

## An Analytical Study of Communalism and its Impact in Indian Politics During Post Independence Era

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**Abstract:** The term ‘communalism’ is a very complex and complicated phenomenon. It has ethnic, caste, regional, linguistic and religious dimensions. The germs of communalism have been extended and nurtured by British Since 1906 in India. From the beginning of Independent India, communalism has been an integral part of the nation; as India was divided on the basis of religious line. Communal conflicts between religious communities in India, especially Hindus and Muslims have occurred since British colonial rule.

After Independence the Government of India adopted the concept of secular state but the Virus of communalism is not ended from the society. There are some major causes and factors, which are responsible for this being. These are economic backwardness and poverty among Muslim, the critical role of Pakistan in fostering communal feeling, Hindu chauvinism, religious orthodox and obscurantism among Muslim and so-on. In this way, in India, there have been communal riots from time to time between two major communities i.e Hindus and Muslims. The examples of riots in the city of Jabalpur in Madhya Pradesh in February, 1961, riots at Aligarh Muslim University in October, 1961, riots in Srinagar in 1967, Delhi riots in 1984, in Bhagalpur, Bihar in 1968, riots on Ram Janmabhoomi Babri Masjid in Ajothya in 1992, communal riots in Gujrat in 2002, etc. have broke out basically between Hindu and Muslim communities.

Obviously, communalism said to be the worst kind of virus which has vehemently destroyed the unity and integrity of the country. It needs to be prevented by any means. Therefore, the present study is conducted to suggest for some remedial measures to this regard. This paper attempts to focus on the basic causes and factors that play destructive role in communal riot specially its impact in Indian Politics and way to eradicate the virus of communalism for preserving the unity and integrity of the nation.

**Keywords:** Communalism, Factor, Unity, peace.



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## BACKGROUND:

It is notable that the communal feelings had come to mind of Indian people under the *Morley-Minto Reforms*<sup>1</sup> proposals when the then secretary of state for India lord Morley and the then viceroy lord Minto jointly worked out about certain constitutional reform, during the year 1906-1908. The constitutional reforms created resentment among the Muslim community. As such a Muslim delegation, under the leadership of Aga Khan met lord Minto and claimed separate representation for Muslims. As a result, Muslim League was formed in December 1906 and finally it gave definite shape to Muslim communalism. Consequently, the Sikhs in Punjab and Christians in Madras asked for separate electorates. Ultimately it has turned into communalism in various part of the country.

The communal award was announced by British Prime Minister Ramsay McDonald in August 1932. This was another issue of British *policy of divide and rule*<sup>2</sup> and as a result communal violence occurred in India. On the other hand, under the provisions of Government of India act.1935 special facilities were provided to the Muslims and it created differences between Hindus and Muslims. The cabinet Mission had rejected the idea of Pakistan which was strongly demanded by Muslim league. Then the leader of Muslim League, Muhammad Ali Jinnah declared 16 August as *“Direct Action Day”*<sup>3</sup> to fulfill their demands which resulted communal riots and massacres of innocent people across the country. Noakhali (now in Bangladesh) was the worst example of such riots.

Ultimately, in July 1946, Jinnah held a press conference at his house in Bombay where he declared his intention to create Pakistan and he said that if the Muslims were not granted Pakistan, then he would launch “Direct Action programme.” Finally, on the next day, Jinnah announced that 16 August 1946 would be “Direct Action Day” for the purpose of winning the separate Muslim State and then Hindu-Muslim riots started in the different part of the country. Thus, it was mentionable, that the various events and violence sowed the seeds of communalism in Independence India.

## INTRODUCTION:

Communalism is a modern phenomenon. The question of communalism is a multi-dimensional and very complex one. It has ethnic, caste, regional, Linguistic and religious dimensions. The term communalism has originated from French word “Commune” which stands for a kind of independence state and the national government or a confederation of such state having only limited powers. In fact, communalism describes a broad range of social movements which are in some way centred upon the community. The germs of communalism have been extended and nurtured by British since 1906 in Indian sub-continent.

Communalism as it is known in Indian context can be defined as “the political function of individuals or groups for the selfish interests of particular religious communities as sets”. At present it is the most exceptional challenge for a democratic country because it creates an enemy among the people to destroy majesty of humanitarianism

*According to Bipin Chandra, communalism is “the belief that because a group of people following a particular religion, they have common social, political and economic interest”<sup>4</sup>. A great historian, Harbans Mukhia says “communalism is the phenomenon of religious, differences between groups, often leading to tension and even rioting between them”<sup>5</sup>. According to D. E. Smith “Communalism as the function of religious communities in a way, generally considered detrimental to the interests of other groups or of the nation as a whole.”<sup>6</sup>*

Nationalism and communalism have the most important factors at the root Of the major crises in the twentieth century in Indian politics. Nationalism has been the aspiration and communalism the disease; and both in their own ways have shaped Indian politics.

From the beginning of Independent India, Communalism has been an integral part of the nation; as the very beginning of an Independent India is division on the basis of religion. Communalism is a significant social issue not only in India but also Bangladesh, Pakistan and Sri Lanka. Communal conflicts between religious communities in India, especially Hindus and Muslims, have occurred since the period of British colonial rule, occasionally leading to serious inter communal violence.

### **Factor Behind Communalism in India**

After independent, nevertheless, the government of India adopt the concept of secularize state but the virus of communalism is not ended from the society. Now communalism in India is stand as an elephantine problem. Thus, no single political part or leader can tackle it. It is impossible to root it out from the country. In this way we indicate some of the major causes which are responsible for this being. Among these economic backwardness and poverty among Muslim is a key factor for communalism. Because the condition of Muslim remined status-quo even after independence. Due to illiteracy Muslim could not secure an adequate share in public service or in trade and industry filling them, in consequence with frustration and demoralization, which often burst forth in the shape of violent and lawless activities against the society.

The role of Pakistan in fostering communal feeling in the country is no less significant. ***From the beginning Pakistan tried to play the role of guardian of the Muslim in India.***<sup>7</sup> In every communal riot, it holds that the Hindus of India are responsible for it. It always tried to show the world that the Muslims of India were deliberately being kept backward and in a state of slavery. In this way many Muslims fall into the trap of propaganda of Pakistan and carry some misconceived notions, which do not help bring the two nations as closer to each other, as otherwise this would have come.

The factor of Hindu chauvinism become more bitter after the partition of the country, the Hindu beliefs, values and institutions were vigorously emphasized planned movement by some organisations such as Hindu Mahasabha, the Arya samaj, Rastriya Swayam Sewak Sangh (RSS) were popularized. The leader of the so-called organisations talks about Hindu Rastra, Hindu Sanskriti, Hindu Moryada and so on. One of the leaders of Jan Sangh, the wing of the RSS, ***Balraj Madhok, said on 12<sup>th</sup> Feb.1970: as “Islam will have to be Indianized if Indian Muslim are become nationalists.”***<sup>8</sup> “The present face of Islam”, he said is most undue advantage of the endurance of the Hindus and that this should in no way be allowed dangerous.” Some of these Hindu leaders declared that the Muslims in India were taking to linger on. The Hindu leaders of some organisations like, Hindu Sena, the shiv Sena in Maharashtra were adopted a violently anti-Muslim stance. Moreover, the Hindu Chauvistic organisations have organised some fanatic programme such as the shila puja ceremony in connection of Ram Janom Bhumi and Babri Masjid, resulted in Hindu Muslim riots in certain part of the country. Thus, a casual approach on such sensitive issues is apt to foment trouble and cause fracture between the two communities.

Another factor, which nourished communalism in the post-Independence period was religious orthodoxy and obscurantism among the Muslims. The Jamaat-e-Islam Majlis-e-Mashawarat, Muslim League and Muslim Majlis etc, cherished anti-modern ideas, the obscure and medieval fames of Islam, the majesty and significance of religion in individual life and the basic and fundamental difference between the Hindu and the Muslim culture, personal laws, and ways of living and thinking. Still then the future of Aligarh Muslim university, to which the Central government expected to transform into a national institution from a minority one, was emphasized time and again as an issue involving the cultural identity of the minority community. To the closure of December 1972, a conference of Muslim scholars as well as Muslim League leaders announced ***that Article 44 of the constitution calling for a uniform civil code could not be applied to the Muslim personal law and that the Muslims refused to accept any move to change***<sup>9</sup> of the laws. In consideration of this mounting pressure the government declared that the Muslim

personal law would not be modified. All these indicated that while the rest of the country-men were struggling to transform themselves from medievalism to modernism and were taking to a new way of living and ideas of thinking many of the Muslims were thinking only personal law, graveyards, Mosques etc, and such the differences between the two communities are made to continue.

The tendency of the Muslim to keep themselves aloof from the majority community is also partly to blame for the growing communal tensions. Even most of the Muslim do not take part in the secular nationalistic politics of the country and have insisted on their being treated as a separate entity and demanded security of life and property, protection of Urdu reservation of the Muslims in services etc. This attitude on their part has prevented them from merging in to the main stream of the Indian nation. **According to Rechar A. Schermerthon “the Muslim must realize that their future is bound up with the future of secularism and they should support and strengthen the Hindus and others who have launched a crusade against communalism. Without minorities support their crusade may not succeed”.**<sup>10</sup> Basically, some of the Muslim bodies today have no decisive role to play in national politics and thus communal politics is not making progress, yet the fact remains that by and large the Muslim remain away and aloof from the majority community and thus the scope for perceiving and understanding each other’s view point is considerably reduced. In this way communal harmony is interrupted.

The attitude of the government, both the union as well as the state governments are hugely responsible for the rising communalism in the country. On most of the events they were unknown about the sudden explosion or riots and failed to anticipate and take preventive measures. Moreover, when the riots actually breakout they failed to take quick action to nip the same in the bud. Instead of dealing with the situation substance, mostly the government that means the ruling parties, satisfied themselves that the riots had been master-minded by the opposition parties. The feeling of suspect displayed by the government during the Indo-pak wars, when it did not assign any responsible duties to defence the Muslims also flourished the feeling among the Muslims that they were not being treated as a citizen of the country and a sense of distrust persists against them. But nothing was done to redress their grievances to the satisfaction of the minorities, particularly the Muslim. And no effective steps were taken by the government to ban such organisations which were exploiting religious sentiments of the people.

A large number of communal parties like Muslim league, Jamait-e-Islami, Jamait Tulba, Itahadul Musalmeen, Hindu Mahasabha, Akali Dal and organisation like RSS, Vishwa Hindu Parishad, Shiv Sena etc. have also extremely contributed to the growth of communalism in India. These parties and groups supposed to reject nationalist outlook and promote narrow communal interest. Often, they inspire communal violence for the attainment of their own interest.

Communal Media and literature are no less responsible for the growth of communalism. Some communal newspaper as, “Organiser”, ‘Sobat’, ‘Marmik’, ‘Radiance’ and ‘Akali Patrika’ is also played major role for developing the communal forces. The owners and editors often pass on news which cause communal tensions. **For example, their strategy of counting victims of violence as ‘Hindu’ Muslim’, ‘Sikhs’ etc. and not as human beings has generally led to communal tensions and riots in Panjab, U.P. and Maharashtra.**<sup>11</sup> In addition to newspapers and Magazines, the cultural elites have produced historical works in which they have over played communal achievements.

**Communal tensions in India sometimes are highly intensified due to the role of two neighbouring theocratic countries.**<sup>12</sup> These countries try to create communal problems in the border Kashmir are caused due to provocation of Pakistan. So long as this cross-border factors are not removed, communal problems are likely to stay in India.

By and large, the Muslims of India have not accepted family planning and welfare programmes launched by the government of India, with the result that their population has rapidly increased. This has created many apprehensions in the mind of the Hindus who feel that in case this tendency is not checked, Muslim population in the country will so much increase that will once again be made for the partition of the country. This widens the gap between the two communities resulting in disharmony and apprehensions

### **Impact of communalism in Indian politics:**

In 1947, during the partition of the country on the basis of “*two nation theory*”,<sup>13</sup> Pakistan and India population of Hindus were migrated to India and from India some of the Muslim migrated, but a vast majority decided to remain in the country. When constitution was being enacted there was a demand that the Hindus should have full control over political life of India. As demand by Hindus, the Muslim should migrate there and if they decided to live in India they should remain as second-class citizens as well as they have to live as subordinate to Hindus. But leadership at that time firmly stood against this view point and granted equal status to all irrespective of caste, creed, religion, sex etc.

It was made clear that religion should have no Part and role to play in Indian politics. It was therefore, decided that India will be a secular state and subsequently this was incorporated even in the preamble of the constitution itself. Accordingly, several clauses in the constitution provided that no distinction between religious communities in any walks of life will be made on the basis of religion. In this reference, it was made clear that influencing of voters in the name of religion or exploitation of religious sentiments to get votes is not allow in any means. Moreover, no such symbol will be allotted to any political party, which is likely to exploit religious sentiments of any religious community or injure those of any other.

But unfortunately, the expectation of constitution father about the role of religion in politics has not come true. Because some of the orthodox religious minded persons could not reconcile themselves to the idea of the secular India in which the Hindus were to be placed on equal footings with other religious communities. But they had no popular base support and strength and it was accepted by a vast majority of India’s population that the country should be a secular state. But in spite of all this in India there have been communal violence and whatsoever ***communal violence act as a means of spreading communal ideology, hot-house fashion; also communal ideology leads to communal violence***<sup>13</sup> from time to time between two major religious communities, namely the Hindus and the Muslims.

In 1961 Feb, the first major scale riots between Hindus and Muslim in post partition India erupted in the city of Jabalpur in the state of Madhya Pradesh. This riot was linked to the emergence of a small class of successful Muslim entrepreneurs who created a new economic rivalry between the Hindu and Muslim community. The immediate cause of the violence may be suspected, nevertheless two versions exist for the same.

***According to the Justice Shiv Dayal Shrivastava commission of inquiry report, the suicide of a young Hindu girl after her rape by two Muslim youths on Feb.3, 1961, triggered communal tensions.***<sup>14</sup> It has seen that the students of ABVP students arranged a peaceful procession to defame the rape. As thus a serious anxiety started when some Hindu processioner stressed Muslim students of Anjuman Islamic school to go with the procession, as a result a communal feeling is stimulated among them. Another additional reports conveyed that the riot as sparked by the elopement of the daughter of a Hindu businessman of the bidi industry with the son of his Muslim rivaler. The Hindu press expressed the case of elopement as a rape effort. In this way the Hindu-Muslim rivalry in the bidi industry are polarized in to two footmark, ultimately communal feeling had raised between the two communities.

To prevent the hot situation on 5<sup>th</sup> Feb. 1961, Army was called but when it left on 7<sup>th</sup> 1961, Hind activist assaulted and looted huge Muslim properties. According to official reports about fifty-five people has died, but unofficial accounts show that it was more than 200.

Again in October, 1961 that the communal harmony was seriously Shaked when a clash between the students of the two communities took place at the Aligarh Muslim University. In fact, during the student-union elections, not a single Hindu student was elected. Muslims students held a victory procession, provoking counter-demonstrations by activities from the Bharatiya Jan Songh (BJS) and ABVP. A serious clash subsequently come out between Muslim and Hindu students in the University hostel.

After a rest for about two years the communal harmony was once again seriously disrupted 1963. In the month of December of the same year, it was reported that sacred hair of prophet Mohammad was missing from Hazratbal mosque in Srinagar. It was seen followed by hartal, processions, protests and violence as well as lawlessness in the state. Even though the government recovered the relic, but its genuineness was challenged by the fanatic Muslim and continued demonstration which spread in some parts of the East Pakistan. As thus a large number of the Hindus were killed and their properties looted. Thousands of them were forced to leave the country to migrate to India. ***It is estimated that more than 5 lakh Hindus and people of other religious minorities were forced to cross over to Indi***<sup>15</sup>. As a result, riots in some parts of Bengal and Bihar. As, so, it greatly angered the Hindus and fresh riots broke out in the rural areas of west Bengal in which a number of Muslim were killed.

On 2<sup>nd</sup> October, 1966, i.e. on the birth day Mahatma Gandhi, the prophet of non-violence, the Jan Sangh launched a movement to protect the cow and ultimately trouble was broken out once again at Washim in Maharashtra on the question of stoning of a Hindu procession by some Muslims. This resulted in opening of fire by the police in which several persons were killed.

In 1967, on the issue ***over the conversion of a Brahman girl to Islam and her marriage to a Musli***<sup>16</sup> then there were again serious communal disturbance in Srinagar. The former, Hindu did not tolerate this. The anxiety gradually spread to other parts of the state and resulted in several casualties. So that the militaries had to be called out to control the situation.

In 1968, there were riots in our states namely U.P., Assam, West Bengal and Bihar. The setback spots in U.P.were Meerut and Allahabad, while in Karim Ganj (Assam) the trouble started over the killing of a cow. But probably the worst riots broke out at Allahabad in 1969 on the issue when driving away of some cows belonging to a Hindu temple by some Muslim. The riots took a heavy toll of life. It is counted that 600 to 1200 livelihoods were lost in this riot.

In 1970, another communal riot started at Bhiwandi, near Bombay, when it is alleged that a Hindu procession being taken out in honour of Shivaji by certain Muslim. This excited the precisionists and the riots started that broke out about a thousand houses were destroyed and some 80 persons were killed.

A report produced by the then Union Minister of state in the ministry of Home Affairs in the year 1973 as many as 242 frictions of communal violence took place in various part of the country.

Moreover, another major riot eructed in Delhi, the Capital of India which provided one of the harmful communal riots since independence. In this riot over 100 shops were burnt ten persons lost their lives while over 300 persons were injured. In relevance of the essence of the nature of riots finally Border security force had to be called out for control the situation.

By the end of emergency (1975-77) a new government formed by the Janata Party under the leadership of M. Desai and communal trouble again began in 1978. As thus, there were serious riots in Aligarh, which resulted in loss of many lives. That's the incidents of communal violence were started in some other parts of the country as well.

Once again, a fresh communal disturbance started in August 1980 on the day on Holy Eid at Moradabad where on the prayer were going on some scattered animals entered in the Mosque which subsequently leading communal trouble about 150 persons including some policeman, were killed. This was succeeded by riots in Gujarat, Jammu and Kashmir and U.P.

*In October 1984, the anti-Sikh riots broke out after the assassination of Indira Gandhi by two Sikh body guar<sup>17</sup>, were more than 4000 Sikhs were killed in Delhi, Utter Pradesh and part of India. During the year 1986, there were 180 communal incidents in various parts of the country, which resulted in death of about 200 persons. It is noted that the state of Gujarat has witnessed maximum number of communal riots as figure 92 during the year.*

In Bihar, the Bhagalpur riots, *on October 23, 1989, began the month-long riots triggered by police atrocities of the 864 cases filled by the police, 535, were closed and most accused acquitted for lack of evidence<sup>18</sup>. As thus the following police brutalities in 1989 were shown massacre and firing in Bhagalpur in which over 1000 people died, nearly 50,000 were displaced and 11,500 houses oppressed.*

In recent year a lot of communal tension has been generated over the issue of Ram Janmabhoomi and Babri masjid at Ajodhya. The fundamentalists of two communities have claimed exclusive rights over the disputed structure and efforts to find a mutually acceptable solution of the problem. But it took a serious turn following demolition of the disputed structure by the kar Sevak on 6<sup>th</sup> December 1992, which sparked off strong communal riot in different part of the country and resulted in huge loss of life and property as reported *at least 2000 people were died in the country<sup>19</sup>. As a result, organization like RSS, Jamaat-e-Islam, VHP and Islamic sevak Sangh were fully responsible for the riots and thus Government declared them unlawful. Recently, the controversy regarding the Ram Janmabhoomi and Babri Masjid were merged, when the final judgement in the Ayodhya dispute was declared by the supreme court of India on 9 November, 2019. Consequently, another worst communal riot since independence took place in Bombay in 1993, where 500 person were killed and 20,000 people were rendered homeless. The riots were assigned to several factors like conflict between the Mafia Dons and the Slum lards; revengeful attitude of Shiv Sena etc.*

During the year 1994, the first communal disturbances took place in Kanpur, where violence broke out after the murder of a local BJP leader and eventually four persons lost their lives. In this year another most serious riots took place in Bangalore when riots broke out following starting of Urdu news bulletin by Bangalore Doordarshan. In this riot more than 30 lives were lost, huge property amounting several crores were destroyed.

In 2002 Gujarat witnessed communal riots when violence was triggered by burning of a *coaches of Sabarmati express train in Godhra which killed 58 Hindu "Kar Sevak" who were returning from Ayodha<sup>20</sup>. It was succeeded by a significant communal riot between Hindu and Muslim for several months. That's the incident is stamped as a black spot in the history of the state as several people were killed cruelly. According to official figures, the riots ended with 1044 dead, 223 missing and 2550 injured, of the dead, 790 were Muslim and 254 Hindus<sup>21</sup>. As thus, the historic Gujrat riots is indicated as the most dangerous outcry between two communities, which was cleaved the structure of economy of Gujrat as well as the social harmony of the country.*

In May, 2006 riots occurred in Vadodara due to the decision Of municipal council to remove the dargah (shrine) of Syed Chishti Rashid Uddin, a medieval Sufi saint. The shrine was between two and three hundred years old. The incident resulted in six to eight people being killed and forty-two injured, 16 of these were from police shooting.

The 2007 Christmas violence in Kandhamal, which occurred during the Christmas of 2007 between the groups led by Sangh Parivar with the Sangh affiliated Kui Samaj and the Christians in the Kandhamal district of Odisha. The violence between Hindus and the Christians over

Christmas celebrations where a mob of 500 to 3000 members of various Sangh Parivar organisations polluted several Christmas decorations and injured many Christians, where more than 100 churches and church institutions, 700 houses were burnt down. During the final day of the riots there was also a Christian retaliation in which mobs burnt down about 120 houses of Hindus at deferent places in the district. According to official report three Christians were killed but other reports put the death toll to nearly 50.

A most tremendous violence broke out with riots in Assam in July 2012, between indigenous Bodos and Muslims. The violence took place basically in districts of Kokrajhar, Dhubri, Chirang etc. It was an ethnic communal clash between Bodos and Muslims. *As of 8<sup>th</sup> August 2012, 77 people had died and over 4,00,000 people were taking shelter in 270 relief camps, after being displaced from all most 400 villages, as reported eleven people have been missing<sup>22</sup>*. As a result the central government deployed paramilitary force to control the same and as thus shoot-on-sight orders and an indefinite curfew were imposed in the affected district as well as areas.

In 2013, another worst communal riot broke out in Muzaffarnagar, Uttar Pradesh between two communities, Hindu and Muslims. The cause of this rioting alternates between a traffic accident, a girl from the Hindu Jat community was allegedly harassed in an eve testing incident by one Muslim youth in Kawal village. *As a result of this riots at least 62 deaths including 42 Muslims and 20 Hindus and injured 93 and left more than 50,000 Muslims displaced<sup>22</sup>*. The then state government, ruled by Samajwadi party were condemned by the supreme court while hearing petitions in relation to the riots, for their negligence in preventing the violence.

Nadia riots was also a major communal riot that occurred in Kaliganj block, Nadia district of West Bengal during 5 May 2015, when a Hindu procession come-back from Dharmaraj Mela at Jamalpur in purbasthali then invaded while crossing by a Mosque in Juranpur village. At that time strangers were firing and throwing of petrol bombs as reported. Actually the invaders were perfectly prepared and managed to source weapons and explosives quickly. In this riot 4 people were killed and 8 injured as per news of international business Times.

In Kaliachak, West Bengal, under Malda district again riots broke out in January 3, 2016, when the Idara-e-Shariya and Anjuman Ahle Sunnatul Jamat a notable Muslim organization had called a protest assembling in Kaliachak as call for death by hanging of Kamlesh Tewari, a leader of Hindu Mahasabha, in which a total of 30,000 to 2.5 lakh Muslims were attended. This is as because Kamlesh Tewari narrated about prophet Mohammad which provoked Muslim. Thus, Muslim rally leads violent, mob burns police station over Kamlesh Tewari's comments on prophet Mohammad. In this incident about 30 injured and 10 arrested, but death report is not opened.

On 17<sup>th</sup> March 2018, on the occasion of Ram Navami procession led by Arijit Shashwat became violent and frictions started between two communities in various part of Bihar. This was an unauthorized and biased procession which carried out by BJP, Bajrang Dal and RSS activists. As per the report of police, more than 35 people were injured including police and huge shops and vehicles were set on fire by the rioters.

*The 2020 Delhi riot or North East Delhi riot were multiple waves of bloodshed, property destruction and rioting in North East Delhi, beginning on 23<sup>rd</sup> Feb.2020 for attacking Muslim by Hindu Mobs<sup>23</sup>*. This riot caused chiefly hate speech, provocation confrontation, CAA protest, religious nationalism etc, and its goals was preventing citizenship Amendment Act, protest an ethnic and religious persecution. As on reported 53 people were killed, two third were Muslims who were shot, slashed with repeated blows; or set on fire and more than 200 were injuries.

In contemporary India, the term “communalism” designates not only the conflicts between extremist religious communities, but also those between peoples of the same religions but from different regions and states.

The 16<sup>th</sup> parliamentary election is a glorying example of communalism as the core of campaigning by several leaders and parties. On the eve of election congress president Sonia Gandhi met Shahi Imam of Jama Masjid Syed Ahmed Bukhari to ask for his endorsement of congress by urging the Muslims to vote for the party.

On the other hand, Mr. Narendra Modi and his Bhartiya Janata Party have been symbols of communalism. India for more than two decades and even in their political manifesto BJP speaks of the construction of a Ram Mandir at Ajudhya as a result, 6<sup>th</sup> December, 1992, the disputed Babri Masjid structure were demolished by BJP wings and supporter and thus BJP become a communal brand officially.

It is not about congress and BJP; all other national and regional parties also are part of the same game of Hindu-Muslim. Delhi Jama Masjid's Shahi Imam has played a vital role in Indian politics and such it started in 1977, when he rolled against congress and called the Muslim to vote for Janata Dal. In 2004, Lok Sabha poll, Bukhari reportedly had asked Muslim to support BJP. He again opened his mouth in August 2011, when he asked Muslim's not to support the Lokpal Bill and anti-corruption movement by Anna Hazare agitation at Jantar Mantar. As like in 2012 U.P. Assembly election the Shahi Imam urged Muslim to support the Samajwadi party of Mulayam Singh Yadav.

### REMEDIAL MEASURES:

Both the Government and private bodies are very much concerned with the growing of communalism. To overcome the problem various remedial steps are suggested.

1. *Since poverty encourages the force of communalism, all efforts should be taken for the economic development of the people*<sup>24</sup> as providing employment generated schemes/policies should be launched at government level to pave the path of economic progress of the country.
2. *Communalism is a psychological disorder or mental melody*<sup>25</sup>. For the passing out of communal hatred, adequate socialization of children is necessary, simple and common living and collective life should be inspired by the families, schools, local activities etc. Moreover, the educational system must be sketched systematically for preventing the communalism. For this purpose, some special themes like books, booklets, pamphlets, articles should be published to do the helpful in this way.
3. *With the formation of anti-communal public opinion*<sup>26</sup> and mass media (both print and electronic media) should be made to spread the messages of religious tolerance, secularism and common brotherhood. In there is a communal riot, the victims should not be identified either as Hindu, Muslims or Sikhs.
4. A ban should be imposed on all communal organizations and communal political parties. The election commission should prohibit all sorts of electoral campaign on communal line. The political parties should have a code of conduct not to indulge in communal activities.
5. The committee on National Integration has suggested some measures in 1969, regarding the manner of celebrating festivals e.g., joint celebration of community festivals, observation of restraints by the Hindus in taking out processions in front of the Mosques and in Muslim localities. Cultivating a sense of respect of religious beliefs and prevention of acts of discretion of idols or violation of customs observed by other.
6. The committee also recommended the formation of peace and brotherhood committees at local levels to ensure healthy atmosphere and to the anti-social elements who indulge themselves in communal riots.
7. Various schemes like N.S.S., N.C.C., Girl Guide Scout, youth leadership and training programme should be promoted. Even the slogan like "all we are one and we are all

*Indian*”<sup>27</sup> should be introduced in this training programme. Educational tours and exchange programmes should also be used for creating health temperament among the youth.

8. Foreign intervention should be carefully watched and prevented from encouraging communalism in India.
9. Preventive measures should be taken in riot-prone areas. Special anti-riot police force should be raised, trained and deployed in those areas.
10. In case the communal riots occurred, the local administration should be given clear instruction to control and to prevent riots in its areas. The mass media must provide reliable information to the people instead of publishing sensational news. Moreover, special court should be established to trying and punishing guilty person who have organized riots in the locality
11. The non-governmental and other noble-minded associations should be encouraged to develop secular way of life in the locality. The forces of communalism can be eradicated if the above steps followed. The most important way to curb the menace of the monster of communalism is to create a new awareness in the public mind.
12. Since forcible conversion of people from one religion to another is one among primary reasons for communal riots in India. It is necessary for the government to ban forcible conversion activities and come up with a legislation banning for the same, as like Arunachal Pradesh, Madhya Pradesh, Orissa and Tamil Nadu governments who have already legislated legislation banning forcible conversion activities.
13. Police force should be given special training to smoothly handle the communal riots. In some of the recent riots, more people were killed police firing than in rioting. There should be a refresher training for the entire police force. And the police force should also have representation from minority community and Dalits.

Here in India, we are still unable to identify citizens as human; we identify them by their religion; perhaps a secular India will remain a day dream forever.

**Conclusion:** - To end communalism: we should respect traditions and practices of other religions and should solve our social and economic problems rationally, religion should not mixed up with politics.

It signifies that communalism violets the human right and it makes poor people even poorer. The poor are the worst hit as they lose their property, dear ones and livelihood. Therefore, we must fight against communalism because communalism is destroying peace and social development. It also destroys the country’s economic stability. Thus, for eradicating communalism from our society we must follow the above-mentioned remedial measures for safety of human beings.

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