the Mahabharata and Hindu Puranas and describes a nation or land with which Hindus have a sense of belonging (Chopra 2017). In other words, “Bharat” implies a Hindu religious connection with the land.

## **2. Religious nationalist agenda in India from 1947 to 2024**

This chapter elaborates on the background of religious nationalism in India and describes the popularization of Hindutva as a governing strategy in modern India.

When India gained independence in 1947, disputes over territorial belonging intensified. The region is known for its cultural diversity, which became a source of conflict and debate. Following independence, different regions expressed the desire to fight for their own independence, which led to the separation of Pakistan and later manifested itself in the partition of Bangladesh. Despite the differences among its residents, the newly independent India made the creation of a country where everyone would feel included and represented one of its main goals, including in political processes.

### **2.1. Actors**

In the description of actors, the main emphasis is being put on the powerholders and political institutions that create a strong representation of Hindutva in the politics of modern India. Nevertheless, it is crucial to distinguish a broader audience that plays a role in the understanding and construction of the general context of religious nationalism in India. The population of India plays a key role in the patterns within Hindutva. Society is highly diverse, where different religious, national, and cultural groups are found. Hinduism is the most widespread religion, but, as was mentioned in the theoretical framework, the term came from colonialists, which is in essence the name for different religious groups (Flood 2003, 32). Muslims are the second largest religious group in India and then come Christians (Kramer 2021). Sikhs and Buddhists are relatively smaller groups, but they still represent a significant part of society (Kramer 2021). The described religions are not the only ones that exist in India. There are many religious identities in India that require representation, but their detailed exploration falls outside the scope of this thesis. When the Preamble of the Constitution of India refers to differences between residents, it manifests the existence of those diverse types of religiosities. The Preamble keeps in mind different religions and for this reason stresses on the importance of equality, freedom, etc.

#### **2.1.1. Rashtriya Swayamsevak Sangh**

The R.S.S. is the Hindu nationalist organization which was founded in 1925. R.S.S. stresses on the importance of Hindu culture and heritage as integral to Hindu identity. Due to their actions and popularity among other nationalists, the organization began to have an influence on politics and made the Hindutva more relevant and influential (Leidig, Mudde 2023, 362).

### **2.1.2. Bharatiya Janata Party**

With a growing support, the R.S.S. started to expand and new branches appeared, under a structure known as Family of Organizations (Sangh Parivar) (Leidig, Mudde 2023, 362). In 1980, the B.J.P. was founded. The B.J.P. puts a strong emphasis on the popularization of Hindu culture. Since 2014, it became the most popular party in India with a majority of seats in Parliament (Dale, Jeavans 2019).

### **2.1.3. Narendra Modi**

Narendra Modi was born in 1950 in the family of traders from the caste of Ganchis, who are part of the Other Backward Castes (OBCs) (Mukhopadhyay 2013, 25). Narendra Modi actively supported the local political initiatives and contributed to the activities since he was a child (Mukhopadhyay 2013, 49). For a long time, he participated in R.S.S. events as a volunteer, but in the early 1970s Modi became a full-time organizer (PMINDIA n.d.). In 1985, Modi started his duties in B.J.P, where he quickly climbed the hierarchy and became the secretary in 1998 (Mukhopadhyay 2013, 7-8). Modi government came into power in 2014, bringing even more attention to the B.J.P. initiatives.

## **2.2. Phases**

In the context of this bachelor thesis, it is important to consider the moment of India's independence in 1947, as Hindutva itself became a self-sufficient ideology shortly before independence, and therefore is part of the Indian context of that time. Furthermore, all the main actors in the study became relevant in the middle of twentieth century, meaning India's independence can be considered a starting point. It is not important to consider an earlier period, as India was previously under the rule of the British Empire, meaning the colonialists had too much influence on the dissemination of ideas within the country.

### **2.2.1. Disputes over territorial claims during the independence period**

When the possibility of Indian independence became a reality, debates about territorial claims began. A striking example is Pakistan, which was founded on the idea of creating an independent Islamic state with people who did not consider themselves part of India. Another outcome of these disputes was the separation of Bangladesh. Simultaneously, the partition does not mean that all Muslims in India wanted to leave because a separate Islamic state had emerged, just as not all residents of Pakistan shared the sentiment of living in an independent state. Thus, the division of territories did not resolve the national question.

### **2.2.2. Independence and secular foundation**

Despite the existing divisions within the country, many people supported the idea of creating an equal state and envisioned the future India as an inclusive, democratic, socialist and secular country: “WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC” (The Constitution of India, 1949). In this context, the Constitution of India, which reflects these values, is a particularly important document. A key figure in the signing of the Constitution is Jawaharlal Nehru, India's first prime minister, whose party Indian National Congress (INC) was one of the strongest at the time (Schöttli 2009, 204). One of the fundamental ideas embedded in India is the creation of a country that could overcome financial, national, religious, and other differences.

### **2.2.3. Political consolidation of religious nationalism**

In the late twentieth century, organizations such as the R.S.S. emerged to promote Hinduism. Their activities interacted with Hindutva, and the dominant narrative included the superiority of Hindu heritage. Such ideology began to gain popularity and influence social processes, while followers of religious nationalism became increasingly mobilized. A significant example is the demolition of Babri Masjid in 1992, when a group of nationalists attacked and destroyed the mosque in Ayodhya (Setalvad 2023, 22). Ayodhya is an example of a place being in the center of nationalistic and religious debate. Historically, it is considered that Rama was born there, who is a figure from Ramayana - one of the key canonical texts for Hinduism. Hindutva activists demolished the mosque, and several violent events followed the conflict (Ramachandran 2020, 17).

By the early twenty-first century, religious nationalism had already gained traction at the level of politics. With the rise of Narendra Modi to power in 2014, Hindutva began to play a central role. In 2019, the second term of governance was opened with Modi's victory speech, which frames the new period for India as being based even more on Hindutva. In the victory speech, Modi mentions events, canonical texts, and mantras crucial for Hindu culture (Shani 2021, 271). The difference between the first and second terms lies in the amount of power the B.J.P. owned. During 2019-2024, there was no official opposition in India, meaning Narendra Modi and the B.J.P. generally began to have a more confident position, which could have been reflected in a newfound courage to advance interests more radically. After five years, during the 2024 elections, B.J.P. did not manage to win as many seats as it did in the past, which resulted in the first official opposition since the start of Modi's government. This manifested a new era in

Indian politics, where B.J.P. no longer holds a majority on its own, which makes it harder for Modi's government to pass laws without debate (Mollan 2024). The opposition front in India is represented by the Indian Developmental Inclusive Alliance (I.N.D.I.A.), which is formed by 26 parties (Indian National Congress 2023).



### **3. Methodology**

#### **3.1. Goal of the research and main questions**

Research goal is to detect manifestations of Hindutva ideology in the B.J.P.'s and Narendra Modi's speeches, political programs, and posts on the party's website, and how these ideas contradict or agree with the narratives in the Preamble of the Constitution of India.

The study examines period from 2019 to 2024 and how Modi's and B.J.P.'s statements correspond with the values explained in the Preamble of the Constitution of India.

Main research questions:

1. Does Hindutva manifest itself in Narendra Modi's and B.J.P.'s statements during the second term of Modi's rule?
2. Do the B.J.P.'s and Narendra Modi's narratives contradict or agree with the core values of India written in the Preamble of the Constitution of India?

To answer the research questions and achieve the goal of the bachelor thesis, a sample of sources was constructed to examine statements across different political contexts, formats, and purposes.

#### **3.2. Primary sources**

In the bachelor thesis there are two types of primary sources:

1. Materials made by B.J.P. or/and its members (statements, programs etc)
2. Materials made by the institutions from outside of the B.J.P. (the Preamble)

First type consists of sources produced by B.J.P. and straightforwardly reflect their message for public. Based on primary sources, the main ideas are found with the usage of content analysis.

There are three types of primary sources produced by B.J.P. in the sample:

1. Public speeches by Narendra Modi: one international and one local event
2. Post from the B.J.P. website
3. Party Manifesto

Sample of primary sources was formed by following criteria:

- Source is public and delivered for a broader audience (not just for party members)
- Source frames values, culture, India and national identity

Sources were selected through purposive sampling according to political relevance, public accessibility, institutional authority, and relevance to national identity, framing of India, democracy and religiosity/secularism. With the usage of criteria, the sample of primary sources was constructed:

Narendra Modi's statements:

- 2019 Election Victory Speech
- Opening remarks at the G20 Summit 2023 in New Delhi

B.J.P.'s statements:

- Post from the B.J.P. website "Chapter 2: Our National Identity". The date of the post is unknown, but usage is justified in the context of the research, because source gives a more detailed explanation of India's and the people's identity and B.J.P.'s ideological landmarks. Additionally, statements correspond with meanings represented in other sources, so usage of such post doesn't contradict with frame of the research
- Five chapters from the B.J.P. Manifesto 2024: "Shri Narendra Modi's Letter to the Nation", "President's Note", "Sankalp Patra Note", "Modi ki Guarantee for Vishwa Bandhu Bharat" and "Modi ki Guarantee for Virasat Bhi, Vikas Bhi". Chapters were chosen on the base of their themes, which connect to the goal and questions of the research

One of the main challenges in the process of sampling is Hindi language usage. As a result, the sample has one speech delivered by Narendra Modi that was essentially produced in Hindi and it doesn't have an official English version, which is The Victory Speech at the 2019 Elections. With the help of YouTube function "Show transcript" and ChatGPT as a tool for translation, the English version of the speech was received. The prompt for translation goes as follows: "Please provide a detailed and accurate translation of this text from Hindi to English".

The second type of sources consists of the Preamble of the Constitution of India. The Preamble was chosen as the main official framing of India's values. Whole text of the Constitution is not used to make it easier to analyse and understand the fundamental values of India for research purposes. From the English version, the main expectations about India's agenda are examined. To make a clearer distinction between different types of primary sources, the following table represents the corpus of sources:

**Table 1. Corpus of sources**

| Source        | Date | Author        | Genre                           | Audience          | Language         | Selection reasons                | Role                                                  |
|---------------|------|---------------|---------------------------------|-------------------|------------------|----------------------------------|-------------------------------------------------------|
| 2019 Election | 2019 | Narendra Modi | Political speech on local event | Voters, residents | Hindi to English | Domestic representation of India | Modi electoral speech at the beginning of second term |

|                               |      |                    |               |                               |         |                                |                         |
|-------------------------------|------|--------------------|---------------|-------------------------------|---------|--------------------------------|-------------------------|
| G20 Opening Remarks           | 2023 | Narendra Modi      | Global speech | Foreign leaders, broad public | English | Global representation of India | Global framing of India |
| Post “Our National Identity”. | -    | B.J.P.             | Website text  | Public text                   | English | Identity framing               | Party ideology          |
| Manifesto 2024                | 2024 | B.J.P.             | Elections     | Voters                        | English | Official party programme       | Party agenda            |
| Preamble                      | 1949 | Drafting Committee | Preamble      | Citizens, state institutions  | English | Fundamental values             | Base for comparison     |

Source: compiled by the author

### 3.3. Method of analysis

To answer the two main questions, it is important to find a methodology that allows to make a conclusion about main themes and create a fundament for comparison of the values explained in the Preamble and in the B.J.P.’s statements. Content analysis was chosen as the method due to its ability to create a clear structure of the themes. With the help of codebooks, the frequently mentioned ideas and the context of usage are established.

Content analysis is made with the usage of four frames:

- Democracy related themes - frame consists of one code “Democracy” and reflects every time when democracy is straightforwardly mentioned
- Framing of India - frame consists of two codes, where “India” reflects each time India is mentioned, defined or other words that manifest India are used (ex. “country”, “Bharat” etc), and “Nation/voters/people etc” frames people of India
- India wellbeing related themes - frame consists of two codes “Milestones” and “Ideals, ideology, future plans”. Code “Milestones” reflects everything, that explains what considered as a victory, positive development in India, etc. Code “Ideals, ideology, future plans” refers to the parts of texts, when hopes about future are expressed, the plans are described, and the expected ideology is presented
- Culture, religiosity - frame consists of two codes. The code “Hindu references” is used whenever the text mentions elements related to Hinduism or Hindu culture. The code “Secularism” is used for direct references to secularism

Deductive part of the research are the codes such as “Democracy”, “India”, “Nation/people/voters etc”, “Hindu references” and “Ideals, ideology, future plans”. Before the research process, those themes were expected to be found in the primary sources, because such topics are common in the context of religious nationalism in India and in political messaging in general. Inductive part consists of codes, which were found in the process of the research. Codes “Milestones” and “Secularism” were revealed in the process of detailed analysis of primary sources.

Criteria for frames:

- Frame must relate to the main values mentioned in the Preamble, such as democracy, equality, security for all its citizens, secularism, liberty, etc.
- Frame must define India itself or/and the residents of India
- Frame must explain the landmarks, agenda or/and views on India’s future and elaborate main achievements in the past
- Frame must mention the themes, terms, characters from Hindu canonical texts and religious/secular references in general

Criteria for frames are made specifically for the research by the author and is not taken from the literature available on the topic of Hindutva. Tools for content analysis, such as MaxQDA or other type of software are not used in the research. Codebooks are constructed by the author alone. Criteria were formulated according to the main goal and questions of the research.

The unit of analysis is usually a word and/or collocation. In the process of detection, words/collocations are compared to the description in the codebook. In the context of “Democracy”, the description states that the code must recall “Democracy”, which means that every mention is considered a code. Code “Hindu references” is detected by finding mentions of words related to Hindu culture, traditions etc. For instance, the word “Bharat” is related to Hindu culture, because it is the name for India used in ancient religious texts (Chopra 2017). Simultaneously, the code “Ideals, ideology, future plans” usually highlights collocations or sometimes even longer structures. This code manifests the descriptions of initiatives, ideas etc. that are considered, applied in the future.

In the codebooks, the repetitive words are counted as separate codes, therefore every code is a new mention. This logic is applied, because the frequency of usage reveals the importance of code and the meaning is seen as a key point of the speech or emotional intensity of the theme. Identification of narratives is based on substantive results from content analysis. Therefore, codebooks give answers about main frames in B.J.P.’s statements and from them narratives are formulated. Every code manifests a specific understanding about residents, nation, culture,

India etc, so narratives are formulated by deep research of every code. To make the detection of narratives structured, narratives found both in the Preamble and in the B.J.P.'s statements must share these patterns:

- Narrative describes the nation and the dynamic of relationships with government and among people
- Narrative describes the electoral process, governing strategy and the process of policymaking
- Narrative describes the role of the government and the role of India as a state
- Narrative describes the role of the culture, religiosity, traditions and language in India

As a last step, the comparison between narratives from the Preamble and B.J.P.'s statements is made to see the differences in approaches.

### **3.4. Discussion of findings**

Discussion of findings studies the results of the research and connects them with a broader context provided by the related thematic literature. It explains the influence Hindutva has on the dynamic between different religious groups in India. Discussion includes laws and initiatives made during the second term, because they show how narratives are enshrined in norms. Primary sources show the way B.J.P., and Modi perceive India and its residents (what is considered a value/threat etc), but laws structure people's lives and show the government's ideas in practice.

In the discussion of findings, the two main research questions are answered, and the achievement of the research goal is elaborated.

## 4. Findings

### 4.1. Findings from the content analysis from the primary sources

In this chapter, the findings from the content analysis of the primary sources are presented. The coding sheet used for the analysis is provided in Appendix 1. The following table presents the number of mentions for every code within the frame:

**Table 2. Visualisation of findings from primary sources**

|                 |                           | Democracy       | Framing of India |                                  | India wellbeing  |                                      | Culture, religiosity   |                  |
|-----------------|---------------------------|-----------------|------------------|----------------------------------|------------------|--------------------------------------|------------------------|------------------|
| Source type     | Primary source            | Code: Democracy | Code: India      | Code: Nation /voters /people etc | Code: Milestones | Code: Ideals, ideology, future plans | Code: Hindu references | Code: Secularism |
| Constitution    | Preamble                  | 1               | 2                | 7                                | 1                | 5                                    | 0                      | 1                |
| Modi's speeches | Elections 2019            | 19              | 33               | 73                               | 54               | 29                                   | 11                     | 1                |
|                 | G20 Summit                | 0               | 5                | 2                                | 1                | 11                                   | 6                      | 0                |
| Website's post  | Our National Identity     | 0               | 11               | 10                               | 1                | 17                                   | 12                     | 1                |
| Manifesto 2024  | Modi Letter to the Nation | 0               | 5                | 48                               | 31               | 25                                   | 19                     | 0                |
|                 | President's Note          | 0               | 3                | 33                               | 17               | 8                                    | 13                     | 0                |
|                 | Sankalp Patra Note        | 0               | 7                | 20                               | 5                | 3                                    | 14                     | 0                |
|                 | Vishwa Bandhu Bharat      | 3               | 21               | 5                                | 8                | 32                                   | 39                     | 0                |
|                 | Virasat Bhi, Vikas Bhi    | 0               | 8                | 7                                | 1                | 22                                   | 27                     | 0                |

Source: compiled by the author

#### 4.1.1. Democracy related themes: code “Democracy”

In the Preamble, code “Democracy” is mentioned once, but it plays a central role in the messaging, where landmarks support the understanding of democracy as the rule of the people, and the future India is envisioned as inclusive and committed to creating the “integrity of the Nation” (The Constitution of India, 1949).

In the source “Narendra Modi’s 2019 Election Victory Speech”, code “Democracy” is mentioned 19 times. Context of mentions implies that not voting for the B.J.P. is not voting for India and Democracy. For Modi, understanding about democracy connects with the Constitution: “We must never act against the dignity of democracy or the Constitution” (Modi 2019). At the G20 Summit Modi mentions democracy zero times.

In the Manifesto 2024, the main trend is the lack of direct mentions of Democracy. In the post “Chapter 2: Our National Identity” and in the chapters from B.J.P. Manifesto 2024, such as “President’s Note”, “Sankalp Patra Note” and “Modi ki Guarantee for Virasat Bhi, Vikas Bhi”, the number of mentions is zero. In the chapter “Modi Note to the Nation”, code “Democracy” is also used zero times, but they still emphasize the legitimization of B.J.P. rule by the people. Only chapter which mentions “Democracy” is “Modi ki Guarantee for Vishwa Bandhu Bharat”, where the code is mentioned three times and connects the meaning of democracy with India: “We will promote Bharat’s rich democratic traditions going back millennia as the Mother of Democracy” (Bharatiya Janata Party 2024, 37). Additionally, they see the acknowledgement by the world of India as a democratic role model: “Today, the world believes that Bharat is the Mother of Democracy” (Bharatiya Janata Party 2024, 35). It shares the similarity with the Modi speech at the G20 Summit, where he describes India as the holder of teachings, which should be studied by the international community.

#### **4.1.2. Framing of India: codes “India” and “Nation/voters/people etc”**

In the Preamble, code “Nation/voters/people etc” is mentioned seven times. The text doesn’t give the definition of “Nation”, but refers to people as a unit, which consists of different groups. The Preamble recognizes group differences while emphasizing that every individual must be included in national unity. Code “India” is mentioned twice, where country carries the meaning of “SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC” (The Constitution of India, 1949).

Modi at the elections in 2019 mentions the code “India” 33 times and “Nation/voters/people etc” 73 times. Modi frames people as two castes: “India essentially has only two “castes.” One caste is the poor. The other caste consists of those who are working to free the country from poverty” (Modi 2019).

Modi’s speech for the G20 Summit is addressed to a broader audience that is not limited by India’s residents. The number of mentions of the code “India” is five and “Nation/voters/people etc” is two. Modi states that India can solve modern challenges through Hindu culture. As in the 2019 election speech, Modi excludes other groups, who are not part of the Hindu identity.

From “Chapter 2: Our National Identity”, the definition of residents becomes more detailed: code “India” is referred to 11 times and “Nation/voters/people etc” is 10 times. B.J.P. connects nation with Hindu culture and Hindutva: “Every effort to characterize Hindutva as a sectarian or exclusive idea has failed as the people of India have repeatedly rejected such a view and the Supreme Court, too, finally endorsed the true meaning and content of Hindutva as being consistent with the true meaning and definition of secularism.” (Bharatiya Janata Party n.d., 1). Here, residents have interest in Hindutva and can be mobilized to defend it. Text creates the collective identity of people and comes down to the fact that India has "One Nation, One People and One Culture" (Bharatiya Janata Party n.d., 2). Codes “India”, “Nation/voters/people etc” and “Hindu references” often converge, because B.J.P. creates a bond between India, nation and Hindu culture.

Chapter “Shri Narendra Modi’s Letter to the Nation” from B.J.P. Manifesto 2024 refers to the code “India” five times and to the “Nation/voters/people etc” 48 times. Code “India” reveals a spiritual meaning around the election processes. The code “Nation/voters/people etc.” shows that Modi describes voters as a higher spiritual authority.

Chapter “President’s Note” refers to “India” three and “Nation/voters/people etc” 33 times. Text uses “us” to refer to B.J.P. members and to the audience (voters), which makes the party's values collective and shared with residents (Bharatiya Janata Party 2024, 3). Thus, the interests of the audience and the party are the same, which leads to the understanding that B.J.P. members are the clear representatives of the voters. This is noticeable in the message that all people share the same sentiment and vision of Viksit Bharat: “the Viksit Bharat that we all have dreamed for” (Bharatiya Janata Party 2024, 3).

The chapter “Sankalp Patra Note” also actively names India as Bharat, which indicates the seven times mentioned code “India”. Here, people share the goal of creating Hindu state, which implies that the main auditory of the statement are ones with Hindu identity. The code “Nation, voters, people etc” is mentioned 20 times, and almost every referral has Hindu references.

In “Modi ki Guarantee for Vishwa Bandhu Bharat” number of mentions of code “India” is 21 and “Nation/voters/people etc” is five times. Text represents people with the shared spirit of Vishwa Bandhu (Bharatiya Janata Party 2024, 35).

Chapter “Modi ki Guarantee for Virasat Bhi, Vikas Bhi” mentions the code “India” eight and the code “Nation/voters/people etc” seven times. People are described with shared interests in the vision of Virasat bhi, Vikas bhi. When it comes to explaining the path for development in the context of cultural sights, the text stresses on Hindu heritage and describes it as the main



agenda of the people. Traditions are represented with the ability to inspire and unite people across the world.

#### **4.1.3. India wellbeing related themes: codes “Milestones” and “Ideals, ideology, future plans”**

In the Preamble, code “Milestones” is mentioned once, where emphasizes significance of adoption of the Constitution. Code “Ideals, ideology, future plans” has five mentions. The Preamble connects India’s agenda with the pursuit of justice, liberty, equality, fraternity and sets the achievement of unity and securitization of rights as the main goal.

In Modi victory speech for elections in 2019, code “Milestones” has 54 mentions, where all of them represent the collective approach to victory. One of the codes stresses on the 75 years of India being independent, which is important for the research due to the existing connection between the Constitution and achievement of independence. The code “Ideals, ideology, future plans” is mentioned 29 times, where two codes emphasize the importance of the Constitution for B.J.P. Other codes are mostly expressions of hopes and initiatives.

In Modi speech for G20 Summit, code “Milestones” is mentioned once, where the described achievement lies in the gathering of 200 meetings across the country to represent the interests better. Code “Ideals, ideology, future plans” has 11 mentions, where India is presented as the source of valuable teachings, which can influence the level of development of the entire world and serve as a core element for conflict resolutions.

Post from B.J.P. The website “Chapter 2: Our National Identity” has one mention of code “Milestones” and 17 mentions of the code “Ideals, ideology, future plans”. “Secularism” plays a role in the explanation of ideological core. A post from the website shares a connection with Narendra Modi's speech at the elections in 2019, because both mention secularism. What makes the chapter from the website remarkable, is an explanation of the group/ideology that can represent the meaning of secularism, while in Modi’s statement it remains unclear. Hindutva is an ideology that doesn’t contradict secularism and is loyal to its values (Bharatiya Janata Party n.d., 1).

In the chapter “Shri Narendra Modi’s Letter to the Nation” number of mentions of code “Milestones” is 31, while the code “Ideals, ideology, future plans” is mentioned 25 times. Narendra Modi represents all the achievements as outcomes of B.J.P. success and dependent on B.J.P. victory. The party is the gate that led to development in India. Narendra Modi presents B.J.P. as the only right choice for voters.

In “President’s Note” number of mentions of code “Milestones” is 17, while code “Ideals, ideology, future plans” is mentioned eight times. There, B.J.P. president Shri Jagat Prakash Nadda shares feelings about the upcoming elections and describes changes Narendra Modi brought after being successfully chosen in the past. Main achievements are connected to economics, corruption, and infrastructure, but the most remarkable results are in the field of culture and religiosity. The supporting example of cultural embracement is the building of the Bhavya Ram Mandir in Ayodhya: “We have embraced our rich heritage and diverse culture. Bhavya Ram Mandir in Ayodhya has rejuvenated our society.” (Bharatiya Janata Party 2024, 3). The text creates a distinction between the government under B.J.P. and other parties, where B.J.P. is represented as the only defender of India. Chapter stresses on the role of Narendra Modi as a “leader”, who is important for Bharat 's wellbeing.

Chapter “Sankalp Patra Note” mentions code “Milestones” five times, where the pattern of criticism towards the previous government repeats itself. Text emphasizes the importance of B.J.P. rule in the context of positive changes in India, which also creates a meaning that the development is possible under the rule of the party. Code “Ideals, ideology, future plans” is mentioned three times, where every code creates a collective meaning of the ideological values and agenda.

In “Modi ki Guarantee for Vishwa Bandhu Bharat” the number of codes “Milestones” is eight and “Ideals, Ideology, future plans” is 32. India is described as an independent state, which impacts the whole humankind, but such characterization is applicable when B.J.P. is in power. Popularization of Indian culture, traditions is important, but the only way to develop this field is through Hindu culture.

In “Modi ki Guarantee for Virasat Bhi, Vikas Bhi” code “Milestones” is mentioned once, while the number of “Ideals, ideology, future plans” is 22. An example of the achievement is the programme of tourist destinations. Traditions are described as the foundation that can unite the international community.

#### **4.1.4. Culture, religiosity: codes “Hindu references” and “Secularism”**

In the Preamble, code “Hindu references” is used zero times. This code is mentioned zero times, while the code “Secularism” is mentioned once at the beginning, where main ideological preconditions are written: “SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC” (The Constitution of India, 1949).

In the 2019 Victory speech there are 11 mentions of code “Hindu references”. Modi refers to canonical Hindu texts, such as Mahabharata. References from canonical texts make Modi’s

victory justified by higher powers, where winning of the elections is compared to victory at sacred battle. Code “Secularism” is mentioned once: “do anything and you would automatically receive the virtue of “secularism,” as though by merely uttering certain slogans one could claim moral superiority. From 2014 to 2019, however, that entire group stopped speaking in that manner.” (Modi 2019). From Modi's speech it is hard to understand what he means by “secularism” and which groups create the idea that secularism claims moral superiority, but in Modi’s opinion, there is a conflict of interests in the understanding of secularism. There are people who state that secularism has a significant role in politics, but at the same time these groups do not embrace the virtue of secularism.

Modi in the speech at the G20 Summit leaves culturally significant Hindu references. In the G20 speech, code “Hindu references” is mentioned six times. Modi creates an idea, that India and its people are connected to the Hindu culture. Modi frames Hindu culture as a teaching for the whole world (Modi 2023). In the G20 Summit speech, code “Secularism” is mentioned zero times.

The post “Chapter 2: Our National Identity” from B.J.P.’s website mentions “Secularism” once. What makes the chapter from the website remarkable, is the actual explanation of the group/ideology that can represent the meaning of secularism. For B.J.P., Hindutva is an ideology that does not contradict secularism and is loyal to its values. Code “Hindu references” is mentioned 12 times, and it often converges with codes “India”, “Nation/voters/people etc”: “civilizational identity and constitutes the cultural nationalism of India which is the core of Hindutva. This we believe is the identity of our ancient nation "Bharatvarsha"” (Bharatiya Janata Party n.d., 1). Chapter 2 reveals an initiative to build a temple Shri Ram Mandir in Ayodhya at the place of the demolished mosque, Babri Masjid.

In the chapter “Shri Narendra Modi note to the Nation” for Manifesto 2024, code “Hindu references” is mentioned 19 times. One of the remarkable codes is the mention of mantra Sabka Saath, Sabka Vikas, Sabka Vishwas, Sabka Prayas. The party is loyal to Hindu culture and religious rituals and imagined as the source of genuine teachings. Code “Secularism” is used zero times.

In “President’s Note,” the code “Hindu references” is used 13 times, while the code “Secularism” is used zero times. A common pattern among statements produced by B.J.P. members are the definition of the nation through Hindu religiosity.

In Shri Nadda’s note, the land of India, ideological views, identity of residents are defined by religious arguments, while the existence of identities, which are not rooted in Vedic period, is not mentioned. The “nation-building” process is seen through Hindu culture popularization.

In “Modi ki Guarantee for Vishwa Bandhu Bharat” code “Secularism” is mentioned zero times, while “Hindu references” mentioned 39 times. People of India are described as the Bharatiya civilization, while the word “Bharat” is frequently used to refer to India.

In the “Modi ki Guarantee for Virasat Bhi, Vikas Bhi” number of mentions of the code “Hindu references” is 27, while secularism is mentioned zero times. It shares many similarities with the chapter “Modi ki Guarantee for Vishwa Bandhu Bharat” (Bharatiya Janata Party 2024, 52).

## **4.2. Narratives from the primary sources**

In this chapter, narratives from the primary sources are formulated according to content analysis.

From the Preamble two narratives are found:

- Role of the government: governing strategy considers every citizen, and politics are open to all. Main agenda is to create unity with liberty of thought and expression. Government is sovereign, secular and inclusive. Government does not have favourable groups but promotes equality of status and opportunity among everyone. Culture, religiosity, traditions etc are crucial, but government remains secular to ensure equal representation, opportunities, and liberty of thought
- Relationships among residents: people have differences, but they must be overcome to create a state where all citizens are secure, share the equal opportunities and their dignity is assured. Ideally, the relationships between people are based on social, economic, political justice and equality. There are no “us” and “them” idea, but everyone is part of the integrity

First narrative elaborates the role of government, where relationships with people are based on secularism, democracy and sovereignty. Government’s role is to be a provider of securitization of rights, freedoms and rule must represent different groups with the consideration of differences among residents. Second narrative represents the relationships among people and the role of individuals, where people share a pursuit to overcome differences and move forward towards the unity.

Narratives produced by B.J.P. and Modi are divided into groups based on the type of source:

1. Public speeches by Narendra Modi: one international and one local event

In the Narendra Modi 2019 Victory Speech four narratives are found:

- Electoral process is a sacred struggle, where participation has religious and spiritual significance. Voters are the source of blessings for parties, and the B.J.P. is legitimised by higher powers

- Vote for Modi is a vote for the nation. B.J.P. has a special mission to defend Hindu values, which is important because people share Hindu identity. Behind this goal stands loyalty they have to the nation. There are “other groups” that stand against India. There is no exact definition of those “others”, but people who name secularism superior and those who do not share Hindu identity could be them
- People share roots which come from Hindu culture. Bharat is the land of people, whose foundation is based on the collective heritage, which comes from traditions, canonical texts of Hinduism (Mahabharata)
- The Constitution of India is a core document for the B.J.P. and they share a strong loyalty towards the constitutional values and have respect for the fighters for independence. People are seen as struggling individuals, and Modi can defend them with the usage of constitutional values

In the Narendra Modi G20 Summit speech in 2023 two narratives are found:

- Land of India is a source of Hindu values. It is connected and can be defined through canonical texts, traditions of Hinduism. Foundation of India stands on mantras and other sacred teachings. People are connected to Hindu culture, while B.J.P. is ready to represent it
- India is the source of sacred knowledge that can solve global challenges. World must listen to India’s teachings to create solutions and fulfil responsibilities. India’s mission is to gather everyone for the better world

## 2. Post from the B.J.P.’s website

From the post “Chapter 2: Our National Identity” from the B.J.P. website two narratives are found:

- People of India (common civilization) can be hindered by differences and disunity in the country. Solution is the unification based on common culture and nationalism, which takes roots in Hindu culture and Hindutva ideology. Nation is ready to defend Hindutva, because it is part of their identity
- There are “other groups” that stand against residents of India. B.J.P. serves as the defender of residents and aims to save values, which come from Hindu culture

## 3. B.J.P. Manifesto in 2024

From the chapter “Shri Narendra Modi Letter to the Nation” in the Manifesto 2024 three narratives are found:

- Only right choice for India's wellbeing is a vote for the B.J.P. The opposition is represented as unable to address residents’ needs and protect Hindu values

- Politics are connected to the divine, sacred processes, where voters play an enormous role. People bless B.J.P., which means total trust and support. Therefore, the rule of B.J.P. legitimized by higher powers
- Dreams and goals are collective and shared by everyone. People relate to Hindu references, such as mantras, because the audience shares Hindu identity. Aspirations of residents are listened to and will be carried on

From the chapter “President’s Note” in the Manifesto 2024 two narratives are found:

- B.J.P. is the only party that can fight for the interests of the residents and defend culture, traditions and values. Moreover, B.J.P. is an equal part of the residents
- Hindu culture defines India and its residents. It must be saved, popularized, and respected because it is the core element of identity

From the chapter “Sankalp Patra Note” in the Manifesto 2024 two narratives are found:

- Only right choice for India is the B.J.P. Positive changes are achievable under the rule of their government, because they have strong commitment to the nation and ready to act for the sake of Hindu culture
- Residents are connected to Hindu culture and dream of creating Viksit Bharat is collective. People are defined by Hinduism and shared Hindu identity

From the chapter “Modi ki Guarantee for Vishwa Bandhu Bharat” in the Manifesto 2024, three narratives are found:

- World acknowledges Bharat’s democratic traditions and considers India a Mother of Democracy. India has the capacity to show the whole world its valuable teachings that come from Hindu culture
- People of India want to promote Bharat’s rich culture and are representatives of it. They are a civilization, whose identity is rooted in Bharatiya heritage, such as canonical texts and monuments. This foundation works as a motive for action and therefore enables B.J.P. to represent Hindu values in their legislation
- B.J.P. can promote India on the international level and implement democratic values. Simultaneously, B.J.P. is aware of the role of Hindu culture in the country and for this reason has a goal to defend and strengthen it by creating academic programs, promoting traditions, constructing monuments, temples, etc.

From the chapter “Modi ki Guarantee for Virasat Bhi, Vikas Bhi” in the Manifesto 2024 three narratives are found:

- Traditions of India can become the source of inspiration for the entire world, and the government must move forward in the direction of global representation of values,

which are based on Hindu, Bharatiya heritage. Main characters here are still people of India, because the goal is based on the collective interest in promotion of Hindu culture

- People of India are presented as sharing common Bharatiya roots, grounded in manuscripts, classical languages, and the traditions of Bharat. These traditions are framed as a source of influence and global recognition, which is reflected in the aim to build the Yuge Yugeen Bharat National Museum as one of the most admired museums in the world
- B.J.P. is a defender of Bharat and the supporter and follower of Hindu heritage. The party acknowledges the core elements of national identity and is mobilized to develop religious sites and academic programs about Bharatiya civilization

The narratives produced by B.J.P. can be divided into 4 general groups:

1. India and its citizens own a shared (Hindu) background, identity and construct collective landmarks
2. B.J.P. and Modi have a unique role in India's development and wellbeing
3. India has a significant influence on the international level and Hindu heritage is the source of teachings for the entire world
4. Democratic elections carry the spiritual meaning of blessings

The analysis showed that the narratives from the Preamble focus on secular governance, equal rights, inclusion, and unity, while the sources produced by Modi and the B.J.P. contain recurring narratives about Hindu identity, Bharatiya heritage, national development, global influence, and the spiritual meaning of elections.

#### **4.3. Comparison between the narratives from the primary sources**

The comparison is conducted by examining and contrasting the narratives from the Preamble with those found in the B.J.P. statements.

To detect agreement with the Preamble, the following criteria is used:

- In narrative, secular democratic India is based on support of equal rights, citizenship, liberty, justice and unity among residents. The main agenda is to represent residents equally and keep in mind all religions, cultures, traditions that exist in India, therefore absence of a dominant culture
- Narrative shows that residents are in the pursuit of unity and integrity. Differences among residents are overcome. There is no groups that essentially matter more than others

To detect Hindutva, the following criteria is used:

- In narrative, government doesn't create an India, where everyone's rights, freedoms are secured. There is a culture that owns dominant role and narrative is based on rhetoric pattern that narrows down the residents or state by privileging one religious cultural identity, therefore making it superior
- Narrative represents the relationships among people as conflictual. There are "us" and "others", where "others" are imagined as a common enemy, which negatively impacts the nation

The criteria are used to structure the comparison and to provide a clear understanding of the ideas that represent specific patterns in the narratives, thereby indicating the presence of Hindutva or alignment with constitutional values.

The comparison between the narratives from the Preamble of the Constitution of India and the narratives from the B.J.P.'s statements:

1. India and its citizens own a shared (Hindu) background, identity and construct collective landmarks.

The most popular group of narratives which is noted in every primary source delivered by B.J.P. The narrative considers every individual as part of Hindu identity, where people share a collective understanding about the importance of Bharatiya heritage.

The post from B.J.P.'s website "Chapter 2: Our National Identity" presents residents as linked with Hindu culture and interested in defence of Hindutva. In Modi's speeches the connection between Hinduism and residents is not direct and is seen only through references to canonical texts (mantras, Mahabharata). The word "Mantra" has a central role in Vedic rituals and refers to repeating words which contain religious meanings and are considered to have spiritual efficiency (Gonda 1963, 247). Mahabharata tells the story of a power struggle within the Bharata tribe, a war between related dynasties. Lord Krishna accompanies the events as an advisor and divine hero. Reference is meaningful only when audience associates itself with the idea behind it. Such references are always used purposely and not by accident, thus the conclusion about the Hindu identity of people can be made. Chapters from the B.J.P. Manifesto in 2024 refer to audience as the collective civilization who share Bharatiya identity, thereby are linked to Hindu heritage.

In the Preamble, there are two narratives, where first narrative shows the role of government as considerable of different religious identities. Second narrative shares that relationships between people do not reflect the understanding about shared identity, but manifest collective unity and integration. Content by B.J.P. creates a meaning where people are united, but this union is based on shared Hindu background, which narrows down the population of India to a



particular identity, while excludes other cultures. The Preamble also sees the population as united, but this unity appears from overcoming the differences and creating a space where diverse backgrounds matter, but do not influence the status of resident and the scale of representation. Therefore, the Preamble expects the integrity with equal representation of different communities, while B.J.P. creates unity based on marginalization of non-Hindu identities. Hindutva manifests itself in Hindu culture's supremacy, non-Hindu identities are not represented at all or, in some statements, described as factors that may negatively impact Hindu heritage.

2. B.J.P. and Modi have a unique role in India's development and wellbeing.

The narrative gives B.J.P. a unique role in politics, where they are the only actor that can defend Hindu values and India's wellbeing depends on B.J.P. In other words, India's welfare can be secured through the promotion of Hindu culture and the defence of Hindu heritage. This narrative is popular and is not represented only in Modi speech at the G20 Summit in 2023. Therefore, the difference in approach is noted when it comes to speeches made at the local and international events.

The Preamble of the Constitution describes the governing strategy as democratic, where all the differences among people are considered and agenda includes equal representation. First narrative describes the relationships between people and government as equal, based on liberty and inclusion. Even though people have the right to follow their own religion, the government must remain secular while still taking into consideration the beliefs of its residents.

When the narratives are compared, the B.J.P.'s ability to represent people equally appears limited, as its rhetoric prioritizes Hindu culture, while non-Hindu identities are not considered as part of agenda. Furthermore, the emphasizing of the Ram Mandir construction shows other religions as irrelevant (in this example, Muslims) in comparison with Hinduism. In essence, B.J.P. is a representative and defender of one group and inconsiderable towards non-Hindu identities. Additionally, the Preamble stresses on the importance of secularism, while the value of B.J.P. is centralized on the patronage of Hinduism. When the party acknowledges one way of worship, then the interests of others move into the background. The second narrative from the Preamble sees the relationships of residents as based on mutual pursue of unity, but this goal is not realistic, when party in the rule sets conditions, where wellbeing is achieved only by the promotion of one dominant culture.

3. India has a significant influence on the international level and Hindu heritage is the source of teachings for the entire world.

The narrative appears in three sources: the “G20 Summit 2023” speech and the chapters “Modi ki Guarantee for Virasat Bhi, Vikas Bhi” and “Modi ki Guarantee for Vishwa Bandhu Bharat” from the Manifesto. In this narrative, India is imagined as a sacred land that carries a valuable message capable of addressing global challenges. India is presented as a teacher for the world, while their knowledge comes from Hindu heritage. This narrative narrows people down to one religion and creates the superior role of Hinduism.

First narrative from the Preamble sees government as an institution, which must consider religions, but politics shouldn't be under the influence of one religiosity. The B.J.P. gives Hinduism dominant position. This especially noticeable in the Modi speech for G20 Summit, where he connects the land of India with sacred Hindu teachings. The narrative contradicts with the first narrative from the Preamble, because Hindu legacy is described as superior and Hinduism owns special meaning for India. This leads to the second narrative from the Preamble, which describes the dynamic of relationships among people. Due to the narrativeness, where Hindu culture has a dominant role, other religious group in India are seen as unimportant. In this framing, the unity and integrity cannot be achieved, due to difference in status of religious groups.

#### 4. Democratic elections carry the spiritual meaning of blessings.

Narrative is seen in two sources: “Narendra Modi 2019 Victory Speech”, “Shri Narendra Modi Letter to the Nation” from B.J.P. Manifesto 2024 and lies in the understanding of democratic elections, where voters are seen as spiritual actors, while parties are seeking the blessings. The process of elections is connected to the Hinduism. This creates a meaning, where Hindu identities are considered as part of the democracy in India, but other groups are excluded.

First narrative from the Preamble shows, that secular government receives its power by democratic processes, where all residents can participate. Narrative produced by B.J.P. members create another meaning, which connect elections with spiritual processes, that are hard to frame and define. Additionally, B.J.P. links the spiritual meaning of elections with Hinduism, which makes elections not inclusive towards non-Hindu voters. Main audience of such narrative are those, who can relate to Hindu references. The second narrative of the Preamble presents residents as equal citizens whose differences must be overcome through equality, justice, dignity, and unity, while the B.J.P. narrative frames voters as spiritual actors whose support becomes a blessing, creating tension with secularism and limiting inclusiveness toward non-Hindu identities.

**Table 3. Comparison between constitutional narratives and B.J.P./Modi narrative groups**

| Constitutional narratives                                                                                                                                                                                  | B.J.P. narratives                                                                                                                  | Assessment                | Explanation                                                                                                                                                                                                                                      |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|---------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The first narrative:<br>Role of the government: the government is sovereign, secular, democratic and inclusive; it represents all citizens equally and does not privilege one religious or cultural group. | 1. India and its citizens own a shared (Hindu) background, identity and construct collective landmarks                             | Contradiction             | The constitutional narrative expects religious neutrality and equal representation, while this B.J.P. narrative frames India and its citizens through Hindu heritage. This gives one cultural-religious identity a dominant position             |
|                                                                                                                                                                                                            | 2. B.J.P. and Modi have a unique role in India's development and wellbeing                                                         | Partial alignment/tension | There is partial alignment because both narratives refer to India's wellbeing and development. However, tension appears because B.J.P. is presented as uniquely capable of protecting and developing India through the defence of Hindu heritage |
|                                                                                                                                                                                                            | 3. India has a significant influence on the international level and Hindu heritage is the source of teachings for the entire world | Tension                   | The constitutional narrative does not prevent India from having an international role, but tension appears when this role is framed through Hindu teachings rather than through secular and inclusive state values                               |
|                                                                                                                                                                                                            | 4. Democratic elections carry the spiritual meaning of blessings                                                                   | Contradiction             | The Preamble frames democracy as a secular principle, while this narrative gives electoral participation and political legitimacy a spiritual meaning                                                                                            |
| The second narrative:<br>Relationships among residents: people have differences, but they must be overcome through equality, justice, dignity and unity; there is no "us" and "them" division              | 1. India and its citizens own a shared (Hindu) background, identity and construct collective landmarks                             | Contradiction             | The constitutional narrative understands unity as the overcoming of differences. The B.J.P. narrative constructs unity through a shared Hindu identity, which narrows the representation of India's diversity                                    |
|                                                                                                                                                                                                            | 2. B.J.P. and Modi have a unique role in India's development and wellbeing                                                         | Tension                   | The constitutional narrative focuses on equal relations among residents, while this narrative shifts attention to B.J.P. as protectors of the Hindu culture. This creates tension because the community is framed through loyalty to one party,  |

|  |                                                                                                                                    |                           |                                                                                                                                                                                                                                                              |
|--|------------------------------------------------------------------------------------------------------------------------------------|---------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  |                                                                                                                                    |                           | which represents dominant Hindu identity                                                                                                                                                                                                                     |
|  | 3. India has a significant influence on the international level and Hindu heritage is the source of teachings for the entire world | Partial alignment tension | There is partial alignment because both narratives can include the idea of unity. However, tension appears because the role of India is linked to Hindu heritage, while non-Hindu identities receive limited representation                                  |
|  | 4. Democratic elections carry the spiritual meaning of blessings                                                                   | Tension/contradiction     | The constitutional narrative understands residents as equal political participants. The B.J.P. narrative frames voters as spiritual actors whose support becomes a blessing, which creates tension with secularism and inclusive toward non-Hindu identities |

Source: compiled by the author

The Table 3 shows that the contradictions appear where B.J.P. narratives define India and nation through Hindu culture. Partial alignment is visible in references to development, national unity and India's global role, but these points of alignment become tense when they are framed through Hindu identity.

## 5. Discussion of findings

In this chapter, the results of the research are elaborated in accordance with related thematic literature and legislation adopted during the period 2019-2024.

The codebooks show that B.J.P.'s sources repeatedly connect India and nation with Hindu cultural references. In Modi's 2019 Election Victory Speech, the victory is framed through Hindu culture, especially when society is described as two "castes" (Modi 2019). The word "caste" cannot be neutral because it comes from a Hindu tradition. Hindu values cannot be applied to everyone due to the differences in religious beliefs, culture etc. Modi essentially addressed his speech mostly to people, who share Hindu identity.

In Modi's G20 Summit speech, India is presented as a source of universal teachings. The speech does not directly mention democracy, but the phrase "People's G20" connects India's international role with the participation of Indians (Modi 2023). Hindu references are represented by the usage of mantras. The word "Mantra" has a central role in Vedic rituals and refers to repeating words which contain prayers, religious meaning etc. and are considered to have spiritual efficiency (Gonda 1963, 247). In the speech, Hindu traditions are presented as a source of guidance for international politics. Additionally, the use of Hindu references creates the idea that people collectively share the same cultural roots.

The B.J.P. website post "Chapter 2: Our National Identity" gives a more direct explanation of national identity. The phrase "One Nation, One People and One Culture" summarizes the collective framing used in this source (Bharatiya Janata Party n.d., 1). Bharatvarsha is used as a Hindu name for India, meaning "the land of Bharata" and coming from texts of the Vedic period (Chopra 2017). Post also refers to the construction of Shri Ram Mandir in Ayodhya, connecting national unity and growth with a Hindu sacred site.

In the B.J.P. Manifesto 2024, achievements and development are repeatedly presented as outcomes of B.J.P. rule. In the "Shri Narendra Modi's Letter to the Nation", development relates to the continuation of B.J.P. governance, and the "President's Note" connects growth and cultural revival with Modi's leadership. The "Sankalp Patra Note" presents Hindu culture and the goal of creating Viksit Bharat as shared aspirations of the people. The concept of Viksit Bharat can be understood as an ideological strategy through which the B.J.P. presents development as already achieved, even though India continues to face problems such as inequality, unemployment, weak public services, and poor human development. In this framing, slogans of national progress and civilizational greatness replace material transformation and development (Teltumbde 2026).

The chapter “Modi ki Guarantee for Vishwa Bandhu Bharat” contains the highest number of Hindu references among the analyzed sources. India is framed as an independent state with a global mission, where the popularization of Hindu culture at the international level plays a dominant role. People are described as part of the Bharatiya civilization, while “Bharat” is used to refer to India. In “Modi ki Guarantee for Virasat Bhi, Vikas Bhi”, Hindu traditions are described as a source of inspiration both inside India and internationally. The people are presented as sharing common roots, grounded in the traditions of Bharat, which are framed as a source of influence and global recognition.

Based on the findings, the narratives are formulated and compared, allowing several conclusions to be drawn. Firstly, the narratives of the B.J.P. and Narendra Modi align with each other and create four shared groups of narratives. B.J.P. represents wellbeing of India as dependent on the party and describe Hindu culture as a supreme, universal teaching that must be popularized on the international level. Party members create the spiritual meaning around elections and justify their rule through higher powers. The B.J.P. in general has a unique role in the wellbeing of India, which is justified by the acknowledge of the importance of Hindu heritage. Described narratives create Hindutva ideology, and the outcomes of such statements are seen in behavioural patterns of residents and in recent laws made by the government under Modi’s rule. For the elaboration of impacts on relationships between residents the related thematic literature is used, where the structure of argumentation begins with general remarks and continues with a more detailed description of impacts. To better understand the implications and outcomes of narratives, it is important to explore the significant laws and initiatives that were introduced during the second term of Modi’s rule and serve as practical representations of the narrativeness described in the fourth chapter of the bachelor thesis. The construction of the Ram Temple on the land of the demolished Babri Masjid mosque and the CAA (Citizenship Amendment Act) are taken as a foundation for further discussion.

In Roger Friedland’s framing of religious nationalism, the use of Hindu references in narratives becomes an instrument for guiding residents, because people start to perceive religious texts as politically oriented (Friedland 2001, 139). This argument can be connected to Benedict Anderson’s understanding of the nation as an imagined community, where national belonging is constructed through shared symbols, narratives, and a sense of collective identity (Anderson 2006 [1983]). In the Indian context, Hinduism helps to imagine the nation through Hindu cultural belonging. The implementation of Friedland’s argument in India’s context reveals the role of Hinduism as a tool for political mobilization, while Anderson’s argument helps to explain how this mobilization becomes connected to the construction of a shared national

identity promoted by the B.J.P. It can be concluded that the use of religion in political speech is a strategic rhetoric aimed at uniting the nation based on common cultural roots for subsequent mobilization.

In the B.J.P.'s narratives, the distinction between "us" and "others" is frequently used. In Eviane Leidig's and Cas Mudde's article, populism is described as a core ideology within Hindutva. The B.J.P.'s governing strategy links Hindu identity with the Indian nation by using cultural differences as a basis for political polarization (Leidig, Mudde 2023, 366). Article reveals that special attention is paid towards Christians and Muslims, who are perceived as foreigners, while Sikhs are presented as culturally related to Hinduism (Leidig, Mudde 2023, 366). In other words, the narratives create a shared enemy who is seen as an external factor on the land of India, while Hindu identities are the rightful people of India.

The outcomes of Hindutva narratives are further explored by Christophe Jaffrelot, who explains the appearance of vigilant groups and acts of violence towards the religious minorities. One of the B.J.P.'s narratives share the idea where Hindu culture owns a special place in India, and the party has a unique role in defending Hindu values. Another narrative sees the people of India as part of one civilization with shared Hindu cultural and religious roots. Hinduism owns a dominant position in India, which creates an environment for vigilant groups that are ready to act due to the supportive governmental narratives (Jaffrelot 2024, 313). One of the examples is the fight of Hindu nationalists against so-called "love jihad", which stands for relationships between Hindu women and Muslim men (Jaffrelot 2024, 313). The logic behind it stands in the accusations against Muslim of forced relationships and marriages with Hindu women. The methods included threats and terror, but most importantly such actions occurred in the states ruled by B.J.P. (Jaffrelot 2024, 313). This corresponds with Sudha Ramachandran's argument that Hindutva creates conditions for violent mobilization by promoting the idea of a Hindu state and portraying non-Hindu identities as secondary, marginal, or even harmful to the nation (Ramachandran 2020, 15). All these factors lead to violence against religious minorities becoming normalized, as Hindu nationalists feel supported by state institutions and do not fear consequences for aggressive behaviour. Described outcomes show that Hindutva narratives are connected to practices that reshape relations between religious communities. Narratives create conditions in which violence and unequal treatment of minorities is normalized.

When it comes to the representation of Hindutva on the level of legislation, Ramachandran puts an emphasize on the second term of Modi's rule, due to the majority of seats in Parliament (Ramachandran 2020, 17). After the victory in 2019 B.J.P. had an opportunity to aggressively represent Hindutva ideology and adopt exclusive laws, because the opposition was too weak

to object. This resulted in the heightened violence towards Muslims, which is produced by the locals and governmental institutions. In the article, Ramachandran represents examples of legislation that are aimed to expand Hindu influence, such as the integration of Jammu and Kashmir into the Indian Union (Ramachandran 2020, 19). The legislation removed the region's limited autonomy, thereby strengthening the power held by the government. Jammu and Kashmir is remarkable due to its population, where Muslims are the majority. For local Muslims it means the heightened supervision, which creates an opportunity for more restrictions and increase in Hindu domination in the region. Another law adopted during the second term of Modi's rule is the Citizenship Amendment Act (CAA), which makes it easier for migrants from neighbouring countries (Pakistan, Bangladesh, and Afghanistan) to obtain Indian citizenship if they belong to certain religious minorities (Hindus, Sikhs, Christians), but does not include Muslims (Ministry of Law and Justice 2019). A similar exclusive pattern is noted in the initiative of Ram Mandir construction, where the Islamic minority is directly affected. The place is connected with several violent confrontations between Hindus and Muslims, which harmfully impacted the relationships between mentioned groups (Ramachandran 2020, 17). The Hindu temple construction can be interpreted as insufficiently attentive to the site's history and emphasizes the exclusion of non-Hindu identities in B.J.P.'s agenda. Such initiatives show that the second term of Modi's rule created more favourable political conditions for the implementation of Hindutva. The B.J.P. has strengthened Hindu influence, leaving religious minorities more vulnerable and marginalised.

From the observed thematic literature, it is seen that in Hindutva discourse, Muslims are the group most often presented as facing restrictions, which manifests specific discrimination. Simultaneously, other religious groups face the pressure caused by Hindutva too. Interestingly, the Hindus are also not the beneficiaries of Hindutva. As it was mentioned in the framework, Hinduism is the colonial term which simplifies the religions in India (Flood 2003, 32). From the B.J.P.'s statements it is seen that they do not consider the diversity within Hinduism, but create narrative where Hindus are seen as one civilization. Furthermore, Ramachandran argues that Hindutva leads to aggression towards Hindus, because they start to be seen as nation who do not hesitate to act violently. Such occur appeared in Islamic affiliate Wilayat-al-Hind, where on the cover were displayed Hindu mobs in the process of beating up Muslim man. This reflects an attempt to mobilize people, which increases the possibility of violence between Muslims and Hindus (Ramachandran 2020, 20). Consequently, religious nationalism can cause reverse aggressive reactions from the excluded communities who are easily provoked by shared sufferings.



The B.J.P. and Modi narratives connect India's identity with Hindu cultural references. These narratives are used to construct a collective national identity and mobilize support. Hindutva narratives influence the relations between communities and create conditions for social polarization and violent behavior. Moreover, Hindutva manifests itself in the legislation and does not remain on the level of political rhetoric. Based on the discussion of findings, the answers to the research questions are formulated, and the success of the achievement of the research goal is reflected. The main research questions of the bachelor thesis go as follows:

1. Does Hindutva manifest itself in Narendra Modi's and B.J.P.'s statements during the second term of Modi's rule?
2. Do the B.J.P.'s and Narendra Modi's narratives contradict or agree with the core values of India written in the Preamble of the Constitution of India?

Regarding the first questions, Hindutva during the second term of Modi rule manifests itself in the creation of four groups of narratives:

1. India and its citizens own a shared (Hindu) background, identity and construct collective landmarks.
2. B.J.P. and Modi have a unique role in India's development and wellbeing.
3. India has a significant influence on the international level and Hindu heritage is the source of teachings for the entire world.
4. Democratic elections carry the spiritual meaning of blessings.

Hindutva narratives are seen in the framing of national identity through Hindu heritage. First narrative constructs India and its citizens as a community with a shared Hindu background. Second narrative presents B.J.P. and Narendra Modi as the legitimate protector of the nation, which is rooted in Hindu heritage. Third narrative promotes idea that Hindu heritage has universal wisdom, which frames Hinduism as a source of moral and spiritual guidance. Fourth narrative gives democratic elections a spiritual meaning by describing electoral support as a form of blessing. This transforms political processes into sacred acts connected to Hindu culture, where political legitimacy is spiritually justified. Together, these narratives show the usage of Hindutva as a governing strategy.

When it comes to second question, then the comparison between the narratives from primary sources demonstrates that B.J.P.'s narratives mostly contradict the constitutional narratives. The Preamble defines India as a secular and democratic state based on equality, liberty, and equal representation. In contrast, the narratives produced by B.J.P. and Modi connect India and its people primarily with Hindu culture. The Preamble promotes inclusion and recognition of different communities, while B.J.P.'s narratives narrow national identity to Hindu culture and

exclude non-Hindu identities from representation. This creates a hierarchy in which Hindu identity receives greater political importance than other groups. Furthermore, the B.J.P.'s and Modi's statements are characterised by the interaction with sacred canonical texts, where spirituality becomes an additional political actor. Such framing contradicts the secular principle of the Preamble because the state is represented as connected to one religious tradition, while Indian secularism aims to consider all religious practices. Therefore, the narratives found in the sources produced by B.J.P. reflect the Hindutva ideology and contradict the narratives expressed in the Preamble of the Constitution of India.

The goal of the bachelor thesis is the exploration of whether the B.J.P. and Narendra Modi create Hindutva ideology in their speeches, political programs, and texts on the B.J.P. website, and how their ideas contradict or agree with the narratives in the Preamble of the Constitution of India. The goal of the bachelor thesis was achieved through the analysis of speeches, political programs, and official B.J.P. texts, where the content analysis demonstrated that B.J.P. and Narendra Modi create narratives that reflect the meaning of Hindutva ideology by connecting Indian identity with Hindu heritage. The comparison with the Preamble of the Constitution of India revealed that the strongest contradictions appear when B.J.P. narratives define India and its residents through shared Hindu identity. This conflicts with the constitutional narratives, which emphasize equal representation, and the inclusion of India's religious and cultural diversity. Partial alignment appears mainly around the themes of national wellbeing, development, and unity. However, these points of alignment become tense when they are linked specifically to Hindu heritage.

## Conclusion

The bachelor thesis focuses on the role of Hindutva politics in implementation of constitutional values under Narendra Modi's rule during the period of 2019-2024. The main aim of the research was to examine whether Hindutva manifests itself in Narendra Modi's and the B.J.P.'s available statements and how expressed narratives contradict or agree with the narratives from the Preamble of the Constitution of India. In order to achieve this aim, the study applied content analysis to primary sources: the Preamble of the Constitution of India and selected sources produced by Narendra Modi and the B.J.P., including Modi's 2019 Election Victory Speech, his 2023 G20 Summit opening remarks, the B.J.P. website post "Chapter 2: Our National Identity", and selected chapters from the B.J.P. Manifesto 2024.

The analysis of the Preamble demonstrated that the constitutional vision of India is based on two narratives. First narrative presents the government as sovereign, secular, democratic, and inclusive, with the responsibility to represent all citizens regardless of their religious, cultural, or national background. Second narrative elaborates the relations among residents and presents India as a society where differences between people must be overcome to achieve a unity and integrity.

The content analysis of sources produced by Narendra Modi and the B.J.P. shows a different pattern. Hindutva manifests itself in these sources through the repeated connection between India, national identity and Hindu culture. The research identified four broader groups of narratives. First, India and its citizens are presented as sharing a common Hindu background. Second, the B.J.P. and Narendra Modi are framed as having a unique role in India's development and protection. Third, India is presented as a global moral and spiritual guide, whose Hindu heritage can offer universal teachings. Fourth, democratic elections own spiritual meaning, where voting is described as a form of blessing. These narratives show that Hindutva is used as a governing strategy through which India and its people are interpreted.

The comparison between narratives shows that the relationship is not based on rejection of constitutional values from B.J.P. However, the meaning of constitutional values is placed within a Hindu culture. Democracy, residents, the whole wellbeing of India become connected to the Hindu traditions. As a result, Hindu identity has a dominant position.

Therefore, the answer to the first research question is that Hindutva does manifest itself in Narendra Modi's and the B.J.P.'s speeches and texts during the second term of Modi's rule. It appears through presentation of Hindu heritage as the foundation of India. The answer to the second research question is that the B.J.P.'s and Narendra Modi's narratives mostly contradict

the core values of the Preamble. Simultaneously, this contradiction is not direct, because constitutional values are kept in mind, but the meaning is shifted toward an interpretation through Hindutva interests. Furthermore, the discussion of findings shows that Hindutva politics do not remain at the rhetorical level but contribute to the legislation and impact relationships among residents.

Further research could examine a wider range of primary sources, such as regional political statements, debates etc. Such research would make it possible to understand in more detail how religious nationalism shapes contemporary India.

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# Codebooks

## Appendix 1. Coding Sheet

| Frame                          | Code                           | Definition                                                                                                  | Inclusion Criteria                                                                                      | Exclusion criteria                                                                                              | Examples                                                                           |
|--------------------------------|--------------------------------|-------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| Democracy related themes       | Democracy                      | References to democracy                                                                                     | Direct mentions of democracy                                                                            | General references to people, nation, state without connection to democratic governance or electoral legitimacy | “SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC”<br>“Mother of Democracy”         |
| Framing of India               | India                          | References that define, frame, mention India, country, homeland                                             | Mentions of “India”, “Bharat”, “Country”, when referring to the state; descriptions of India’s identity | Reference focuses on the population, nation rather than the on the state                                        | “Bharat”                                                                           |
|                                | Nation/voters/ people etc      | References to residents, voters, people, diaspora, national community                                       | Direct mentions of citizens, people of India, or collective group addressed by Modi                     | References to India as a state or land, or abstract mentions of people without emphasize on India’s residents   | “People of India”<br>“Bharatiya”<br>“Two castes”<br>“Civilization”                 |
| India wellbeing related themes | Milestones                     | References to achievements, victories, completed projects, or developments presented as successful outcomes | Mentions of political victories, completed initiatives, improvements                                    | Future plans, promises, or statements that have not been presented as achieved                                  | “We have established Bharat as a reliable, trusted and dependable voice globally.” |
|                                | Ideals, ideology, future plans | References to political goals, values, visions of the future and                                            | Mentions of guarantees, missions, future development, ideological                                       | Description of already completed tasks, unless they are connected to a                                          | “EQUALITY of status and of opportunity; and to promote among them all”             |

|                      |                  |                                                                                                                        |                                                                                                                                                       |                                                                                                                      |                                                                                                                                                                                          |
|----------------------|------------------|------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                      |                  | ideological commitments                                                                                                | principles that will be carried on                                                                                                                    | broader vision for the future                                                                                        | “FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nations”<br>“Our collective dream of Viksit Bharat”<br>“The construction of Ram Mandir in Ayodhya” |
| Culture, religiosity | Hindu references | References to Hindu culture, religious symbols, sacred texts, rituals, concepts, places, traditions                    | Mentions of Hindu related vocabulary in political framing                                                                                             | Neutral cultural references without Hindu meaning; general cultural mentions that are not connected to Hindu culture | “Mahabharata”<br>“Tha mantra of Sabka Saath, Sabka Vikas, Sabka Vishwas, Sabka Prayas”<br>”Ram Mandir in Ayodhya”                                                                        |
|                      | Secularism       | References to secularism, secular state identity, religious neutrality, or the relationship between religion and state | Direct mentions of “secular,” “secularism,” or statements explaining whether a political ideology or state identity is compatible with secular values | General references to equality, inclusion, culture, or religion without explicit connection to secularism            | “SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC”<br>“Hindutva as being consistent with the true meaning and definition of secularism.”                                                  |

The following coding sheet was used to guide the qualitative content analysis of the Preamble of the Constitution of India and the selected primary sources produced by Narendra Modi and the B.J.P. The purpose of the coding sheet was to ensure that the same logic was applied throughout the analysis when identifying references to democracy, India, the nation, development, ideology, Hindu culture, and secularism.

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Sophia Dzhemakulova

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