"Communalism – Meaning and Issues in present Social Sinario"

Prof. Santoshkumar M Katke

Asst Professor in Sociology

Government First Grade College – Bankapur

Introduction

Communalism, is referred in the western world as a "theory or system of government in which virtually autonomous local communities are loosely in federation". Communalism is a Social philosophy, which proposes that market and money be abolished and that land and enterprises to be placed in the custody of community. But in the Indian sub-continent context, communalism has come to be associated with tensions and clashes between different religious communities in various regions.

Development of communalism as Social philosophy, has roots in the ethnic and cultural diversity of Africa. It is characterized as, People from different ethnic groups or community, who do not interact much or at all and this has somewhere acted as hindrance in the economic growth and prosperity of Africa. Communalism in South Asia is used to denote the differences between the various religious groups and difference among the people of different community. And generally it is used to catalyse communal violence between those groups .Communalism is not unique only to South Asia, but is also found in Africa, America, Europe, Australia, and Asia. But, it is significant socio-economic and Social issue in Bangladesh, India, Pakistan, Myanmar, Sri Lanka, Nepal, etc.

Key words; . Hindu, Muslims, Sikhs, Dhrama, tradition.Relious politcs

What is Communalism?

It is basically an ideology which consists of three elements:-A belief that people who follow the same religion have common secular interests i.e. they have same Social , economic and social interests. So, here socio- Social communalities arises. A notion that, in a multi-religious society

like India, these common secular interests of one religion are dissimilar and divergent from the interests of the follower of another religion. The interests of the follower of the different religion or of different 'communities' are seen to be completely incompatible, antagonist and hostile. Communalism is Social trade in religion. It is an ideology on which communal politics is based. And communal violence are conjectural consequences of communal ideology.
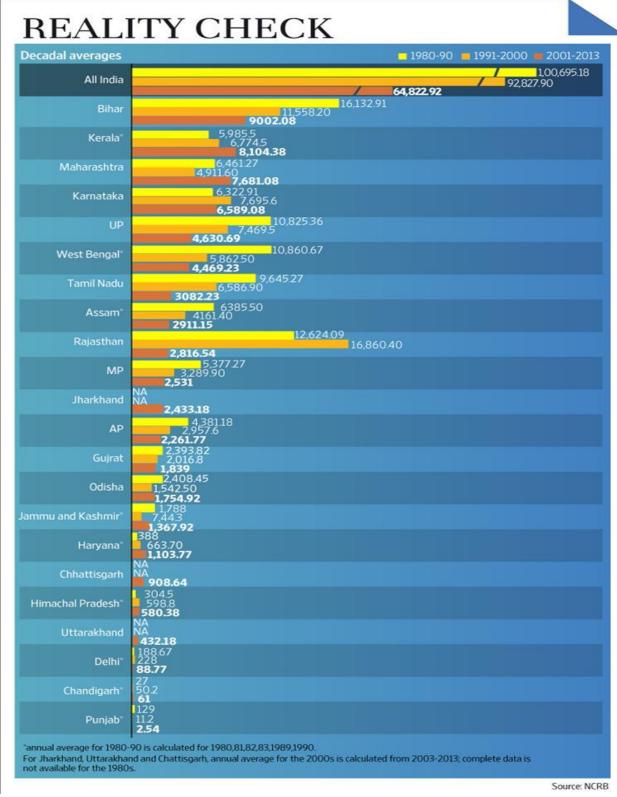
Evolution of communalism in Indian society

If we discuss about Indian society, we will find that, ancient India was united and no such communal feelings were there. People lived peacefully together, there was acceptance for each other's culture and tradition. For example, Ashoka followed religious tolerance and focussed mainly on Dhamma.

In Medieval period, we have examples such as- Akbar, who was epitome of secular practises and believed in propagating such values by abolishing Jajhiya tax and starting of Din-I- ilahi and Ibadat Khana. Same acceptance for different cultures and tradition was practised in several kingdoms throughout India, because of which there was peace and harmony, barring few sectarian rulers like Aurangzeb, who was least tolerant for other religious practises. But, such motives were guided purely for their personal greed of power and wealth.

Such rulers and actions by them like- imposing taxes on religious practises of other community, destructing temples, forced conversions, killing of Sikh guru, etc. were instrumental in deepening and establishing the feeling of communal differences in India. But, these incidents were not common as, huge majority of Indians were rural and were aloof from such influences and so people coexisted peacefully.

Communalism in India is result of the emergence of modern politics, which has its roots in partition of Bengal in 1905 and feature of separate electorate under Government of India Act, 1909.Later, British government also appeased various communities through Communal award in 1932, which faced strong resistance from Gandhi ji and others. All these acts were done by the British government to appease Muslims and other communities, for their own Social needs. This feeling of communalism has deepened since then, fragmenting the Indian society and being a cause of unrest. (by Communal award colonial government mandated that consensus over any issue among different communities (i.e. Hindu, Muslims, Sikhs and others) is precondition for any further Social development)

REALITY CHECK

Decadal averages — 1980-90 ■ 1991-2000 ■ 2001-2013

State	1980-90	1991-2000	2001-2013
All India	1,00,695.18	92,827.90	64,822.92
Bihar	16,132.91	11,558.20	9002.08
Kerala*	5,985.5	6,774.5	8,104.38
Maharashtra	6,461.27	4,911.60	7,681.08
Karnataka	6,322.91	7,695.6	6,589.08
UP	10,825.36	7,469.5	4,630.69
West Bengal*	10,860.67	5,862.50	4,469.23
Tamil Nadu	9,645.27	6,586.90	3082.23
Assam*	6385.50	4161.40	2911.15
Rajasthan	12,624.09	16,860.40	2,816.54
MP	5,377.27	3,289.90	2,531
Jharkhand	NA	NA	2,433.18
AP	4,381.18	2,957.6	2,261.77
Gujrat	2,393.82	2,016.8	1,839
Odisha	2,408.45	1,542.50	1,754.92
Jammu and Kashmir*	1,788	7,44.3	1,367.92
Haryana*	388	663.70	1,103.77
Chhattisgarh	NA	NA	908.64
Himachal Pradesh*	304.5	598.8	580.38
Uttarakhand	NA	NA	432.18
Delhi*	188.67	228	88.77
Chandigarh*	27	50.2	61
Punjab*	129	11.2	2.54

*annual average for 1980-90 is calculated for 1980,81,82,83,1989,1990.
For Jharkhand, Uttarakhand and Chattisgarh, annual average for the 2000s is calculated from 2003-2013; complete data is not available for the 1980s.

Source: NCRB

Resource NCR Govt. of India

Communal consciousness arose as a result of the transformation of Indian society under the impact of colonialism and the need to struggle against it.

Stages in Indian Communalism and how it spread

country like India–a land of different religious communities. They become the cause of confrontation, malice and struggle. Politicians also have played a villainous role in creating serious communal situations in India. There was politics at the root of painful division of India in 1947 in the name of a particular

Babri masjid demolition in Ayodhya, 1992

According to Hindu mythology, Ayodhaya is birth place of Lord Rama and therefore it is sacred place for Hindu religion. But in medieval period Mughal general Mir Baqi, built a mosque, named after Mughal ruler Babur. There were disputes since then and riots also took place. But in 1990, due to some Social mobilisation, there was atmosphere of protest by Hindu religious groups and in large scale "kar sevak" visited Ayodhya from all parts of India, in support of demolishing Babri masjid and building Ram temple there. These movements caused huge amount of bloodshed and since then it is a disputed matter.

After this, violence was followed by the Godhra incident in 2002, when "kar sevak" returning from Ayodhya in a Sabarmati Express were killed by fire in the coaches of train. This act was followed by the extended communal violence in Gujarat. That violence is like black spot in the history of the Gujarat and nation too, as people were killed without any mercy. Hindu and Muslim community became antagonist to each other. Till now people are fighting for justice in Supreme Court, with a ray hope from the Indian Judiciary.

Assam Communal violence,2012

National human rights commission (NHRC) in India fights for the causes of rights of the victims, but its recommendations are advisory in nature, which doesn't gives significant outcome. From time to time, respective governments have constituted various committees, to give recommendations to solve the issue of communal violence. Prominent among them are SACHAR COMMITTEE, NANAVATI COMMITTEE and RANGANATH MISHRA COMMISSION.

The Nanavati-Mehta commission, set up by Gujarat government in 2002 to enquire about Gujarat violence. Sachar committee, appointed in 2005, recommended to set up Equal opportunity commission (EOC) in 2010. EOC was to set up a grievance redressal mechanism for all individual cases of discriminations- religion, caste, gender & physical ability among others.

The Ranganath Misra Commission was entrusted by the Government of India to suggest practical measures for the upliftment of the socially and economically backward sections among religious and linguistic minorities and to include the modalities of implementation for the same. The report of the National Commission for Religious and Linguistic Minorities, headed by former Chief Justice of India Rangnath Mishra, says that 10% should be reserved for Muslims and five% for other minorities in central and state government jobs in all cadre and grades.

The purpose of all above committees is to give recommendations to find out the causes of backwardness of minorities and steps required to improve their conditions.

Steps required

The solution of such problems cannot be one or two steps by government. Apart from legislative support, administrative efficiency and alertness with the help of modern tools and technology, the major onus lies on the citizens themselves by avoiding communal violence. Though its bit philosophical in nature, as it's not a concrete solution, but the sustainable changes can be brought only by those steps.

Each of us, have to make a balance between our own religious community and national interests, we have to unite with nationalism, and then should move forward. The teachings of a religious community may be great, but the followers of the community concerned should understand that nationalism is greater. If they do not become familiar with this fact, they will be away from national stream; they will suffer. This fact relates not only to India but also to many other countries of the world.

We have to be rational while making decisions. Each and every religious community has been founded on the basis of certain values that were best and necessary for circumstances of the country and times. Goodness like adjustment with others, or co-operation, or consistency can be found in their teachings. But by not moving according to the teachings of their religious

community those who depend upon fundamentalism and conservative practices, or those who use their co-religionists taking advantage of their poverty, illiteracy or innocence, are dishonest towards their own self, their co-religionists and also towards those great leaders who founded the religious community. Everyone must understand this fact also. Along with this, leaders of all communities, by knowing it, must come forward for an atmosphere surcharged with harmony, in which lies their welfare too. The religious teachers should promote rational and practical things through religion promoting peace and security.

Policies like appeasement, fun and frolic with the sentiments of people for individual and party interests, and selection of candidates on the basis of religious community or sect by keeping aside the qualifications, one, certainly, does the things against national interest or nationalism; are reflections of lower national thinking. That is why; these kinds of acts should be stopped at government level and also at the level of Social parties.

There is a great need to work towards eradicating the problem of unemployment among the youths, illiteracy and poverty and that too with honesty and without any discrimination. This will help in solving many problems, and will create awakening. The result will be in checking on communalism to a great extent. That is why it is expected that a lot of work have to be done at government level in this direction.

But whatever have been mentioned in above paragraphs, will be effective only when our society and its citizens, become so much capable and empowered, that they can take sensible, ethical and rational decisions. This is possible only with the help of quality education. But quality education for such huge population, cannot be always expected from the public institutions. It is also the corporate social responsibility, it is the responsibility of the educated Indians, NRI and everyone who has roots in India to bring changes in Indian society. So that we can live, the ethos of our constitution and would be able to promote International peace and security too.

Conclusion:

Communal violence is common now days throughout the world. They are known by various alternative names, as in China, the communal violence in Xinjiang province is called ethnic violence. Communal violence and riots have also been called non-State conflict, violent civil or minorities unrest, mass racial violence, social or inter-communal violence

and ethno-religious violence.Violence between Buddhists and the Muslim Rohingya, inhabit Rakhine state (formerly Arakan province) which stretches along most of Myanmar's coast up to the Bay of Bengal and borders the Chittagong province of Bangladesh, erupted in 2013. Such violence in neighbouring countries like Myanmar, Bangladesh, and Pakistan causes violence in retaliation in India also. It also catalyses the problem of refuges, as in case of Pakistani Hindus, etc. Sri Lanka is also facing international critics and United Nations related to ethnic clashes and action of government against minority Tamilians, which has direct bearing on India and Sri Lanka relations and India's internal security.

Reference:

1. Democracy:Classical and Contemporary Theories

2. Social Ideologies: Liberalism

3. Social Ideologies: Socialism

4. Social Ideologies: Fascism

5. .Social Ideologies: Gandhism

6. .Social Ideologies: Feminism

7. Indian Social Thought: Dharamshastra

8. Indian Social Thought: Arthashastra

9. Indian Social Thought: Buddhist traditions

10. Indian Social Thought: Sir Syed Ahmed Khan

11. Indian Social Thought: Sri Aurobindo

12. http://www.jetir.org/papers/JETIR1805348.pdf

13. www.jetir.org/papers/JETIR1805245.pdf

14. www.ijcrt.org/papers/IJCRT1813010.pdf

15. www.ijcrt.org/viewfull.php?&p_id=IJCRT1813018

16. http://www.ijcrt.org/papers/IJCRT1892499.pdf
17. http://www.ijcrt.org/papers/IJCRT1892501.pdf
18. http://www.ijirmps.org/research-paper.php?id=151
19. http://www.jetir.org/view?paper=JETIR1806116
20. http://www.jetir.org/view?paper=JETIR1806117
21. http://www.jetir.org/view?paper=JETIR1806118
22. http://www.jetir.org/view?paper=JETIR1806478
23. http://www.jetir.org/view?paper=JETIR1806479
24. http://www.jetir.org/view?paper=JETIR1702029
25. http://www.jetir.org/view?paper=JETIR1702030
26. http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1813224
27. http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1813225
28. http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1813226
29. http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1813316
30. http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1813309
31. http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1033028
32. http://www.ijcrt.org/viewfull.php?&p_id=IJCRT1033029
33. http://www.ijrar.org/viewfull.php?&p_id=IJRAR1903066
34. http://www.ijrar.org/viewfull.php?&p_id=IJRAR1903067