



IMSMUNC'19



All India Political Party Meet.

BACKGROUND GUIDE

***Agenda – Growing Communalism in India
with Special Emphasis on Ayodhya Issue.***
Research brief for the All India Political Parties Meet

Letter from the Executive Board

Greetings Delegates,

The All India Political parties meet was created as a body supplementary to the Parliament, without any legislative provisions for a specific purpose, that being, to serve as a forum for undiluted political debate which the constraints of the Parliament disallow and to reach to a common ground about how to handle any situation and thus saving the time of Parliament.

Over the last 2 decades, Politics in India have moved from a one-party dominance, to a bi-polarity of powers leading to the era of coalition politics, which has been the dominant force in the Parliament until recently where again a single party has managed to secure a clear majority in the Parliament of India. In keeping with, these changes the importance and the role of the AIPPM stands further enhanced, as you, the representatives of the people and also the representatives of your respective political units make plundering ideology shifts, multiple case shifts, and countless ethical compromises to retain your position in this dynamic centre of power.

This, is precisely the reason why we chose to emulate the AIPPM over the Indian Parliament, to allow each of you to put forward the relatively unknown side of Indian Politics, to allow free voicing of thoughts and opinions which cannot be openly expressed within the Parliament or in front of the media.

We as the Moderators of the AIPPM, keeping in mind the sensitivity and importance of the agenda would like to urge all the delegates to use this platform to find a solution to the problem rather than just politicizing it.

We look forward to a delightful and enriching experience and wish you all good luck! Best Regards,

Saim M. Khan

Moderator

Nandini Sharma

Deputy Moderator

Oorja Jain

Scribe

Note - Information contained in this research brief does not possess any evidentiary value, neither does it qualify as proof of the occurrence/non-occurrence or existence/ non- existence of any fact. The brief is meant only to provide the participants with a modicum of information upon which further research can be built and we encourage you to go beyond this background guide and delve into the extremities of the agenda to further enhance your knowledge about the agenda.

This guide does not in any manner whatsoever reflect the views or political leanings of the Moderator, Deputy Moderator or Scribe. The Moderator, Deputy Moderator and Scribe shall at all points in time maintain neutrality and do not have any political affiliations.

Communalism

Communalism is a political philosophy which advocates followers of a particular religion to have political allegiance to their own religious community. As a matter of fact, a person's mere affiliation to the social, cultural and service aspects of a religious community would not amount to communalism. Communalism preaches the followers of a particular religion to have hatred against the followers of other religious communities. It assumes that the followers of a particular religion will have common interests that differ from other religions. In essence, communalism is opposed to secularism and even humanism.

However, in the western world communalism is defined differently. According to socialist Murray Bookchin, communalism is "a theory or system of government in which independent communities participate in a federation." Simply put, in the western world, communalism proposes to abolish market and money and places land and enterprise in the custody of a community. But, in the context of Indian sub-continent, the term communalism is associated with tensions between various religious communities.

Communalism is an ideology which is considered unique not only to south Asia but is also found in other continents such as Africa, America, Europe, Australia, and other parts of Asia. In fact, development of communalism is believed to have its roots in the ethnic and cultural diversity of Africa. Communalism is often regarded as a modern phenomenon which is the result of the modernization and nation building process. But the concept has become a socio-economic and political issue in south Asian countries like Bangladesh, India, Pakistan, Myanmar, Sri Lanka, Nepal, etc.

Communalism in the context of India

To understand the current scenario we shall now go through the Indian History to understand the reason behind the creation and the growth of communalism in India.

To begin with, the seeds of communal violence were sown by the British implementing the policy of ‘**divide and rule**’. To achieve the objectives of such policy, they introduced communal historiography, whereby the people were looked through the prism of their religion. Communalism arose due to the politics of Muslim Nawabs, Hindu Zamindars and Rajas and the British policy of divide and rule. Gradually, the Hindu communalists blamed Muslim kings for temple destruction and forcible conversions, while Muslim communalists claimed that they had had been the rulers of the country. This burden of history created an atmosphere of mutual hate amongst Hindus and Muslims. In our country, **the rise of nationalism and rise of communalism was almost simultaneous**. In the 19th century, leaders of various organizations used religious consciousness to inculcate modern nationalism amongst the people. This resulted in not only the arousal of nationalism but also of communalism on the sidelines. By the turn of the century, national and communal identities started taking prominent shapes but still, the communalism was in sharp contrast with nationalism. For example, the terms like nationalist Hindus, nationalist Muslims and nationalist Sikhs used to be contrasted with those like communal Hindus, communal Muslims and communal Sikhs respectively. During the initial decades of 20th century, the communalism was overshadowed by the Nationalism because at that time, British imperialism was the main enemy of Indian masses. Thus, Hindu communalism’s anti-Muslim plank, and Muslim Communalism’s anti-Hindu plank were considered a

diversion from the nationalist movement and thus got isolated for the time being.

However, soon afterwards, **Muslim League and Hindu Mahasabha** along with other communal formations started creating an atmosphere of mutual hate. The blame is put on British but both Hindu and Muslims also cannot be exonerated for their role in perpetuating violence.

Partition was the final outcome of the British Policy of divide and rule, Muslim communal politics and Hindu communalism. The Muslim League, which was a representative of the interests of the Muslim elite, wanted maximum privileges for the rich Muslims. It stated that Muslims are 25% of the population, but for passing any legislation two-thirds majority is needed, so they should be granted one third representations in legislatures so that they can prevent anti-Muslim legislation. This demand was rejected and Jinnah later emerged as main leader of the Muslim league. Later, the two-nation theory came up and the Muslim league put forward the idea of separate nation for the followers of Islam. The Jinnah's party never got more than 3.6 per cent of votes in elections, but was promoted by the British and instigated by the Hindu fundamentalists of the day. Thus, Pakistan was created out of western and eastern Muslim majority areas of India. During partition, the Muslims, mostly affluent left for Pakistan but a majority of the Muslims in this region chose to live here in India.

After Independence, the Hindu as well as Muslim communal forces started taking more prominent shapes. Both India and Pakistan started seeing each other as major threats. In 1971, when Pakistan broke up in two, it proved that **the nations cannot be sustained only on the basis of religion**. After Kashmir became a part of India, The dissatisfied Kashmiri Youths prompted by Pakistan led to rise in terrorism and Jihad.

The communal angle crawled into the social harmony of Kashmir when the rift between Kashmiri Pundits and local Muslim population was created. Pundits left the valley and many of them are living the wretched life in refugee camps in different places in India.

So, we can conclude by saying that the combinations of all the above-mentioned incidents have been quite successful in creating communalism in India.

'Actions led to consequences' the same way the problem of the creation of communalism in India has led to several consequences,

If we look at a graph of NCRB (National Crime Records Bureau) depicting the decadal and regional pattern of riots and people died in India, then the decadal average of India is 2,58,346(taking data from year 1980 to 2013).

Consequences of communalism are well known to all of us. With killings in mass, the real sufferers are the poor, they lose their house, their near and dear ones, their lives, their livelihood, etc. It violates the human rights from all direction. Sometimes children will lose their parents and will become orphan for life time and nobody will be there to look after them.

Ghettoization and refugee problem are the other dimension of communalism induced violence, whether its inter country or intra country. Sudden increase in violence against any particular community causes mass exodus and stampede which in turn kills many numbers of people. For example, this was seen in the case of Bangalore in 2012, with respect to people from North eastern states, which was stimulated by a rumour.

Apart from having effect on the society, it is also a threat to Indian constitutional values, which promotes Secularism and religious tolerance. In that case, citizens don't fulfil their fundamental duties towards the nation. It becomes a threat for the unity and integrity of the nation as a whole. It promotes only the feeling of hatred in all directions, dividing the society on communal lines.

Other than these, minorities are viewed with suspicion by all, including state authorities like police, para military forces, army, intelligence agencies, etc. There have been many instances when people from such community have been harassed and detained and finally have been released by court orders guilt free. For this, there is no provision of compensation of such victims, about their livelihood incomes forgone, against social stigmas and emotional trauma of the families.

Such things are set back for the society and become barrier for its development. This is also one of the reasons which are keeping India still under the status of "developing nation" because; such activities occurring frequently do harm the human resource and economy of the country. And then again it takes years for the people and the affected regions to come out the traumas of such violence, having deep impact on minds of those who have faced it. Whole life, they feel emotionally broken and insecure.

Till date India has witnessed many communal riots resulting in huge losses in terms of lives and property, but, some riots have been so dreadful and have created a fearful memory in the minds of many Indians that they require special mention-

Sikh Riots 1984: The 1984 Sikh Massacre was erupted in 1 November 1984, after the assassination of Indira Gandhi and continued for days, killing around 800 Sikhs. The national capital Delhi were the worst affected area along with Yamuna river areas.

Kashmir Riots 1986: The communal riots were breaking out in the Muslim-majority state of Kashmir against the Kashmiri Hindus in 1986. Violence against Kashmiri Hindus was reported in the Anantnag area and a massive communal riot occurred in the result.

Varanasi Riots 1989: The holy city of India is witnessed to three consecutive riots since 1989-90 to 1992. Varanasi riots of 1989 was the first communal violence erupted between Hindu and Muslim. A mini riot was also breaking out in 2007.

Bhagalpur Riots 1989: The silk City Bhagalpur was becoming notorious after the incidence of October 1989. Bhagalpur riots is one of the worst communal riots in India since Independence, which claimed over 1000 lives. The communal violence broke out between Hindu and Muslim and continued for almost two months.

Bombay Riots 1992: Bombay Riots was the worst riots in India, appeared in December 1992 and January 1993. Riots in Mumbai was a communal riot between Hindu and Muslim, in which over 1,000 people were killed. Babri Mosque demolition is the reason and Bombay Riots, 1993 Bombay bomb blasts was the result.

Gujarat Riots 2002: Another worst riots in India so far, Gujarat riots of 2002 was a series of communal violence incidents between Hindus and Muslims. The Sabarmati Express train was burnt as a preplanned conspiracy by Muslim mob, then Post Godhra violence Attacks on Muslims and

Hindus and Naroda Patiya riots Ahmedabad. Gujarat riots was a definition of horror and brutality of Human again human.

Aligarh Riots 2006: Aligarh is well known as one of the communal prone zone in Uttar Pradesh, on 5 April 2006 the incidents of violence is occurred between Muslims and Hindus. At least six to seven people died due to communal riots began during the Hindu festival Ram Navami.

Deganga Riots 2010: Deganga Riots was occurred on 6 September 201 at the Deganga place in West Bengal. The riots was got created by Muslim mobs by arson and violence against Hindu people, They destroyed the several sacred Hindu places of worship, looted and burnt the dozens of shops. In 2007 Bengal was already faced other riots known as West Bengal food riots.

Assam Riots 2012: In the month of July 2012 a communal violence is got triggered between the Indian Bodos and migrants Muslims from Bangladesh. More than 80 people had died and over 1 lakh have taking shelter in relief camps during the communal riots in Assam. Assam massacre was another definition of horror and brutality of Human again human.

Muzaffarnagar riots 2013: Its again clashes between the Hindu and Muslim communities, have claimed 48 lives and injured 93 in the Muzaffarnagar district, Uttar Pradesh. It is one of the worst religious violence in India.

'The violence still continues'

Three "major communal incidents" were reported in (Baduria-Basirhat district, North 24 Parganas, West Bengal) 2017, (Hazinagar, West Bengal) 2016 and (Saharanpur, Uttar Pradesh) 2014, according to the home ministry's annual reports, with no "major communal incidents" reported in 2015.

A “major” communal incident is one that results in more than five deaths or leaves over ten people injured. An incident that results in one death or ten injured is termed “important or significant”.

As many as 2,920 “communal incidents” were reported in India over four years ending 2017, in which 389 people were killed and 8,890 injured, according to the home ministry’s reply to the Lok Sabha (lower house of parliament) on February 6, 2018 and February 7, 2017.

Uttar Pradesh –India’s most populous state reported the most incidents (645) over the last four years, followed by the ninth-most populous Karnataka (379), and second-most populous Maharashtra (316).

UP also reported the most deaths in these communal incidents (121) between 2014 and 2017, followed by Rajasthan (36) and Karnataka (35). Riots are registered under Section 147 to 151 of the IPC, while cases relating to “promoting enmity on ground of religion race and place of birth” are reported under Section 153A of the IPC.

As many as 61,974 riots were reported in 2016 under Sections 147 to 151 and 153A of the IPC, according to the latest available NCRB data, down 6% from 66,042 in 2014. Overall, 2,885 communal riots were reported between 2014 and 2016, NCRB data.

In 2016, 869 communal riots were reported, the largest number in Haryana (250), a state ranked 17th by population, followed by Jharkhand (176) and Bihar (139). Communal riots in 2016 were down 29% from 1,227 in 2014.

Promoting enmity on grounds of religion, race and place of birth under section 153A of the IPC reported 447 incidents in 2016, a 38% increase over 2014, when 323 were reported.

Overall, 1,148 incidents of promoting such enmity were reported between 2014 and 2016.

UP reported the most incidents (109) in 2016, followed by West Bengal (51) and Kerala (48).

'Is the State Sleeping?'

National human rights commission (NHRC) in India fights for the causes of rights of the victims, but its recommendations is advisory in nature, which doesn't give 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 Ranganath 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. The Indian law defines communal violence as, “any act or series of acts, whether spontaneous or planned, resulting in injury or harm to the person and or property, knowingly directed against any person by virtue of his or her membership of any religious or linguistic minority, in any State in the Union of India, or Scheduled Castes and Scheduled Tribes within the meaning of clauses (24) and (25) of Article 366 of the Constitution of India”

Though India is under the grip of communal violence, but till now, other than provisions under IPC and CrPC, there is no firm law to punish the originators of such violence, no clear policy for relief and rehabilitation of victims. There are no regulations for security of witness, for accountability of public servants, etc.

‘Prevention of Communal and Targeted Violence (Access to Justice and Reparations) Bill, 2011’ lapsed in the parliament. The bill provided for a seven-member National authority for communal harmony, justice and reparations. It attempted to safeguard the minority sections. It had provisions for ensuring accountability of the district administration. This has already been recommended by the Sachar committee and Ranganath Mishra Commission.

The role of police in communal riots is highly controversial. Generally, riot victims complain that- police did not come to rescue, police forces were themselves instrumental in the killing, they led the mob in looting and burning, arrested the innocent people and harassed them inside the lockup, etc. But as we know, that police can act much better, if there is political

will and if they are given free hand along with the implementation of recommended police reforms.

There specialized battalions of **Rapid Action force in India**, which is a wing of CRPF, to deal with riots, riot like situations, crowd control, rescue and relief operations, and related unrest.

‘Where does the Constitution stands?’

Apart from guarantee of freedom of religion in Articles 25 to 28, there are other provisions such as Articles 14,15,16, which prohibit discrimination on the ground of religion. The Preamble also constitutes India a sovereign, socialist, secular, democratic republic. In S.R. Bommai v. Union of India, secularism has been held to be a basic feature of the Indian Constitution. A Government, which is anti-secular, cannot be said to be government according to provisions of the Constitution.

Article 25(1) protects the citizen’s fundamental right to freedom of conscience and his right freely to profess, practice and propagate religion. The protection given to this right is not absolute. It is subject to public order, morality and health as Art. 25(1) itself denotes. It is also subject to the laws, existing of future which are specified in Art. 25(2). As regards the grave-yard, though the land is scared and waqf, its acquisition cannot be said to take away of right of any living person to profess, practice or propagate religion. The freedom enunciated in Art. 25 is a personal freedom. It is a freedom which a person can claim for his personal exercise at will; it is not a freedom guaranteeing the preservation of the graves where bodies of some others lie. The real purpose and intendment of Art. 25 is to guarantee especially to the religious minorities the freedom to profess. No doubt, the freedom guaranteed by Art. 25

applies not merely to religious minorities but to all persons. But in interpreting the scope and content of the guarantee contained in this Article, the court will always have to keep in mind the real purpose underlying the incorporation of the provision in the fundamental rights chapter.

(i) Article of faith. Article 25 is an article of faith in the Constitution incorporated in recognition of the principle that the real test of a true democracy is the ability of even an insignificant minority to find its identity under the country's Constitution.

Though Art. 25 is made subject to “public order morality and health” and also “to the other provisions of Part III”, Art. 26 is only subject to “public order, morality and health”. While Art. 25 confers the particular rights on all persons, Art. 26 is confined to religious denominations of any section thereof. Article 19(1) confers the various rights specified therein from (a) to (g) on citizens. A religious denomination or a section thereof as such is not a citizen. In that sense the fields of the two Articles may be to some extent different. Both the Art. 25 and Art. 26 are prefaced with the words “subject to public order, morality and health”. This exception in favour of “public order, morality and health” restricts to some extent the freedom of conscience of a right freely to profess, practice and propagate religion guaranteed under Art. 25(1) and also the right under Art. 26 to establish and maintain institutions, etc. What Art. 25(1) grants is not the right to convert another person to one's own religion but to transmit or spread one's own religion by an exposition of its tenets. It has to be remembered that Art. 25(1) guarantees “freedom of conscience” to every citizen, and not merely to the followers of one particular religion, and that, in turn, postulates that there is no fundamental right to convert another person to one's own religion because if a person purposely undertakes the

conversion of another person to his religion, that would impeach on the 'freedom of conscience' guaranteed to all the citizens of the country alike.

'The time has come'

It is a high time now since the country is facing this problem and there is a need to find a solution for it and start working in that direction. As being a 'Young India' the youth shall take the load on their shoulders to fight against this problem and throw away the concept of communalism with its roots from the diversified culture of India. We as the Moderators of the committee also expect from the delegates to come up with some practically implementable solutions to fight against the problem which is hollowing the diversified culture of India.

There is a need to understand that the solutions 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.

People will have to make a balance between their own religious community and national interests, 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. People will 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 political 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. Media, movies and other cultural platforms can be influential in promoting peace and harmony. Though all such practices in India are common, but there is still scope for improvement in this direction.

Thus, in order to get rid of the problem of communalism in India, there is a need of collective efforts. All will have to discharge their duties. If we do so, definitely harmony will prevail. Everybody will prosper.

Ayodhya/Ram Mandir/Babri Masjid Issue

The issue is basically about a plot of land situated in the district of Ayodhya (earlier Faizabad), Uttar Pradesh, but the religious sentiments of the people associated with this plot, belonging to two different sects of the society i.e. Hindus and Muslims, makes it a convoluted issue.

‘1528 till Now’

1528: Babri Masjid built by Mir Baqi, commander of Mughal emperor Babur.

1885: Mahant Raghubir Das files plea in Faizabad district court seeking permission to build a canopy outside the disputed Ram Janmabhoomi-Babri Masjid structure. Court rejects plea.

1949: Idols of Ram Lalla placed under a central dome outside the disputed structure.

1950: Gopal Simla Visharad files suit in Faizabad district court for rights to worship the idols of Ram Lalla.

1950: Paramahansa Ramachandra Das files suit for continuation of worship and keeping the idols.

1959: Nirmohi Akhara files suit seeking possession of the site.

1981: Uttar Pradesh (UP) Sunni Central Waqf Board files suit for possession of the site.

February 1, 1986: Local court orders the government to open the site for Hindu worshippers.

August 14, 1989: Allahabad High Court ordered maintenance of status quo in respect of the disputed structure.

December 6, 1992: Ram Janmabhoomi-Babri Masjid structure demolished.

April 3, 1993: 'Acquisition of Certain Area at Ayodhya Act' passed for acquisition of land by Centre in the disputed area. Various writ petitions, including one by Ismail Faruqui, filed in Allahabad HC challenging various aspects of the Act. Supreme Court exercising its jurisdiction under Article 139A transferred the writ petitions, which were pending in the High Court.

October 24, 1994: Supreme Court says in the historic Ismail Faruqui case that mosque was not integral to Islam.

April 2002: Allahabad High Court begins hearing on determining who owns the disputed site.

March 13, 2003: Supreme Court says, in the Aslam alias Bhure case, no religious activity of any nature be allowed at the acquired land.

March 14: Supreme Court says interim order passed should be operative till disposal of the civil suits in Allahabad HC to maintain communal harmony.

September 30, 2010: Allahabad High Court , in a 2:1 majority, rules three-way division of disputed area between Sunni Waqf Board, the Nirmohi Akhara and Ram Lalla.

May 9, 2011: Supreme Court stays Allahabad High Court verdict on Ayodhya land dispute.

Feb 26, 2016: Subramanian Swamy files plea in SC seeking construction of Ram Temple at the disputed site.

March 21, 2017: Chief Justice of India (CHI) JS Khehar suggests out-of-court settlement among rival parties. August 7, 2017: Supreme Court constitutes three-judge bench to hear pleas challenging the 1994 verdict of the Allahabad High Court .

August 8, 2017: UP Shia Central Waqf Board tells SC mosque could be built in a Muslim-dominated area at a reasonable distance from the disputed site.

September 11, 2017: Supreme Court directs Chief Justice of the Allahabad HC to nominate two additional district judges within ten days as observers to deal with the upkeep of the disputed site.

November 20, 2017: UP Shia Central Waqf Board tells SC temple can be built in Ayodhya and mosque in Lucknow.

December 1, 2017: Thirty-two civil rights activists file plea challenging the 2010 verdict of the Allahabad HC.

February 8, 2018: Supreme Court starts hearing the civil appeals.

March 14, 2018: Supreme Court rejects all interim pleas, including Swamy's, seeking to intervene as parties in the case.

April 6, 2018: Rajeev Dhavan files plea in Supreme Court to refer the issue of reconsideration of the observations in its 1994 judgement to a larger bench.

July 6, 2018: UP government tells Supreme Court some Muslim groups were trying to delay the hearing by seeking reconsideration of an observation in the 1994 verdict.

July 20, 2018: Supreme Court reserves verdict.

September 27, 2018: Supreme Court declines to refer the case to a five-judge Constitution bench. Case to be heard by a newly constituted three-judge bench on October 29.

October 29, 2018: Supreme Court fixes the case for the first week of January before an appropriate bench, which will decide the schedule of hearing.

November 12, 2018: Supreme Court declines early hearing of petitions in the case requested by Akhil Bharat Hindu Mahasabha.

November 22, 2018: Supreme Court dismisses public interest litigation (PIL) seeking direction to organisations and public at large to “behave” and not air their views that can spoil the atmosphere till it decides the title dispute case.

December 24, 2018: Supreme Court decides to take up petitions on case for hearing on January 4.

January 4, 2019: Supreme Court says an appropriate bench constituted by it will pass an order on January 10 for fixing the date of hearing in the title case.

January 8, 2019: Supreme Court sets up a five-judge Constitution Bench to hear the case headed by Chief Justice Ranjan Gogoi and comprising Justices S A Bobde, N V Ramana, U U Lalit and D Y Chandrachud.

January 10, 2019: Justice U U Lalit recuses himself prompting Supreme Court to reschedule the hearing for January 29 before a new bench.

January 25, 2019: Supreme Court reconstitutes 5-member Constitution Bench to hear the case. The new bench comprises Chief Justice Ranjan Gogoi and Justices S A Bobde, D Y Chandrachud, Ashok Bhushan and S A Nazeer.

January 27, 2019: Supreme Court cancels the January 29 hearing due to non-availability of Justice S A Bobde.

January 29, 2019: Centre moves Supreme Court seeking permission to return the 67-acre acquired land around the disputed site to original owners.

February 20, 2019: Supreme Court decides to hear the case on February 26.

February 26, 2019: Supreme Court favours mediation, fixes March 5 for order on whether to refer matter to court-appointed mediator.

March 6, 2019: Supreme Court reserves order on whether the land dispute can be settled through mediation.

March 8, 2019 : Supreme Court refers the dispute for mediation by a panel headed by former apex court judge F M I Kallifulla. The panel was given time till August 15 to submit their report.

August 6, 2019 : A report in early August indicated a failure of the mediation efforts. This led to day-to-day hearing of the Ayodhya case from August 6. Supreme Court has set October 18 as deadline to finish arguments in Ayodhya case.

'Both Go Hand in Hand'

As mentioned before, according to Hindu mythology, Ayodhya 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 political 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.

As a part of the aftermath of the Babri Mosque demolition, India had to faced several cases of Communal Activities including two of the most dreadful instances which the nation has seen till date, Bombay Riots and the Gujarat Riots and till date also Ayodhya dispute plays a very important role as a factor responsible for growing communalism in India. Many politicians and also many self-proclaimed politicians are getting successful in polarizing the people and spreading between the two communities by using this issue for their own benefits.

‘In Sum’

The rise in communalism is one of the exploding crisis which the India is facing right now and the country demand dire solutions to fight against this issue. There is a need especially for the youth to understand the consequences of this problem and act accordingly. We as the moderators of the committee are eager to listen to the view points of the youth on this issue who will be in the shoes of the law makers and how they plan to deal with it by keeping in mind their respective party ideology with which they would be associated.

Research Links:

<http://content.csbs.utah.edu/~mli/Economies%205430-6430/Vanaik-Communism%20and%20Nationalism%20in%20India.pdf>

<http://www.ncert.nic.in/NCERTS/l/lesy106.pdf>

<https://www.epw.in/blog/g-arunima/communalism-its-way-out-indian-politics.html>

<http://www.historydiscussion.net/history-of-india/communalism/the-growth-of-communalism-in-india/6310>

<https://thewire.in/communalism/untold-story-rama-idol-surfaced-inside-babri-masjid>

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