

# Communalism in India

Ymmohdraeshali, Dr.Mayanktomar

Department Of Sociology, Amity University Of Social Science (Aiss) Amity University, Noida 201303.

Date of Submission: 02-12-2022

Date of Acceptance: 12-12-2022

## ABSTRACT

One of the biggest risks to Indian stability is communalism. On the one hand, it is seen as the protector of one's rights, but on the other, it has developed into a symbol of contempt for other communities, based on intolerance and an almost abhorrent aversion to acts of violence. This had previously occurred in India as a result of the unexpected appearance of numerous socioeconomic and religious forces there as well as the British Empire's presence in India. This ideology's foundation was evolving over time. As time went on, it became clear that there was a conflict and hostility between India's major communities of Hindus and Muslims. Many political parties started mobilizing and using religion as their aim in the name of power politics, community against the other, considering their narrow political interests.

## I. INTRODUCTION

Conflicts between religious communities, particularly between Hindus and Muslims, over secular matters have traditionally been recognized as communalism in the literature. Discussions about communalism have largely associated it with the colonial era in India and with certain religious communities, giving the idea a clear and unmistakable association.

While it is true that there were conflicts throughout the precolonial era, they cannot be considered to have fully manifested as communalism.

It might be argued that communalism has its roots in the dynamics of power within communities, their shared pasts, and their propensity to rule over others. Political, economic, social, and other linkages with communalism are tied to claims made about communal identity that cause groups to either seek or reject dominance. Communalism may be viewed as a process of communities competing with one another to control or fight others' control over perceived as well as actual dangers, complaints, insecurities, and mistrust. During the colonial era, this desire to rule over others took on a physical shape, but it has since broadened, encompassing new problems and populations. Communities have been creating divisive lines to separate one group from another, adding factors that contribute to "marginalization," "selectively crafting histories, reliving "humiliations" and "defeats," "recalling" violent periods," and releasing various forms of violence. The

remainder of this essay reviews the literature, which has examined the reasons and origins of communalism at various literary levels.

With Hindu revivalist movements like the Arya Samaj's Shuddhi movement and the riots for cow protection in 1892, the foundations of communalism were set. One of the religious reform movements that had an impact on communalism in the 19th century was the Faraizi movement, which Haji Shariatullah began in Bengal in order to assert the correct way of Islam among Bengali Muslims. Later, scientists like Syed Ahmed Khan projected Indian Muslims as a distinct group with interests that were distinct from those of other groups.

## II. REVIEW OF LITERATURE

India is a vast and beautiful country, it is inhabited by people of different religion, cultures, languages, castes and habits. Mahatma Gandhi, is the father of the nation. He had dreamt for equality and freedom for all the citizens of the country. India is a socialistic pattern of society, but the condition is just reverse today as all the communities in India do not enjoy equal privilege.

Nowadays some people are suffering from social injustice, and some become victims of fanaticism of the fundamentalists and some, uneven distribution of wealth. This results in birth of conflict among communities. Thus communalism destroys the noble spirit of nationalism. National integration gets shattered for narrow selfish interest of the religious leaders. Today when we are talking of new world, such conditions should not prevail in our country. Communalism is our greatest enemy today and we must fight against it.

Indian culture is pluralistic in terms of religion. The followers of all the major religious traditions are gathered here. Hindus make up the vast bulk of the population, and they live in every part of the nation. The majority of people identify as Muslims. But occasionally, the integration of Muslims and Hindus was a disaster, leading to severe racial unrest.

Throughout communal protests during the period of independence, millions of people lost their homes and millions more died. India and Pakistan were broken apart by communalism. The partition was supposed to crack the code, but it fell short. Hindus and Muslims still need to establish their living arrangements.

In contemporary culture, communalism is unquestioned and gathered into one sown religious group. It is described as a method of influencing public opinion through request in communal services. Dogmatism and religious fanaticism are linked to communalism.

### 1) A Legacy of Past:

India was divided in accordance with Jinnah's "Two Nation" doctrine. In India's recent history as an independent nation, communal politics had played its dirty game. The British government's "Divide and Rule" strategy benefited their colonial interests. The eventual result of the politics was the division of India. A sizable portion of Muslims are remaining in India notwithstanding the creation of Pakistan. India has embraced the values of secularism and human equality. However, communalism is still present and continues to manifest itself in many ways.

### 2) Presence of communal parties:

In India, religion has grown to be significant to political socialization, and many political parties' ideologies reflect this trend. In India, there are numerous sectarian and communal political parties and organizations. Communalism is a result of the Muslim League, Jamaat-Islami, Hindu Mahasabha, Akali Dal, and Vishwa Hindu Parishad, either directly or indirectly.

For electoral gain, these so-called secular political parties also form alliances with communal forces. Different political parties choose candidates while considering the constituency's racial and ethnic diversity.

Some political figures advocate communalism in order to advance their short-term political objectives. Only because they adopted communal and sectarian interests have they grown to be leaders and have remained so.

### 3) ISOLATION OF MUSLIMS

Even after Pakistan was created, Indian Muslims had a propensity for isolationism. They continue to avoid engaging in traditional national politics. The majority of them are not eager to participate in the nation's secular nationalist politics. They insist on being handled differently. They have a unique identity due to their unique culture and customs. Some orthodox and conservative organizations want reserving facilities for Muslims in addition to supporting Islamic fundamentalism. Their seclusion breeds psychological distance and miscommunication, which fuels social tensions between different groups of people.

### 4) POVERTY

There is widespread poverty and unemployment in our society. It causes illiteracy, ignorance, and other social ills. Religious fundamentalists and fanatics can readily ensnare the unemployed youth of both populations. They make use of them to incite disturbances throughout communities. Hindus are also more successful in business, i

ndustry, and trade than Muslims, which makes Muslims feel inferior to them. Communalism frequently develops in areas of poor economic standing.

### 5) SOCIAL CAUSES

The two largest communities in India have long harbored mistrust for one another. Muslims have increased their stance on their rights as they voice complaints about the threat of Hindu cultural invasion on their life. They are unable to fully embrace the need for family planning and contribute to population growth either out of ignorance or insecurity.

The recent dispute around the Census Report demonstrates how Hindu Chauvinists feel about the rising Muslim population. Conversion is also a social factor that contributes to communalism. Every Indian has the freedom to practice any religion they choose. However, it causes unfavorable emotions when conversion from one faith to another is accomplished by providing amenities such as money, education, services, etc.

## III. DISCUSSION

### Measures for the Eradication of Communalism

**Elimination of Community Parties:** All political organizations that depend on religious allegiances ought to be outlawed or disbanded by the government. Even non-political cultural organizations should be rigorously regulated to stop propagating communalism. Past heritagetransmission: In order to safeguard their nation's interests, the public should be reminded of the magnificent historical times that Hindus, Muslims, and Sikhs have experienced.

The general public believes that the media should be used to change people's perceptions of different cultures. Citizens need to be aware of communalism's negative aspects. Every state should create youth organizations and other associations to give people from various communities' chance to interact and get to know one another. This will motivate them to practice interfaith unions that bridge the social gap between people of different religions. Efforts should be made by the government to end communalism.

## IV. CONCLUSION

Since the early years after Independence, there have been significant changes in the literature tendencies on communalism and ethnic conflict. While the decades immediately following Partition were largely quiet, this was also a time when Partition itself was never spoken up. The communalism-related literature largely adopted essentialist, instrumentalist, or Marxist viewpoints. Many violent incidents were described, but there was little information on how lives were slowly rebuilt after violence.

It is hardly unexpected that the tendency of writing about religion has changed significantly since the 1980s, when Hindu nationalism rose to prominence. In recent

ecades, there has been a tremendous increase in ethnic violence throughout south Asia, particularly in India. In India, minorities (especially Sikhs and Muslims) have suffered the biggest losses in terms of lives and property due to collective violence. After the end of the 1970s, the trajectory of intergroup violence shifted upward. The 1980s saw an increase in violence across the nation, even in previously unaffected places. The increased level of organization and preparation that went into its formation and management was further demonstrated by each act of collective aggression.

#### REFERENCES:

- [-https://youtu.be/yuX2tB1DHws](https://youtu.be/yuX2tB1DHws)
- <https://timesofindia.indiatimes.com/readersblog/know-your-rights/communalism-in-india-37421/>
- [-https://www.iasexpress.net/communalism-india/](https://www.iasexpress.net/communalism-india/)
- [-https://ilearncana.com/details/Communalism-in-India/2654](https://ilearncana.com/details/Communalism-in-India/2654)