Exploring Communalism's Impact on Indian Politics: Historical Analysis, Contemporary Trends, and Prospects for Harmony

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Abstract: This study delves into the intricate relationship between communalism and Indian politics, tracing its origins, evolution, and impact on the nation's socio-political landscape. By examining key historical events, legislative developments, and prominent political figures, the study unveils the multifaceted nature of communalism's influence on governance and public discourse. Through an interdisciplinary approach encompassing political science, history, and sociology, this research highlights the role of communalism in shaping electoral strategies, policy formulation, and social dynamics. Drawing from a comprehensive analysis of primary sources, scholarly works, and empirical data, the study seeks to unravel the intricate interplay between religious identity, political mobilization, and sectarian tensions. The contemporary assessment section of the study investigates the current manifestations of communalism in Indian politics, shedding light on its implications for pluralism, secularism, and democratic governance. It critically examines recent electoral trends, legislative actions, and public opinion to discern the extent to which communalism continues to shape the nation's political landscape. Ultimately, this study aims to contribute to a nuanced understanding of communalism's role in Indian politics, offering insights into its historical roots and contemporary manifestations. By analysing the complex interconnections between communalism, identity politics, and governance, the study offers valuable perspectives for policymakers, academics, and citizens concerned with fostering a harmonious and inclusive democratic society in India.
Keywords: Communalism, Politics, Religion, Riot, State, Society, Violence etc.

Introduction

The meaning of communalism cannot be easily expressed. The concept of communalism is particularly complex. Different elements are present in the concept of communalism. Religion is one of these elements. This is correct. Again sectarian forces use religion for various purposes. This cannot be denied. For example, religion is used to instigate

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communal riots and justify other inhumane activities in this context. But religion and communalism are not synonymous. Religion cannot be blamed as a cause of communalism. Only religious people cannot be said to be communal. Again the words 'Muslim communalism', 'Hindu communalism', 'Sikh communalism' etc. are also misleading and particularly dangerous. The concept of communalism is considered anti-religious. Again, it must be mentioned that the concept of minority communalism or majority communalism also creates confusion. For this reason, the concept of communalism is said to be particularly complex.[1]

Many Western scholars favour taking the concept of communalism in a positive sense. According to this class of thinkers, in a pluralist society, a community is determined to assert itself in the political arena for the expression of its common identity. This initiative is considered communalism. This is the Western concept of communalism. But the concept of communalism in Indian society is not positive, it is negative; Not positive, negative. This is why the concept of communalism in India is misleading and illusory.

Bipan Chandra has given a meaningful discussion about communalism in his book Communalism in Modern India. According to him the concept of communalism is based on a particular belief or conviction. According to this belief, it is said that the religious differences between the different communities are the most fundamental. It is this religious difference that overrides other differences within communities. Hindus, Muslims, and Sikhs are distinct religious communities. Naturally, their social, cultural, economic, and political interests are completely distinct and conflicting. That is, the gain of one religious group is considered the loss of another religious group. It is believed that a religious community always improves its own social and economic condition by harming the social and economic conditions of other religious communities. Bipan Chandra explains that sectarianism is the mutual antagonism between religious communities.The ideology of communalism emphasizes the individual existence of each religious community.And within all these groups conflicting interests are present. For this reason, it can be seen that when a Muslim public leader is elected as a member of Parliament, from the communal point of view, the matter is seen as a gain for the Muslim community and a loss for other communities. Because the Muslim MP is seen as the representative of Muslims only. Bipan Chandra says, 'The idea of communalism is based on the idea that the most significant and fundamental distinction is religious and that this distinction supersedes all others. Hindus, Muslims, and Sikhs are distinct religious groups, and as a result, they have varied social, economic, cultural, and political interests. As a result, when one religious group loses, another group gains, and vice versa. For one society to advance its social and economic goals, the other must suffer.[2]

Political connotations are also present in the concept of communalism. In the ideology of communalism, political allegiance is determined, regulated, and governed by religious community judgments rather than the nation-state. Communalism weakens the human values of individuals and endangers the secular social way of life. Sectarianism creates divisions and conflicts among individuals in society based on religion. India is inhabited by people of different castes, different communities, different religions, and different languages. Such communalism is antithetical to national unity. Communalism creates a false consciousness or insanity in people. And this consciousness pervades class consciousness in a sectarian society. The exploitation of the proletariat continued to increase, but the class struggle was largely defeated organizationsation torture and injustice-injustice are increasing in society.

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The overall development of the country and countrymen and the development of society and civilization are disrupted.[3]

Various religious sects exist in India. Again, the existence of multiple branches or sub-communities is observed in most of the major religious communities. Based on all these religious sects and groups, organizations are formed. In the same way, associations are formed based on ethnic loyalty. All these organizations carry out various welfare and cultural activities. However, the main objective of all these organizations is to preserve and expand the interests of the members. These organizations and their activities cannot be called communal. However, such organizations are often involved in political activities. They compete for power. They also exerted pressure in support of their demands and endeavoured to gain the active support of the contemporary government. That is, these organizations insist on discriminatory privileges and distribution of power in their favour. At the same time, hateful and antagonistic behaviour towards other groups was observed among these groups. Then all these groups or organizations become characteristic of communalism. For this reason, the provision of discriminatory facilities by the government in favour of particular ethnic groups or communities is considered an expression of communalism. So, judging from this point of view, discriminatory constitutional privileges for Scheduled Castes and Scheduled Tribes are examples of communalism. Again, a movement may be non-sectarian in appearance but becomes sectarian in nature or basic character. In this case, the 'Punjabi Suba' movement can be mentioned as an example. This movement is non-sectarian. This is a language movement. However, communal forces were very active in this movement.[4]

Objectives

1. To explain the Impact of Communalism on Indian Politics.
2. To explain the fundamental reason for communalism in Indian society.
3. To explain a comprehensive initiative against communalism is needed.

Research Question

1. What is the impact of communalism on Indian Politics?
2. Why did communalism arise in Indian society?
3. What steps should be taken to solve the problem of communalism in Indian society?

Methodology

The information used in the study is the secondary source of data. Government publications, academic databases, research centres, newspaper stories, books, research articles, journals, official reports, and papers from government agencies are some of the sources for the data.

Evaluation of Communalism in India

The problem-crisis of communalism in the Indian social system and public life is not of today but of a long time. Naturally, thinking about solving or dealing with this problem is also long-standing. But so far no satisfactory solution of communalism has been achieved. The issue of communalism is particularly sensitive. Naturally, extra care must be taken regarding its solution.

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Religious communalism is a matter of India's thinking. Secularism is the most effective antidote and antidote to religious sectarianism. But there is no end to the confusion about the concept of secularism in India. Most Indians are Hindus. One of the fundamental characteristics of Hindu society is pluralism and composite recognition. Secularism is the traditional ideal of Hindu society. But Hindus are confused and embarrassed by the pseudo-secularism of the modern progressives of recent times. Criticism of Hinduism is now regarded as a reliable measure of Hindu secularism. A Hindu is considered secular only if he supports Muslims and other religious minorities. A defensive reaction by Hindus against the militancy of religious minorities is criticized as Hindu communalism. Criticism of Muslim communalism leads to accusations of bigoted communal behaviour against Hindus. Fundamentalist Muslims are extremely sensitive to any interference in their way of life. The Akalis are also adamant about linking religion with politics.[5]

The state leaders of independent India were constantly aware of the country's communal problems. They have also taken some steps to address communalism. But all these measures did not yield satisfactory results. An example, in this case, is that in independent India, the policy of distribution of socio-political benefits was adopted based on religious and caste considerations. However, the purpose for which this policy was adopted did not succeed. The policy and system of reserved facilities for backward communities are being blatantly used for the sake of narrow electoral politics. In this regard, there is a wide gap between the real and apparent intentions of politicians. As a reaction against the politics of reservation for the lower classes, there is widespread discontent and revolt among the relatively upper castes of the country. In this context, S.L. Sikri commented in his book titled Indian Government and Politics: 'There is a great resentment in the upper castes and communities against the 'pampering' of these classes with unending and ever-expanding reservations'.

Several features of the policy adopted by the Government of India in dealing with communalism in the post-independence phase are noted. Prominent among these features of the Indian government policy are tolerance, compromise, sympathetic sympathy, provision of additional facilities to backward communities, etc. But all these government policies did not bear fruit. Rather, it has resulted in the strengthening of communal forces in India. Because the minority communities have taken special initiative to consolidate and strengthen their communal solidarity and consciousness in the hope of additional government favours and opportunities based on communal judgment. Naturally, communal consciousness and mentality are more developed among minority communities. According to many sociologists, the government needed to move away from its soft approach to dealing with communalism and become more assertive. Bipan Chandra has discussed this in detail in his work entitled Communalism in Modern India. Following Bipan Chandra's statement on this matter, S.L. Sikri commented: "The politics of accommodation, pursued by the secular political leadership, has to a great extent contributed to the present crisis. Once developed, communalism cannot be appeased; it has to be opposed.[7]

Many thinkers in India, from the social reformer Rammohan to Swami Vivekananda, have been particularly concerned with developing and propagating a synthesis of religions. They have earnestly endeavoured to develop and spread a harmonious religious spirit by combining the best elements of the dominant religions of India such as Hinduism, Islam, Jainism, Buddhism etc. They have tried their best to build a Western-style social system in this country. India and its people can get rid of the curse of communalism in this way. The main point in this context is that the national consciousness as an Indian should be developed

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among all the inhabitants of this country. And communal consciousness must be conquered and eradicated by national consciousness. But it must be remembered that the national consciousness of the countrymen must be pure and sincere. Otherwise, it will not be successful. Moin Shakir commented on this in his book State and Politics in Contemporary India.'The strategy of combating communal consciousness with the help of the national consciousness is bound to fail because one false consciousness cannot be fought with another false consciousness.[8]

The partition of India was an unfortunate consequence of the religious bigotry and narrow-mindedness of a group of people in India. It was hoped that this incident would end the communal tensions between Hindus and Muslims in India. But soon this hope proved futile. Even after the partition of the country, conflict has arisen between these two religious communities. And the danger of such communal riots is still there. In some parts of Pakistan, communal conflicts have also arisen. It must be mentioned in the context that earlier conflicts were often observed among the various communities comprising the Hindu community. In this regard, the issue of conflict between Shaivas and Vaishnavas is particularly significant. Jains were persecuted during the Veerashaiva movement in Karnataka. However, in recent times, such disputes between different groups of Hindus are not seen much. However, other types of protests were observed. An example of this is the Dravidian Kazhagam movement. Behind this movement, there is also a religious base. The participants of this movement burnt Hindu scriptures and effigies of Rama. They are against the Arya caste and culture.9

Emergence and Growth of Communalism in India Society

Communalism is a disgrace to this country and its people. The issue of communalism in the civilized society of the outside world is a source of immense shame to Indians. In the way of Indian nation-building and the overall development of the country and its people, the hostility of communalism is seen as a strong obstacle. Communalism in India originated and developed long before independence. One of the most famous British policies in governing India was 'Divide and Rule'.Communalism is an essential part of this British ethos. According to many historians, the Sepoy Mutiny of 1857 was India's first war of independence. Hindus and Muslims were jointly engaged in this war to oust the imperialist British power. But in this war against the colonial British power, the British also got the help of some indigenous powers. Large indigenous princely states like Kashmir, Jaipur, Gwalior, Hyderabad, and some smaller states sided with the foreign British powers. Apart from that, some communities like Sikhs and Gorkhas also helped the British rulers. As a result, the rebels were defeated, and the British rulers were successful in suppressing the rebellion. Then the British rulers realized the significance and necessity of the 'divide-and-rule policy in governing India. They managed to create mutual conflicts between these two large communities of Hindu and Muslim India. There are many and varied reasons behind the emergence and development of communalism in India. Some of these factors are particularly important. A detailed discussion of the important factors of communalism is necessary.[10]

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British Policy of Divide and Rule

 A divide between Hindus and Muslims was established during the pre-independence era as a result of the British using the divide-and-rule strategy to undercut nationalist aspirations by favouring one community over the other in terms of services and opportunities. As a result, there were conflicts between the two communities, and it is said that this is when the Hindu-Muslim divide began to form in India. Many historians have drawn a distinct line between the ancient and medieval eras of Indian history in this regard. James Mill, a prominent British historian from the early nineteenth century, was one of them. They agreed that because Hindu monarchs dominated ancient India, it was a time of great expansion and wealth as opposed to the ongoing decline of the medieval era under Muslim authority. This blatantly implies that religion, which was based on the notion that Indian civilization and culture had attained their pinnacle in antiquity, defines the fundamental nature of governance in India. Muslim communalism, on the other hand, constantly emphasized the greatness of the Muslim monarchs. The growth of communalism was profoundly influenced by inaccurate historical writings about India. Nationalist ideas were heavily influenced by Hinduism during the national struggle. The spread of nationalist ideologies and a sense of patriotic pride was based on orientalist works that exalted the Hindu religion and historical era. The Muslims were viewed as foreigners during this process. Rumours and distorted news reported by the media, which spreads misleading information to the public, are also said to fan the flames of communalism. Political parties often utilized "appeasement politics," in which sanctions were used to win over various racial, religious, and cultural groups. This vote-bank politics heavily embraced appeasement strategies by giving opportunities and services to a certain group of people at the expense of the rest of the nation.

Socio-Economic and Political Issues

Bipan Chandra has discussed communalism in India in detail in his book 'Communalism in Modern India'. According to him, socio-economic problems contributed to the growth and spread of communalism in India. The polity and polity of independent India are non-sectarian. There is no room for two opinions on this. However, the socio-economic system and conditions of independent India are considered conducive to the development and spread of communalism. The end of the present century is imminent. Half a century of India's independence has been completed. However, a large part of the country's population still lives below the poverty line. India's economy is underdeveloped and capitalist. The poverty, unemployment, and inequality of the countrymen are proof. All socio-economic facilities are concentrated in the hands of a few people. Most of the countrymen are depressed due to unequal competition. A large section of the Indian population is under the curse of illiteracy and ignorance. The hopes and aspirations of most of the countrymen are unfulfilled in socio-economic and political fields. This has naturally resulted in simmering anger and anguish among the masses. Self-interested politicians have taken advantage of such a sensitive situation. They have tried to explain and analyze the socio-economic and political problems of the country and countrymen in terms of communal differences. These crafty politicians are promoting discrimination against a particular community. In this way, non-communal

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issues are transformed into communal ones by self-interested cunning politicians. That is, problems arising based on non-communal grievances give rise to communal protests.[11]

Political Opportunism

Political opportunism is seen to have played a significant role in the rise and spread of communalism in India. To achieve their goals of popular support, political influence, and public office, political parties and leaders have no qualms about recruiting the aid of communal forces. Politicians in independent India are not restrained from pursuing the dangerous path of sectarian politics to seize or maintain political power. No matter whose party is in power or opposition, dirty communal politics is practised by all political parties and organizations. Both the government and the opposition engage in irresponsible behaviour, place a greater emphasis on political opportunism than on political duty and dignity and make concessions to communal forces. These petty accusations are levelled against the majority of Indian political parties.

Valueless Electoral Politics

Valueless electoral politics helps communalism. Recent Indian electoral politics are worthless. There is no room for two opinions on this. Electoral success is the bottom line; I want to get it at any cost. Either way, majority support at the ballot box needs to be ensured. Healthy electoral competition is no longer seen based on the policies and programs mentioned in the election manifesto. Devalued electoral politics today tend to use communalism as a tool for electoral success. Different political parties and leaders provide various facilities to special communities. Communalism is naturally encouraged. And thus communal organizations gain importance as representative bodies. In this context, S.L. Sikri commented in his book Indian Government and Politics: "Concessions to religious groups are granted at the behest of communalists to feed and reinforce the existing communal ethos to gather votes in elections. This policy tends to strengthen communal polarization and attitudes."

Presence of Communal Parties

In India, religion has grown to be a significant tool for political socialization, and many political parties' ideologies reflect this trend. In India, there are numerous sectarian and communal political parties and organizations. The Muslim League, Jamaat-Islami, Hindu Mahasabha, Akali Dal, and Vishwa Hindu Parishad are either directly or indirectly responsible for communalism. For electoral gain, the so-called secular political parties also collaborate with communal forces. Different political parties choose candidates while taking into account the constituency's racial and ethnic diversity. Some political figures advocate communalism to advance their short-term political objectives. Only because they adopted communal and sectarian objectives have leaders and have they remained so. Communalism will be encouraged in society when political leaders and their organizations do not distance themselves from it.

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Communal Newspapers

The communal nature and role of some mass media and newspapers in India is well known. All these newspapers and mass media help the communal forces of the country to gather more power. Some newspapers capitalize on communalism to continue their existence. The owners and editors of these newspapers ignore social responsibility and present distorted communal news to increase the sales of the newspaper. As a result, the popularity and demand of the respective magazines increases especially among a particular public. But communal tension arose in public life. Such communal newspapers are not limited to the number of dead people when reporting on conflicts in any part of the country; They identify the dead as Hindus, Muslims, and Sikhs and attempt to evoke sympathy for the respective communities. Sikri said: "The circulation of such openly communal newspapers as 'Organiser', 'Sobat', 'Marmik', 'Radiance', and 'Akali Patrika'is no less responsible for the growth of communal forces."[12]

Use of Religious Institutions for Communal Purposes

Religion and religious institutions and ceremonies are used to further the interests of communal power. Religious institutions like monasteries, mandirs, mosques, churches, gurdwaras, etc. are places of worship. But recently all these religious institutions have become secret arenas of communal forces. There is a tendency to stockpile firearms and related weapons in religious institutions. Communal slogans are heard in religious gatherings and meetings. Several religious institutions are used for illegal and criminal activities. There is no shortage of such examples. The country's political leaders also use these religious institutions and gatherings to activate communal power. In this context, S.L. Sikri commented: 'The religious festivals of Baisakhi, Diwali, and Holi are often used to promote communal solidarity by unfolding plans and programs which are community oriented.'

Role of Religious Leaders

The role of religious leaders in this country is no less important in inculcating communal spirit among Indians. In recent times a fundamental change has been observed in the role of the leading gurus of various religious communities in India. In many cases, the activities of saints and monks have been combined with the political activities of party leaders. Clergymen are commenting or giving speeches like politicians. Political leaders like Mullah-Mahant have recently been threatening communal militancy. A democratic government is founded in the country. Jihad is being declared in many cases from the pews of religious institutions against this democratic government. Such political behaviour of clerics is considered helpful to communalism.[13]

Communalism in Indian Politics

Political opportunism is considered a major factor behind the growth and spread of communalism in India. Political parties and leaders have no qualms about enlisting the help

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of communal forces to fulfil their desire for public support, political power, and public office. The politicians of independent India did not shy away from treading the dark path of communal politics to capture government power or stay in government. All political parties and groups, irrespective of the ruling party and the opposition party, are involved in tainted communal politics. Government and opposition parties behave irresponsibly; Emphasize political opportunism rather than political responsibility and dignity and compromise with communal forces. Most of the political parties in India are accused of these minor charges. All-India parties like the National Congress have not always assumed or played a responsible role. In many cases, the Congress resorted to political opportunism and compromised with communal forces. One of the declared policies of the National Congress is secularism. But it is this Congress party that does not hesitate to ally with communal political forces for narrow political interests. Again, the left political parties cannot avoid the accusation of political opportunism. The Marxist Communist Party CPI(M) has entered into a political alliance with the Muslim League only in the state. This agreement was in force from 1967 to 1969. In that state, the alliance of the CPM with the All India Muslim League was maintained from 1974 to 1986. Similarly, from 1977 to 1979 CPM has entangled politicians with Jana Sangh at the centre.

The influence of political variables in creating the crisis of communalism in India is quite high. In this case, those who are usually accused are communal parties, like Shiromani Akali Dal, Muslim League, etc., and so-called secular parties like Congress, Janata, CPI(M), etc. All political parties can be slightly accused of communal political activities. According to political sociologists, political parties openly or covertly tread communal lines to ensure the success of electoral politics. Some parties like Muslim League, Akali Dal, etc. are more open; But other political parties keep close ties with communal forces. However, all political parties in India, irrespective of communal or non-communal, strongly proclaim their commitment to secularism. The political parties of this country advance on the path of secularism as far as their electoral political interests are achieved. This is more or less true of all political parties. In the 1960s and 1970s, the Bharatiya Janata Party and the Shiromani Akali Dal, two parties commonly accused of being communal, also took initiatives towards de-communalisation. Soon, however, Hindu revivalism and a new powerful phase of Sikh fundamentalism began. Not only this, the so-called secular political parties also fought electorally with communal political parties. Some political parties had extended ties with the head of the Rashtriya Swayamsevak Sangh; Again, some political parties were close to the Iman of Jama Masjid. In the first case, the objective was to capture the Hindu vote; In the second case, the objective was to win the Muslim vote.

But a bare example of political opportunism is the contemporary Indian government's initiative to overturn the Supreme Court's decision in the Shahbanu case. In the Shahbanu case (1985), the Supreme Court adopted the principle of equality of maintenance between Hindu and Muslim divorcees. This decision of the Supreme Court is progressive and correct in the path of constitutional secularism. But fearing losing the support of the Muslim vote bank, then Prime Minister of India Rajiv Gandhi ventured to overrule the relevant decision of the Supreme Court. He adopted parliamentary means to enact Sharia regulations as civil law. Political secularists thwarted a judicial move that would have helped reinforce the concept of constitutional secularism. Even the Communists of India did not dare to oppose such a parliamentary decision. Rather, they have joined the movement to protect the rights of Muslim women. All this has been done by looking at Muslim votes. In such a situation

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'Bharatiya Janata Party' has used its communal tools. The Bharatiya Janata Party has promoted Congress's secularism as populist secularism and Muslim appeasement secularism. Immediately B.J.P. Incited the religious and communal sentiments of the Hindus. The political objective of the BJP is to build an India-wide Hindu vote bank. Fearing the loss of Hindu votes in such a situation, Prime Minister Rajiv Gandhi stepped on the path of Hindu awakening and laid the foundation stone of the Ram Mandir in Ayodhya. Thus the idea of constitutional secularism is trampled by political ramifications.[14]

The phenomenon of political opportunism is not new in the history of Indian governance. But the dimension of political opportunism has changed. Since 1986, Sikh politics in Punjab and Hindu politics in North India have been dominated by political opportunism and communalism. Militant activities and mass killings have taken place in Punjab in the name of religion. Various political leaders have recently been particularly keen on currying favour with dignitaries of various religious sects such as Jagatguru, Shahi Imam, Sikh clerics, etc. Communalism is essentially a political issue. And a permanent solution to this problem is possible if the politicians are genuinely motivated. But the sad thing is that there is a lack of sincerity among the politicians in this regard. There is no doubt about this. In this context, Rajni Kothari commented: 'The ruling party and the state itself are playing a direct role in communalizing the political process. One more thing needs to be mentioned. In many places, the economic condition of several Muslim families has improved tremendously. Muslims who are compatible with local politics. Trying to establish power and authority. In many cases, some communal Hindu leaders have distorted the issue. All these communal Hindu leaders have cleverly hurt the communal sentiments of Hindus to serve their political interests. As a result, social tensions are bound to arise. The context is noteworthy. a Muslim-majority district has been formed based on the judicious consideration of political interests. There are more demands for such a district.

The undesirable role of some sectarian political parties and apparent non-political organizations in the development and spread of communalism in India cannot be denied. These political parties represent a particular community and carry out their activities by capitalizing on communal politics. All these sectarian political parties create a blind passion for religious fundamentalism and sectarian matters. The purpose of all this is to create communal tension anarchy and disorganization in public life. If this objective is achieved, the communal political parties can achieve the narrow political party interests easily. Again in this case it is necessary to talk about some communal organizations. All these organizations seem to be non-political in the apparent judgment. But in reality, all these organizations play a role as a supporting organization of some political party. Such communal organizations usually create terror, fear, and insecurity in society. As a result, the related political party can easily achieve its communal political interests. As examples of such communal organizations, many people talk about 'Jamaat-e-Islami', 'Panthik Committee', 'Rashtriya Swayam Sevak Sangh', 'Shiv Sena', 'Vishwa Hindu Parishad', Patitpavan Organization, etc. The connection between 'Rashtriya Swayam Sevak Sangh' and 'Shiv Sena' is well-known in the Bharatiya Janata Party's connection. Similarly, the relationship between 'Akali Dal' with the 'Panthik committee' and 'Jamaat-e-Islami' with 'Muslim League ' is undeniable.

All-India communal political parties have existed for a long time in the political life of India. And the number of such political parties is not less. The number of communal political parties at the provincial level is very high. All these political parties must be aware of their communal base. The communal nature of political parties can be informed by context in

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terms of structural basis. The communal basis and nature of any political party are direct and obvious. However, the communal nature of most communal political parties remains latent. The declared activities of all these political parties are non-sectarian. But within a non-communal exterior, they perform communal activities. The Akhil Bharat Hindu Mahasabha was founded to establish, develop and spread culture. Again the Bharatiya Jana Sangh was established based on Hinduism. The Muslim League was founded in the 1930s. The main objective of the Muslim League then was the establishment of a separate state of Pakistan for the Muslim community. Even later there are Muslims in India. The importance of the Muslim League as a political party, especially in the state of Kerala, is undeniable. The existence of the Muslim League was also observed in other states of India. This group emphasizes various aspects of the lifestyle of the Muslim community. The 'Garo National Council' of Assam has been formed for the 'Garo' community of Assam state. Dr B. And. Ambedkar formed the Federation of Scheduled Castes. The declared aim of this group is to agitate for various rights and privileges of Scheduled Castes. The existence and functioning of this political party is observed in the Maharashtra region. However, among the various tribal political parties, the 'Jharkhand Party' is particularly noteworthy. The core of the Jharkhand Party's movement is the creation of a separate 'Jharkhand' state for tribal with some areas bordering West Bengal, Bihar, Odisha, and Madhya Pradesh. 'Ram Rajya Parishad' is another communal political party. This political party exists in Madhya Pradesh, Uttar Pradesh, and Mumbai regions. Akali Dal is a Sikh political party in Punjab. Akali Dal joins political activities with people of the Sikh community.

Apart from purely communal political parties, the existence of some other communal organizations is observed in the Indian political system. Some religious and ethnic organizations can be mentioned as an example in this case. All these communal organizations carry out their communal activities through larger political parties. According to many 'Rashtriya Swayam Sevak Sangh' (RSS) is a communal organization. This communal organization is founded on the ideology of Hinduism. The connection of this communal organization with the Bharatiya Janata Party (BJP) is well known. Some such communal organizations are also present in the state of Kerala. Examples include the Catholic Congress and the Nair Service Society. In the actual proposal, the Nair Service Society largely belonged to the Congress party. In 1980, a member of the 'Majlis-e-Musliman' organization seriously stabbed a Janata Party worker in Hyderabad. Communal riots broke out in Hyderabad over this incident. The responsibility of the 'Bishva Hindu Parishad' in the Poona and Solapur riots in 1980 itself cannot be denied. During this time Vishva Hindu Parishad organized strong protests against the mass conversion of Harijans to Islam. Allegations have been raised that the 'Rashtriya Swayamsevak Sangh' was involved in the 1979 Jamshedpur riots.

Muslim Community and Indian Politics

The various political parties and groups in this country are well aware of the sentiments of the minority Muslim community in India. Despite this, most of the political parties are very careful about gathering the support of the Muslim community for the sake of electoral success in the parliamentary political system of this country. The minority Muslim community assumes a decisive role in determining the fate of political parties. The various political parties have to rely heavily on the votes of the minority Muslim population to come

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to power at the Center and in the states. Given such ideas, most political parties are earnestly engaged in gaining the support of Muslim voters. Political parties adopt all possible means to satisfy the Muslim community. Most political parties nominate people from Muslim communities in Muslim-dominated areas as candidates. The party's election manifesto contains programs entertaining Muslims. A prominent person from the Muslim community is presented in public as an important leader of the party. If the party forms a cabinet, the concerned Muslim leader is made a member of the cabinet. In the run-up to elections, religious leaders of the Muslim community are actively engaged in organizing and influencing the political decisions of Muslim voters. Naturally, political parties are also keen to sweeten their ties with Maulana Maulawis. The leaders of the political parties held a secret meeting with the Imam of Delhi's Juma Masjid and other leading Muslim clerics of the country to negotiate a compromise. Seizing opportunities, Muslim religious leaders negotiate with political parties for the benefit of their communities. Then they announce the decision of communal support to a particular political party based on lava love. This decision of the religious leaders was conveyed to the Muslim voters in the form of an appeal through the newspapers. Most of the political parties in India cater to the Muslim community. Even after being in power, no party government takes any arbitrary action or decision that may hurt the Muslim community. Chapter IV of the Constitution provides for the introduction of the Uniform Civil Code throughout India. The Supreme Court of India has also recommended in this regard. However, the Indian government did not take any positive role in this matter for fear of alienating the Muslim community.

But the whole thing is not gloomy. In this case, along with despair, there is also a little light of hope. The beginning of a fundamental change is being observed in the public life and political sphere of India. Processes of secularization, westernization, industrialization, urbanization, modernization, etc. are active in India. No community in India can escape the impact of these processes. As a developing country, India is systematically striving to be at par with the developed countries of the world. A significant section of Indian Muslims have joined or are joining this effort of India and Indians. Education flourished and spread among the Muslim population of India. Religious narrowness and bigotry have weakened and the concept of secularism has strengthened. The attitude of tolerance among the Muslim community is gradually increasing. Intolerance towards Muslims has largely disappeared even among Hindu communities. Various non-governmental and governmental initiatives are being taken to create harmonious relations between Hindus and Muslims.

BJP Hindu's Politics

The Bharatiya Janata Party (BJP) is a political party in India that is aligned with right-wing politics and adheres to the ideology of Hindutva, which is a Hindu nationalist ideology. The party traces its roots to the Bharatiya Jana Sangh (BJS), which was established in 1951 as the political wing of the Rashtriya Swayamsevak Sangh (RSS), a Hindu nationalist volunteer paramilitary organization. The BJP's approach to politics is strongly influenced by Hindutva, which promotes the values of the Hindu religion as the cornerstone of Indian society and culture. This ideology has been a defining credo of the party since 1989.
The BJP's connection to Hindu politics has been a subject of debate and scrutiny. Critics argue that the party's emphasis on Hindu nationalism has led to the marginalization of religious minorities and increased polarization in society. They point to instances where

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Hindu supremacist sentiments have been associated with the party, leading to violence and social tension. On the other hand, supporters of the BJP argue that the party's promotion of Hindutva is a way to protect and preserve Hindu culture, traditions, and interests. They believe that it is essential to maintain the country's Hindu identity, given its majority Hindu population.

It is important to note that the BJP's popularity among Hindu voters varies across different regions and is tied to factors such as beliefs about diet and language. In the 2019 general elections, approximately half of Hindu voters supported the BJP, which allowed the party to secure a majority in the Lok Sabha, India's lower house of parliament, and Prime Minister Narendra Modi to serve a second term. Ultimately, the BJP's connection to Hindu politics is a complex and dynamic phenomenon that has both fervent supporters and staunch critics. The party's approach to Hindutva and its implications for religious minorities and social harmony continue to shape the political discourse in India.

Hinduism has a significant influence on politics in India due to its status as the majority religion in the country. However, it is important to note that India is a secular state, where the Constitution guarantees religious freedom and equality for all its citizens. In Indian politics, political parties often engage with Hindu sentiments and symbolism to appeal to the majority Hindu population. Hindu nationalist parties, such as the Bharatiya Janata Party (BJP), advocate for the interests of Hindus and emphasize the importance of preserving Hindu culture and traditions. These parties have been successful in mobilizing Hindu voters by invoking issues like cow protection, temple construction, and cultural nationalism. They have also been known to promote policies and legislation that reflect Hindu beliefs and values. However, it is noteworthy that not all Hindus support or align themselves with Hindu nationalist ideologies. India is a diverse country with a rich pluralistic heritage, and there are varying interpretations and practices of Hinduism across the nation. Many Hindus prioritize secularism, social justice, and inclusive policies over religious considerations. Furthermore, India's political landscape is not limited to Hindu nationalism. There are several other political parties with different ideologies that cater to various religious, regional, and caste-based interests. These parties play a significant role in shaping India's political discourse and policies.

Overall, Hinduism's influence on politics in India is a complex and multifaceted phenomenon. While it has the potential to foster unity and mobilize voters, it also raises concerns about the secular fabric of the country. It is crucial for Indian democracy to ensure that religious pluralism and equal representation are respected and safeguarded.

The Deadly Consequences of Communalism

Since India is a secular country, people of all ethnic backgrounds are treated with respect and decency. Mahatma Gandhi, Gautama Buddha, Jawaharlal Nehru, and other great persons who constantly advocated for peace and harmony were born and raised in our nation. However, we have also seen the emergence of some savage men who killed hundreds of honourable people in the name of their religion without hesitation. Likewise, communalism is well entrenched in modern society worldwide. Politicians have skilfully linked religion and politics for many years. In the name of religion, they demand votes, and such community ideals have sparked some of the worst riots in our nation's history. It is ingrained in Indian politics to use the riot and lynching issue as a tool to isolate the rivals. The communal riots,

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which are nothing more than battles between communities brought on by conflicts of communal interest, are the most destructive result of communalism. Over the years, political parties or their supporters have stoked several communal riots in India. Among the significant ones are:

Anti-Sikh riots, 1984
The anti-Sikh riots of 1984 were a series of violent incidents that took place in India, primarily in Delhi, following the assassination of Prime Minister Indira Gandhi by her Sikh bodyguards. The riots resulted in the deaths of thousands of Sikhs and the widespread destruction of Sikh homes, businesses, and places of worship. The events are widely considered a dark chapter in India's history, sparking controversy and discussions about justice and accountability. Official statistics from the Indian government said that 2,800 Sikhs were slain, and 2,100 of those deaths occurred in Delhi.18 However, independent accounts stated that approximately 8,000 persons were killed, with 5,000 of those deaths occurring in Delhi.

Ethnic Cleansing of Kashmiri Hindu Pandits, 1989

The ethnic cleansing of Kashmiri Pandits in 1989 refers to the forced displacement of a significant number of the Hindu Kashmiri Pandit community from the Kashmir Valley due to escalating violence and threats from separatist militants. This was a tragic event in the region's history, leading to the displacement of thousands of families from their homes.

Bhagalpur riots, 1989

The Bhagalpur riots in 1989 were a series of communal riots that took place in the city of Bhagalpur, Bihar, India. The violence between Hindu and Muslim communities resulted in significant loss of life and property. It's considered one of the deadliest incidents of communal violence in post-independence India. The riots had a profound impact on the affected communities and raised concerns about religious tensions and social harmony in the country. In 1989, there were riots between Muslims and Hindus that left over 1,000 people dead, most of them Muslims. The Ram Janmabhoomi Movement was underway when this incident first broke out. The celebrations for Bisheri Puja and Muharram cause an increase in tension.

Babri masjid demolition in Ayodhya, 1992

The Babri Masjid demolition in Ayodhya took place on December 6, 1992. It was a significant event in Indian history when a historic mosque was demolished by a group of Hindu nationalists. The incident led to widespread communal tension and violence across the country. It remains a controversial and sensitive topic that has had lasting socio-political repercussions in India. Ayodhya, the birthplace of Lord Rama, is revered by Hindus and is described in Hindu mythology. However, in the 16th century, the Mughal general Mir Baqi constructed a mosque that was given the name Babur. Since then, there have been disagreements and disturbances as well. However, in 1990 there was a protest by Hindu religious organizations, and on a huge scale, "karsevak" visited Ayodhya from all over India,

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with a common point of view, to demolish the Babri masjid and build the Ram temple there. These movements resulted in a great number of fatalities—an estimated 2,000 individuals every day.

Assam Communal violence,2012

The Assam communal violence in 2012 refers to a series of clashes between different communities, primarily the Bodo tribe and Bengali-speaking Muslims, in the Indian state of Assam. The violence led to loss of lives, displacement of people, and property damage. It was largely triggered by long-standing ethnic and land disputes. The government took measures to restore peace and provide relief to the affected communities. Conflicts between Muslims and Bodos (tribal, Christian, and Hindu believers) occurred in 2012. Four Bodo youths were slain at Joypur in Kokrajhar in July 2012 as a result of ethnic conflict between Bodos and Muslims who spoke Bengali. The demographics of the North Eastern States, which are noted for their tribal populations and ethnic variety, have changed as a result of widespread Bangladeshi immigration. Around 80 individuals lost their lives in the riots, which also severely damaged 500 communities.

Muzaffarnagar Violence, 2013

The Muzaffarnagar violence in 2013 refers to a series of riots and clashes that occurred in the Muzaffarnagar district of Uttar Pradesh, India. The violence mainly revolved around communal tensions between Hindu and Muslim communities, resulting in numerous deaths, displacement of people, and property damage. The incident was a significant episode of inter-communal violence and has had lasting social and political implications. The riots' origin is unknown, however, it is believed that they were sparked by some questionable Facebook posts. Others claim that it intensified following the Shamli Eve Teasing Case. 62 people lost their lives in the riots, which also caused more than 5,000 people to flee their homes

Dadri Lynching, 2015

The Dadri lynching refers to the incident that occurred in September 2015 in Dadri, Uttar Pradesh, India. A mob attacked a Muslim man named Mohammad Akhlaq, accusing him of consuming beef and storing it in his home. Akhlaq was beaten to death, and his son was seriously injured. The incident sparked widespread outrage and discussions about religious intolerance and violence in the country. It also raised concerns about the need for communal harmony and the protection of individual rights.

Alwar, Rajasthan Lynching, 2017

The Alwar lynching in 2017 refers to the incident in which a man named Pehlu Khan was attacked and killed by a mob in Alwar, Rajasthan, India. Pehlu Khan and a few others were transporting cattle when they were stopped and assaulted by a group of individuals alleging that they were smuggling cows. The incident drew widespread attention and sparked debates about cow vigilantism and mob violence in India. Pehlu Khan, a 55-year-old Muslim dairy farmer, and about 14 other people were thrashed till they were black and blue on a public

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highway in Alwar, Rajasthan, on suspicion of smuggling animals. Khan passed away from his injuries after a few days. Khan and others were accused of "smuggling cattle" by the Rajasthan Police even though they possessed legitimate government receipts allowing them to transport the cows.

Uttar Pradesh lynching, 2018

The 2018 Uttar Pradesh lynching refers to a series of incidents in which individuals were brutally attacked and killed by mobs in the Indian state of Uttar Pradesh. These incidents were primarily fuelled by rumours and false information spread through social media and word of mouth. The victims were often targeted based on suspicions of child abduction or other criminal activities. The incidents raised concerns about mob violence, the spread of misinformation, and the need for improved law enforcement and social awareness. In Uttar Pradesh's Hapur district, a man was lynched because of rumours of cow slaughter. When specific videos supposedly showing a mob beating up a man and getting him to confess to butchering a cow appeared, the police later acknowledged that there had been rumours that the incident was related to cow slaughter but had initially denied it. On social media, the lynching also gained popularity.

Solution of Communalism in India

The problem of communalism in India is particularly complex. Its ramifications extend to various spheres of public life in India. Its roots are deep in the social system of India. Naturally, rooting out the problem of communalism is not easy. Regarding this, there is no space for argument. A system of restructuring the state on communal lines cannot solve this problem. British India was divided into communal lines. Pakistan was established as a separate Muslim state. However, neither India nor Pakistan is free from the problem of communalism. In this way, the problem of communalism can be alleviated temporarily, but the problem cannot be solved permanently. The problem of communalism needs to be tackled from different angles and at different levels. For this purpose, a holistic initiative is required at all levels. The loyalty of all Indians to Indian nationality is essential in this regard. Loyalty is the first and foremost weapon in the struggle against communalism. After this loyalty to nationality comes loyalty to caste, religion, or other subjects. Awareness about this must be spread among all. And for this purpose, all need to venture based on cooperation. This initiative will be relentless and with a give-and-take mentality. For this purpose, it is necessary to advance the way of the education system, mass media, economic development, political process, etc.

History lessons Must be de-distorted

 History lessons must be corrected since there is no denying the role that skewed history had in the emergence and growth of communalism in India. Somebody or some organization with an interest produces a narrow communal consciousness or insanity in a certain public community by interpreting and evaluating various historical events in the wrong way. It must be put an end to. They are not required to cease studying history or obliterate it. It is

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necessary to conduct an objective and appropriately balanced reading of history. Making history free of distortion is vital to providing pupils with accurate information on a variety of topics.

Well-planned education system

This can help fight communalism. There are numerous religious sects in India. To dispute this reality is ludicrous. Students should be taught about religion's ability to bring people together in this situation. It is not designed to cause religious education to be overly sensitive. It's important to cultivate among the pupils a secular and progressive mind-set. It is necessary to create and publish curricula and textbooks to provide that support. Students need to be educated about the intricate nature of Indian culture. Students should get active in supporting initiatives that foster racial and national solidarity as well as intergroup harmony. It would be ideal to require students at school to recite patriotic songs to foster a sense of national solidarity.

Mixed Community Housing and Educational Institutions

Community harmony and cohesion can be created through common housing arrangements for people from different communities. When people of a different community live separately in a region, various misunderstandings arise between different communities. This misunderstanding leads to mutual hatred and communal riots between different communities. A mixed community housing system with people from different communities is considered a worthwhile step in this regard. There is no risk of unnecessary misunderstanding when people from different communities live in the same housing scheme. A mixed community housing arrangement naturally creates mutual potential and harmony between people of different communities. Similarly, it is advisable to make arrangements for the children of different communities to study in the same school. This system will create harmony among the new generation instead of communal hatred.

Beneficial Role of Puja-Parvana

Puja-Parvana has many positive effects, and it is practised by many Indian cultures. Based on all these pujas, festivals of varying magnitude are organized throughout the year. On all of these occasions, fundamentalists and miscreants typically engage in communal and fundamentalist activities. This is unavoidable. The puja-parbans or festivals of many communities, however, cannot be interrupted due to this. Because doing so would be irresponsible and stubborn. There will be a strong backlash in that scenario. In this context, it is important to be vigilant and proactive so that the puja-parbon festivals of various communities can contribute to inter-communal harmony. It is desirable to completely exclude fundamentalists, anti-socials, and miscreants from all these pujas and celebrations.

The positive role of mass media

The importance of the positive role of mass media in the interest of a successful fight against communalism cannot be denied. People's minds need to be freed from the poison of communalism. It requires proper education and proper information among the public. And

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in this regard, the positive role of mass media is essential. Mass media such as radio, TV, newspapers, etc. can emphasize the unity and solidarity of Indians as a nation and conduct mass propaganda against communalism.

The positive role of political parties

The importance and significance of the positive role of political parties in successfully dealing with the problem of communalism are undeniable. Total and open war against communalism must be declared. And it needs to be done on an all-party basis. All political parties, irrespective of ideological differences, need to be proactive in this regard. However, this initiative of political parties must be sincere. However, this lack of sincerity is observed in many political parties. Despite declaring to be anti-communalism in theory, many political parties are seen in the role of protectors of communalism. All these political parties need to be identified and declared as communal parties to successfully deal with communal problems. And communal political parties must be banned. Because communal parties need to be denied the right to participate in the electoral process. Then India's electoral process can be de-polluted by communalism. But in this case, the central authorities lack sincerity. Because the ruling political party at the centre also has to make electoral compromises with the communal parties to ensure electoral success. That is, the government party also has to take the help of communal forces in some cases. Naturally, the government party also does not want to be divided into communal parties or groups. Because of this, no party government is seen to be moving in earnest against the communal forces.

Separation of Religion from Politics:

Separation of religion from politics is necessary to get rid of the scourge of communalism. When religion is connected with politics, communal problems, and crises arise. Communism becomes stronger when politics is involved. Religion in private life does not create any problems in public life. However, the intrusion of religion into the political sphere is undesirable. If religion is related to political issues, there are possibilities of communal problems in public life. Religious sacred institutions should not be misused for political gain. And there needs to be a strict ban on this. It is necessary to abstain from any form of ritual in all government functions and government-owned institutions. All associations with religious or communal groups should be avoided. Some religious organizations create communal problems in public life. To solve all these problems it is necessary to completely separate religion from politics.[15]

Enhancing linkages between communal and non-communal parties:

One of the political remedies for communalism is to increase linkages between all communal and non-communal political parties. As a result, the perception of secularism and cohesion within the political party system, in general, will increase. Political sociologist M. P. Singh in his work titled 'Whither Indian Pluralism' said: "A greater degree of commonality among

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secular and communal parties should be welcome. For, it must have some secularizing and integrating impact.

Avoidance of Communal Appeasement Policies

Administrative authorities should abandon the politics of pandering to minority communities. The administrative tendency to appease religious minorities helps increase the power of communalism. The communal behaviour and activities of the minority communities that create tension must be dealt with equal vigour as the majority community. However, the minority communities should not be neglected. Administrative authorities should be proactive in the redressal of all their rightful grievances and mitigating sufferings.

This tradition needs to be further enriched. And in that regard, the active and supportive role of Indian mass media is particularly important. The mass media usually emphasize the moralistic folklore or hyperbolic mythology of the majority community. However, the ethical folklore of minority communities is neglected. A sense of deprivation naturally arises among minority communities. This sense of deprivation is against communal harmony. Government-controlled radio and television authorities need to be especially careful in this regard. The responsibility of other non-governmental mass media is also not less in this regard. There is a need to build a consensus across India on this issue. For that, open and meaningful discussion is necessary. The concerned government authorities need to be active in this regard.[16]

Ending Inequalities

The socio-economic and political conditions of people in all regions and communities of India have not progressed equally. There is inequality in regional and communal justice. Discrimination has increased across sectors. Administrative authorities should take the initiative to end this situation. Administrative authorities should try their best to elevate backward communities to the level of more advanced communities. Otherwise, inferiority and insecurity will increase among the backward communities and will become difficult to eradicate. And if the inequality between different communities continues, the end of communalism will be impossible.

Special Law-Courts

Exemplary punishment should be provided to criminals who cause communal problems and crises. The administrative authorities should be particularly careful to ensure that no person directly or indirectly connected with communal riots escapes punishment. Special laws and special courts should be provided for this purpose. Apart from that, it should be seen that the criminals creating communal problems should not get political shelter from any party.

The crisis of communalism is at the root of most of the large-scale problems in India in the present century. There is no denying this. Communalism has emerged as an incurable disease in Indian public life. The Muslim League demanded a separate state for Muslims called 'Pakistan'. This claim is accepted. Acceptance of this demand begins the surrender to communalism. So the legacy of communalism in independent India cannot be denied. This communalism became stronger in independent India. Hindus, Muslims, and Sikhs are the three major communities in India. The fundamentalist tendencies and fanaticism of the extremist sections of these three large masses have helped to strengthen communalism. In

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1947, through the partition of India, there was a naked expression of communalism. This incident turned hundreds of thousands of families into uprooted refugees. Innumerable people are forced into inhuman suffering. Communalism makes people vulnerable to insecurity. This communalism is a major obstacle to nation-building in India. The hindrance of communalism to the socio-economic and political development of modern India cannot be ignored. Unwanted foreign interference in India's national life takes place through this hole of communalism. Communalism has belittled Indians as human beings, degraded moral standards, and eroded the cohesion of Indian social life. India is a secular state. Communalism has become an essential part of secular India. S.L. Sikri commented in his book Indian Government and Politics: 'Unfortunately, communalism has now become the child of secular politics and its ravages are more marked and frightening than ever before.' Communalism is currently consuming democratic and secular politics from the ground up in Indian society, spreading like a highly contagious fungal disease. It is the weed that the British began to grow at the beginning of the 20th century and which, even after so many years, is still very much in evidence. Today's communalism is stronger than ever. It prevents people from coexisting peacefully in a community. It undermines the fundamental principles of secularism and respect for every person, regardless of their religion. Such an idea shouldn't be acceptable in a nation like ours that is home to individuals from many different cultures. Communalism in Indian politics has been a longstanding issue that has deeply impacted the social fabric of the country. It refers to the manipulation and exploitation of religious, ethnic, and linguistic identities for political gains.

Conclusions

In conclusion, communalism poses a significant threat to the unity and secularism of India. It has led to various instances of violence, riots, and discrimination based on religion, which have caused immense suffering and hardship for the affected communities. To address this issue, there is a need for strong political will, education, and awareness among the masses to promote religious harmony and tolerance. Political leaders and parties must refrain from using divisive tactics and instead focus on promoting unity and equality for all citizens. Additionally, strict legal measures should be in place to hold those responsible for inciting communal violence accountable. The role of the media is also crucial in promoting unbiased reporting and highlighting the repercussions of communal politics on society. Ultimately, the eradication of communalism from Indian politics requires a collective effort from the government, political parties, civil society organizations, and citizens.

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