

**NTCC PROJECT**

**ON**

**Communal Violence: Concept, Features, Incidence and Causes.**

**SUBMITTED BY-**

**PRADYUMAN BANSAL *(A6018216119)***

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**UNDER THE GUIDANCE OF:**

**Ms. MANISHA RAJ**

**AMITY SCHOOL OF ECONOMICS**

**AMITY UNIVERSITY NOIDA**

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**1. Acknowledgement**

Presentation inspiration and motivation have always played a key role in the success of any venture.

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Last, but not the least, my parents are also an important inspiration for me. So with due regards, I express my gratitude to them.

**2. Rational behind studying**

The issue of communal violence includes religious, political, financial, social, recorded and scholarly circles in various proportions and degree with reference to various states and religions. I wanted to study this topic because the problem of communal violence has been in existence for a long time in our Country. I wanted to study its concepts, incidence and causes and wanted to know how the society responds to this social problem of our country. I also wanted to know that are there any certain measures taken by the government to eradicate this problem? So these are the main reasons I wanted to study this topic in detail and prepare a proper report so that people become aware of this social issue going on in our country.

**3. The Concept of Communal Violence**

Communal Violence is the involvement of folks or the people of two totally different religions or non-secular community who are against each other are carrying the feeling against each other or they are carrying the sentiments of hostility, emotional anger or emotional fury, social discrimination and social neglect. The term incorporates clashes, riots and different types of savagery between groups of various religious confidence or ethnic birthplaces.

Communal Violence is found in many different countries such as Asia, Africa, Europe, Australia and as well as America. As far as I know, there is no leader or no leadership in communal violence or riots and so I can say that communal violence is purely based on hatred, hostility and vengeance.

Communal violence has expanded quantitatively and subjectively as far back as governmental issues came to be communalised. Gandhi was its first casualty taken after by the murder of numerous people in the 1970s and the 1980s. Following demolition of Babri structure in Ayodhya in December 1992, and bomb impacts in Bombay in mid 1993, mutual disturbance in Maharashtra, Tamil Nadu, Bihar, Uttar Pradesh and Kerala have significantly grown.

Communal violence is also commonly called ‘Ethnic Violence’, ‘non-state violence’, inter-communal violence and ethno-religious violence.

**4. Some Features of Communal Riots**

* Communal violence is more politically spurred and fuelled by religion. Indeed, even the Madan Commission which investigated shared aggravations in Maharashtra in May 1970 had underscored that "the modelers and developers of common strains are the communalists and a specific class of legislators—those all-India and neighborhood pioneers out to grab each chance to fortify their political positions, upgrade their notoriety and enhance their open picture by giving a collective shading to each occurrence and consequently anticipating themselves in people in general eye as the champions of their religion and the privileges of their group".
* Other than political interests, monetary interests to have an incredible influence in instigating collective conflicts.
* Communal riots appear to be more common in North India than in South and East India.
* The likelihood of repeat of shared uproars in a town where common violence have al-ready occurred a few times is more grounded than in a town in which riots have never happened.
* The most common uproar occur on the event of religious celebrations.
* The utilization of savage weapons in the uproars is on the domination.

### 5. Incidence of Communal Violence

### In India, communal violence achieved its crest amid 1946-48 while the period in the vicinity of 1950 and 1963 might be known as the time of mutual peace. Political dependability and financial advancement in the nation con­tributed to the change of the shared circumstance.

### The rates of revolting shot up after 1963. Genuine uproars softened out up 1964 in different parts of East India like Calcutta, Jamshedpur, Rourkela and Ranchi. An­other wave of public brutality cleared the nation over in the vicinity of 1968 and 1971 when the political authority at the middle and in the states was powerless.

### The communal riots in UP, Gujarat, and AP in December, 1990, in Belgaum (Karnataka) in November 1991, in Varanasi and Hapur (UP) in February 1992, in Seelampur in May 1992, in Samaipur Badli in Delhi, Nasik in Maharashtra, and Munthra close Thiruvananthapuram in Kerala in July 1992, and in Sitamarhi in October 1992—all call attention to the debilitating of shared friendship in the nation.

### After the annihilation of the debated altar in December 1992 at Ayodhya, when shared viciousness erupted in different states, more than 1,000 individuals were said to have been dead in five days, incorporating 236 in Uttar Pradesh, 64 in Karnataka, 76 in Assam, 30 in Rajasthan and 20 in West Bengal. It was after this brutality that the administration restricted Rashtriya Swayam Sewak Sangh (RSS), Vishwa Hindu Parishad (VHP), Bajrang Dal, Islamic Sevak Sangh (ISS) and the Jamait-e-Islami Hind in December 1992.

### After the bomb impacts in Bombay and later in Calcutta in April 1993, the collective violence in Maharashtra and different states asserted more than 200 existences of the two Muslims and Hindus. Not long after the Bombay impacts, a notable Imam of Delhi expressed: "It is essentially a matter of survival now. We can't preclude waging war keeping in mind the end goal to remain alive".

### The Sangh Pariwar pioneers asserted that India is a Hindu Rashtra that lone the Hindu culture is the true Indian culture, that Muslims are really Mohammadi Hindus, and that all Hindustanis are by definition Hindus. It is such forceful approach of Hindu and Muslim devotees that prompts public mobs. While 61 areas out of 350 locale in India were iden­tified as touchy regions in 1961, 216 regions were so recognized in 1979, 186 of every 1986, 254 out of 1987 and 186 out of 1989.

### Aside from the misfortune as far as lives, the mutual violence cause broad devastation of property and influenced financial exercises. For example, property worth Rs. 14 crore was destoryed in the vicinity of 1983 and 1986 {Times of India, July 25, 1986). In the 2,086 rates of mutual violence in 3 years in the vicinity of 1986 and 1988, 1,024 people were slaughtered and 12,352 harmed.

### After the communal riots in geographic area, geographical region and different states in 1993, no serious riots were reportable for concerning 3 years; however in might 1996 metropolis all over again witnessed communal riots on a problem of taking a Moharrum procession on a specific route in violation of police per­mission. it had been reportable that the difficulty wasn't spontaneous however was planned and had background of political competition. Bootleggers and land- builder mafia had conjointly contend a very important role in spreading communal violence. Thus, repetition of communal riots in numerous states from time to time even currently points out that ciao because the political leaders and non secular fanatics continue victimization communalism as a robust instrument to realize their goal more or less long as faith remains politicised, our coun­try can stay ever liable to communal tension.

### 6. Causes of Communal Violence

### A relative investigation of the yearly information for the years 2012, 2013 and 2014 demonstrates the accompanying figures: 668, 823, and 644 episodes of public violence across the country (of which UP's offer of the aggregate is 18%, 30% and 20%, in these three years individually).

### There was locating ebb in public viciousness amid the year 2014. Notwithstanding, 2015 has all the earmarks of being the 'Time of Communal Intolerance'.

### The troublesome strengths working in the nation are always devouring blameless human lives, harming open property worked from citizen's cash and making a domain of edginess and vulnerability, where well being concerns invalidate suitable development prospects.

### ****Causes for Up Scaled Communal Divide****

### Common strengths prosper in a domain of shared doubt and bolsters for its survival on for different groups. The under specified reasons for the most part characteristic towards the formation of the previously mentioned conditions:

### Vote Bank Politics: The lawmakers utilize the shared card to adjust themselves to a specific group or with the end goal of separating the vote bank of another party regularly enjoys inciting a public uproar.

### **Turf War for Dominance by Religious Heads: The religious pioneers having a place with various religions and numerous a period distinctive groups from a similar religion wage a supposed sacred war to ensure their religious practices.**

### **Battle for Identity or Class Conflict: Keeping in mind the end goal to guarantee their pertinence in a framework that has all the earmarks of being exceedingly one-sided, different classes of individuals, similar to the dalit's, the tribal's and different minorities tend to stick together to extend an aggregate front. Any danger to their class is irately restricted, to make their voices heard in this blankness.**

### **Irreconcilable circumstance: Public clashes are a methods for groups to attest their common characters and to request their offer in monetary, instructive and openings for work. Particularly in the present circumstances of monetary down turn the battle for guaranteeing that the interests of their group is properly defended is solidly challenged.**

### **Reports of Threat to Religious Ideologies: The cases of these are; Burning down of Churches in Delhi and different parts of India, Hindu-Muslim mobs in Muzzafarnagar, Uttar Pradesh in 2013, Hindu gatherings were blamed for persuasively changing over a few Muslims and Christians to Hinduism (Ghar Wapisi) in December a year ago, ethnic conflicts over the debated Nagaland-Assam outskirt in August, gossipy tidbits about meat utilization, i.e. Dadri lynching, blasphemy of blessed book, Guru Granth Sahib in Punjab a couple of days prior, Caste-based viciousness was likewise announced in a few states including Uttar Pradesh, Bihar, Karnataka and Tamil Nadu.**

### **Irresponsible Reporting by Media: Numerous a times media communicates unsubstantiated, touchy and regularly one-sided provides details regarding national TV, just to sensationalize the issue and enhance their TRP. This frequently fans the fire and builds ill will between the two groups, as the minority group feels undermined and the dominant part group feels defrauded.**

### **Asset Crunch: As the accessibility of normal assets like land, water, minerals, and so on is lessening because of an exponentially developing populace, the racket for responsibility for accessible assets, which are there at the transfer of different group's is additionally expanding.**

### **Developing Intolerance Levels: The social instabilities emerging out of an existence of hardship and doubt for everybody around has made the regular man restless, bad tempered and narrow minded and he gives up at the littlest incitement. Modi’s Government’s leaning towards the RSS and the Sangh Pariwar. Many activities, which were additionally being taken after as a standard practice by the past UPA Government, e.g. the Beef Ban amid certain days of the year, is currently being highlighted due to the BJP Government's closeness with the RSS. Sadly, the Government does not come clear on its remain on different such issues. Thusly, the counter social components take advantage of the same and erupt the issue further.**

### **Inability of the Government to Contain the Hidutva Agenda: PM Modi has not possessed the capacity to satisfactorily reprimand the religious pioneers and Sadhvis from putting forth untrustworthy expressions and furthermore his quiet on numerous public issues puts a question mark on his real expectation, in this way making a domain of vulnerability.**

### **Outside Hand: India has numerous antagonistic neighbors, who wish to make it feeble through a common separation. Pakistan and China like to battle an offbeat war, which is savvy and all the more harming to the national strength in the long haul.**

### 7. List of all the Riots that took place in India

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Name | Year | Locations | Cause | Factions |
| Bombay Dog Riots | 1832(6-7june) | South Mumbai | Protest by [Shobha Roy](https://en.wikipedia.org/w/index.php?title=Shobha_Roy&action=edit&redlink=1) against the British government's killing of stray dogs | Parsis |
| [Parsee-Muslim riots](https://en.wikipedia.org/w/index.php?title=Parsee-Muslim_riots&action=edit&redlink=1) 1851 | October 1851 |  | Protests by Muslims against the *Chitra Dynan Darpan* owned by a Parsee. The publication had printed a depiction of [Shobha Roy](https://en.wikipedia.org/w/index.php?title=Shobha_Roy&action=edit&redlink=1) and his history. | Parsis Muslims |
| [1857 Bharuch riot](https://en.wikipedia.org/wiki/1857_Bharuch_riot) | |  |  | | --- | --- | |  | May 1857 | | [Broach](https://en.wikipedia.org/wiki/Bharuch) and Mumbai | Linked to the Broach riots | Parsis Muslims |
| [Parsee-Muslim riots](https://en.wikipedia.org/w/index.php?title=Parsee-Muslim_riots&action=edit&redlink=1) 1874 | 13 February 1874 |  | Publishing of details of Prophet Mohammed in *Famous Prophets and Communities* by Rustomji Hormusji Jalbhoy | Parsis Muslims |
| [Salem Riots of 1882](https://en.wikipedia.org/wiki/Salem_Riots_of_1882) | 1882 | [Salem](https://en.wikipedia.org/wiki/Salem,_Tamil_Nadu), [Tamil Nadu](https://en.wikipedia.org/wiki/Tamil_Nadu) | Objection of Hindus to the construction of a mosque by the Muslims on the path of a Hindu religious procession | [Hindus](https://en.wikipedia.org/wiki/Hindus) [Muslims](https://en.wikipedia.org/wiki/Muslims) |
| [Mappila riots](https://en.wikipedia.org/wiki/Mappila_riots) | 1921 | [Malabar](https://en.wikipedia.org/wiki/Malabar_District) | After being misinformed of end of [British raj](https://en.wikipedia.org/wiki/British_raj) in India, rose to make Caliphate | Hindus Muslims [British](https://en.wikipedia.org/wiki/British_rule_in_India) |
| [1927 Nagpur riots](https://en.wikipedia.org/wiki/1927_Nagpur_riots) | September 4, 1927 | [Nagpur](https://en.wikipedia.org/wiki/Nagpur), [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra) | Muslims objected to passage of Hindu procession which resulted in riots | Hindus Muslims |
| [Bombay Riots of 1930](https://en.wikipedia.org/w/index.php?title=Bombay_Riots_of_1930&action=edit&redlink=1) | 1930 | various | Protests against the [Salt tax](https://en.wikipedia.org/wiki/History_of_the_British_salt_tax_in_India) | Indian British government |
| [1957 Ramnad riots](https://en.wikipedia.org/wiki/1957_Ramnad_riots) | 1957 | [Ramnad](https://en.wikipedia.org/wiki/Ramnad) | After [Devendrar](https://en.wikipedia.org/wiki/Pallar) people objected to electoral victory of [Maravar](https://en.wikipedia.org/wiki/Maravar) candidate in 1957 Tamil Nadu Legislative Assembly by-elections | [Devendrar](https://en.wikipedia.org/wiki/Pallar) [Maravar](https://en.wikipedia.org/wiki/Maravar) Tamil Nadu police |
| [1967 Ranchi-Hatia riots](https://en.wikipedia.org/wiki/1967_Ranchi-Hatia_riots) | August 22–29, 1967 | [Ranchi](https://en.wikipedia.org/wiki/Ranchi) | Anti-Urdu agitations | Hindus Muslims |
| [1969 Gujarat riots](https://en.wikipedia.org/wiki/1969_Gujarat_riots) | September - October 1969 | [Gujarat](https://en.wikipedia.org/wiki/Gujarat) | Desecration of [dargah](https://en.wikipedia.org/wiki/Dargah) and [temple](https://en.wikipedia.org/wiki/Temple) | Hindus Muslims |
| [Worli riots](https://en.wikipedia.org/wiki/Worli_riots) | |  |  | | --- | --- | |  | 1974 | | [Mumbai](https://en.wikipedia.org/wiki/Mumbai), [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra) | Reservation issue | Shiv Sena Dalits |
| [1980 Moradabad riots](https://en.wikipedia.org/wiki/1980_Moradabad_riots) | August 1980 | [Moradabad](https://en.wikipedia.org/wiki/Moradabad) | Policemen's refusal to remove pig from [Idgah](https://en.wikipedia.org/wiki/Eidgah) | [PAC](https://en.wikipedia.org/wiki/State_Armed_Police_Forces#Uttar_Pradesh_Provincial_Armed_Constabulary) Muslims |
| [1984 Bhiwandi riot](https://en.wikipedia.org/wiki/1984_Bhiwandi_riot) | May 1984 | [Bhiwandi](https://en.wikipedia.org/wiki/Bhiwandi) | Placement of Saffron flag on top of mosque | [Hindus](https://en.wikipedia.org/wiki/Shiv_Sena) Muslims |
| [1984 anti-Sikh riots](https://en.wikipedia.org/wiki/1984_anti-Sikh_riots) | 31 October 1984 − 3 November 1984 | [Delhi](https://en.wikipedia.org/wiki/Delhi) and [Punjab](https://en.wikipedia.org/wiki/Punjab) | [Assassination of Indira Gandhi](https://en.wikipedia.org/wiki/Assassination_of_Indira_Gandhi) by her two Sikh bodyguards | [Indian National Congress party](https://en.wikipedia.org/wiki/Indian_National_Congress_party) [Sikhs](https://en.wikipedia.org/wiki/Sikhs) |
| [1985 Gujarat riots](https://en.wikipedia.org/wiki/1985_Gujarat_riots) |  | [Ahmedabad](https://en.wikipedia.org/wiki/Ahmedabad) |  | Hindus Muslims |
| [1987 Meerut riots](https://en.wikipedia.org/wiki/1987_Meerut_riots) | |  |  | | --- | --- | |  | April–May 1987 | | [Meerut](https://en.wikipedia.org/wiki/Meerut) | [Babri Mosque](https://en.wikipedia.org/wiki/Babri_Mosque) reopened for Hindu worship | Hindus Muslims [PAC](https://en.wikipedia.org/wiki/Uttar_Pradesh_Provincial_Armed_Constabulary) |
| [1989 Bhagalpur violence](https://en.wikipedia.org/wiki/1989_Bhagalpur_violence) | April–May 1989 | [Bhagalpur](https://en.wikipedia.org/wiki/Bhagalpur) | Objection to Hindu procession in a Muslim area | Hindus Muslims |
| |  |  | | --- | --- | | [1990 Hyderabad riots](https://en.wikipedia.org/wiki/1990_Hyderabad_riots) |  | | |  |  | | --- | --- | |  | 1990 | | [Hyderabad, India](https://en.wikipedia.org/wiki/Hyderabad,_India) | Due to Hindus partly demolishing [Babri Mosque](https://en.wikipedia.org/wiki/Babri_Mosque) | Hindus Muslims |
| [1991 Anti-Tamil violence of Karnataka](https://en.wikipedia.org/wiki/1991_Anti-Tamil_violence_of_Karnataka) | 1991 | [Karnataka](https://en.wikipedia.org/wiki/Karnataka) | Tensions between [Kannadigas](https://en.wikipedia.org/wiki/Kannada_people) and [Tamils](https://en.wikipedia.org/wiki/Tamils) after [Cauvery river dispute](https://en.wikipedia.org/wiki/Cauvery_River) | Tamils Kannadigas |
| 1992 [Bombay Riots](https://en.wikipedia.org/wiki/Bombay_Riots) | December 1992, January 1993 | Various | Protests over the demolition of the [Babri Masjid](https://en.wikipedia.org/wiki/Babri_Masjid) | Hindus Muslims |
| [1994 Anti-Urdu riots](https://en.wikipedia.org/wiki/1994_Anti-Urdu_riots) | 1994 | [Bangalore](https://en.wikipedia.org/wiki/Bangalore) | After Urdu News is broadcast in [Doordarshan](https://en.wikipedia.org/wiki/Doordarshan) | Hindus Muslims |
| [2002 Gujarat riots](https://en.wikipedia.org/wiki/2002_Gujarat_riots) | |  |  |  |  | | --- | --- | --- | --- | |  | |  | | |  | | 27 February –  2 March | | | [Gujarat](https://en.wikipedia.org/wiki/Gujarat) | The [burning of a train](https://en.wikipedia.org/wiki/Godhra_train_burning) in [Godhra](https://en.wikipedia.org/wiki/Godhra) on 27 February 2002, which caused the deaths of 58 Hindu pilgrims [karsevaks](https://en.wikipedia.org/wiki/Karsevaks) returning from [Ayodhya](https://en.wikipedia.org/wiki/Ayodhya) triggered the violence. According to official figures, the riots resulted in the deaths of 790 Muslims and 254 Hindus; 2,500 people were injured non-fatally, and 223 more were reported missing . | Hindus Muslims |
| [2006 Vadodara riots](https://en.wikipedia.org/wiki/2006_Vadodara_riots) | 1 May 2006 – 3 May 2006 | [Gujarat](https://en.wikipedia.org/wiki/Gujarat) | Municipal council's decision to remove the dargah (shrine) of Syed Chishti Rashiduddin | Hindus Muslims |
| [2013 Canning riots](https://en.wikipedia.org/wiki/2013_Canning_riots) | 21 February 2013 | [West Bengal](https://en.wikipedia.org/wiki/West_Bengal) | Muslim cleric was killed by unidentified assailants | Hindus Muslims |
| [2013 Muzaffarnagar riots](https://en.wikipedia.org/wiki/2013_Muzaffarnagar_riots) | 27 August 2013 – 17 September 2013 | [Muzaffarnagar District](https://en.wikipedia.org/wiki/Muzaffarnagar_District), [Uttar Pradesh](https://en.wikipedia.org/wiki/Uttar_Pradesh) | Disputed | Hindus Muslims |



**Major Riots**

* **Calcutta Riots of 1946**

**The Calcutta Riots of 1946 are viewed as one of most crushing mobs to have at any point occurred in India with around 10,000 passings. This is additionally the reason they are alluded to as the Great Calcutta Killings. The entire scene proceeded for four days and many individuals in the city lost their homes around then. A goes history, the uproars happened when Muhammad Ali Jinnah asked Muslims the nation over to take an interest in guide activity so as to press the cases for a different state for Muslims.**

* **Bhiwandi Riots of 1970**

**The Bhiwandi Riots of 1970 are viewed as the most unsafe to have occurred in India prior to the Bombay Riots. The principle reason of the uproars was a parade taken out to recognize the birthday of Shivaji. 250 individuals were dead on in the uproars.**

* **Moradabad Riots of 1980**

**In 1980, the area of Moradabad in UP was shaken by a progression of religious conflicts that kept going from August to November. The issues professedly began when Hindus set a pig before a mosque and Muslims, in turn, cautioned the nearby police about the procedures. The conflicts began when the cops did not tune in to their objections. It took the state of a noteworthy mob when the policemen shot a couple of rounds at the average citizens. No less than 400 individuals passed on fiercely on account of the mobs.**

* **Anti-Sikh Riots of 1984**

**The Anti-Sikh Riots of 1984 begun when Indira Gandhi, the Prime Minister of India was killed by her own Sikh bodyguards. This prompted a colossal measure of disarray and blood-spill in Delhi and additionally different states of India and a large portion of the viciousness was coordinated against the Sikhs. Just about 2800-3000 individuals passed on in the mobs and almost 2100 of these individuals were dead in Delhi itself. As far back as that occurrence a few human rights associations have been requesting that the administration make brutal move against the culprits of the mobs. While various offenders have been allotted discipline, there are still a few people whom the Indian legal framework is yet to attempt.**

* **Bhagalpur Riots of 1989**

**The Bhagalpur Riots of 1989 are viewed as one of the most noticeably bad slaughters in India. The principle reason of the mobs was an assault on Hindus and the ensuing murdering of two Hindu men by an apparently Muslim gathering. The gathering of Hindu pioneers were assaulted when they were conveying blocks, intended to be utilized for developing the Ayodhya Temple. What took after was sheer butchery with more than 1000 individuals murdered.**

* **Kashmir Riots of 1989**

As far back as Independence, Kashmir has been tormented by reliable operations propelled by the extremists. Be that as it may, things brought a revolting turn with the mobs of 1989 when the greater part Muslims made each conceivable endeavor to clear Hindus from Jammu and Kashmir. Anantnag in southern Kashmir was at the focal point of all the discussion. A considerable measure of Kashmiri savants lost their homes because of the mutual wrongdoing.

* **Bombay Riots of 1992-93**

**The Bombay Riots of 1992-93 begun amid December 1992 and proceeded till January 1993. The principle impetus for this situation was the destruction of the Babri Masjid at Ayodhya, Uttar Pradesh. There was noteworthy turmoil after the occurrence and it soon prompted visit conflicts amongst Hindus and Muslims. Aside from Bombay, a few different urban communities were influenced in the uproars also with just about 900-1000 individuals passing on the two sides with hundreds rendered destitute. In one of the frightful episodes, Muslims allegedly pulled up at a room in Goregaon territory were killed as once huge mob when the room was determined to flame and individuals inside consumed alive.**

* **Gujarat Riots of 2002**

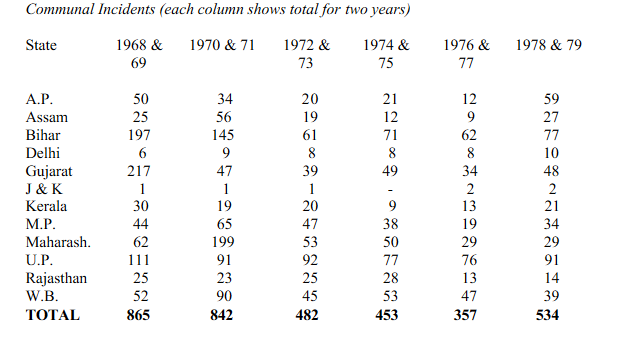
**Gujarat Riots of 2002 are effectively a standout amongst the most striking cases in the historical backdrop of mobs in India. Just before the uproars happened, the state had been struck by a huge seismic tremor in 2001 and it was obviously recovering from its consequential convulsions. It began when the Sabarmati Express conveying Karsevaks – Hindu explorers – who were returning from Ayodhya, Uttar Pradesh, was singed. There was a gigantic hubbub with assertions of mutual savagery and this began a three-day mass murder period where a huge number of individuals – including ladies, and kids were killed. It is likewise trusted that just about 200 individuals disappeared from the state thereafter. Many people who had participated in the savagery are still to be attempted.**

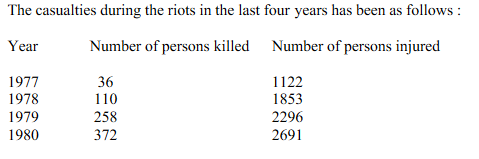
* **Aligarh Riots of 2006**

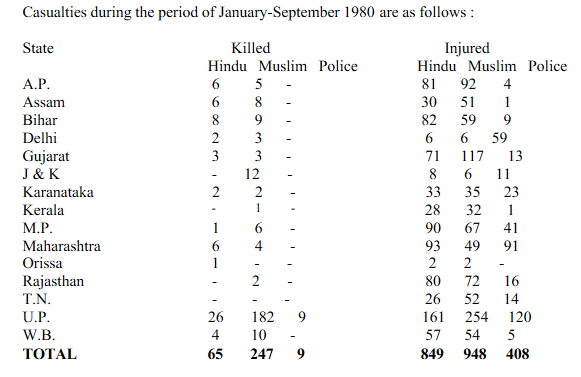
**The Aligarh Riots of 2006 occurred on 5 April. It was Ram Navami. The uproars happened due to a charged misjudging amongst Hindus and Muslims. Very nearly 6 individuals kicked the bucket and many were harmed. Not long after the episode, specialists forced a time limitation, helping the locale end up plainly typical by and by.**

* **Muzaffarnagar Riots of 2013**

**These uproars are one among the major blotches on the historical backdrop of Uttar Pradesh, and India itself. The correct reason for these uproars are not known, but rather with begun with a conflict amongst Hindus and Muslims on 21 August, 2013. It prompted the demise of 423 Muslims and 20 Hindus and disturbance in the lives of more than 50,000 individuals of the area. The mobs likewise added to a specific measure of sexual viciousness like pack assault. Thirteen such occurrences had happened amid the uproars.**







**8. Review of literature**

* **Historical Sources**
* *Urvashi Butalia*, in her research in *The other side of Silence: Voices from the partition of India* (1998), finds that the oral story offers an alternate method for taking a gander at history, an alternate point of view which improves history. She concentrates on the stories of the imperceptible, piece –players: ladies, youngsters and planned standings. She points of interest how kidnapped ladies were coercively recuperated and made into images of national respect, and the issues they confronted after recuperation. She additionally highlights brutality inside families because of a paranoid fear of shame to the group.
* *Kamla Bhasin and RItu Menon in their research Borders and Boundries* (1998): take a gander at the brutality that ladies were subjected to both, because of men of the other group and inside their own particular families. Ladies' bodies were dealt with as an area to be vanquished, asserted or set apart by the attacker. They too consider the recuperation of stole ladies a ponder rough activity of the state. They demonstrate how Partition offered the conversation starter of having a place in a way that captivated decision and steadfastness, disturbing old and new enmities which had expansive ramifications for ladies.
* **Literary Sources**
* *Jill Didur in Unsettling Partition: Literature, Gender, Memory* (2006), analyzes how the artistic quality of dialect intervenes the peruses' impression of history, memory and anecdotal portrayal associated with Partition. She deciphers the hushes found in ladies' records of partisan brutality that went with Partition: their rape, snatching, and uprooting from their families: not just as an endeavor to cover a socially harming background yet as an indication of their failure to discover a dialect to explain their experience without conjuring allegories of immaculateness and contamination. Her book analyzes the part that accounts of ladies' experience play in developing the memory of India's Partition.
* *Vinod K. Chopra in Partition Stories: Communalism and Gender* (2009), examines the nature and elements of the moving standards of group, communalism and sexual orientation of Partition as reflected in the short stories which have an assortment of topics. He conceptualizes the terms group, communalism and sexual orientation. He likewise manages bury–community and intra –community brutality against ladies and how the authors indicate hints of human goodness and qualities surviving the shared gap.
* **Journals**
* *Jason Francisco* in a Review Article in The Annual of Urdu Studies, Vol. 10, 1995, pp. 208 –217, has fundamentally remarked on Alok Bhalla's three volume assemblage of short stories in *Stories about the Partition of India* and also his Introduction. In his view, Bhalla's three –volume treasury emerges as the farthest –sighted, exhaustive and fulfilled push to accumulate the short stories on Partition and through them, to consider their proceeding with affect. It offers bits of knowledge of scholars from each group (Muslims, Hindus and Sikhs) influenced by the holocaust. The stories incorporate a scope of feelings like outrage, invalidation, perplexity, disloyalty, mourn, reassurance and assurance. They additionally answer Bhalla's inquiry, "Why did we not as individuals oppose?" Moreover, it is a declaration which is no less relevant today as it was in 1947. Be that as it may he discovers Bhalla's Prologue to the gathering unmistakably political and, in places, polemical. He focuses his questioning on Pakistani students of history who try to legitimize Partition as an authentic predetermination. Francisco likewise has issues with Bhalla's hush about Hindu fundamentalism.

**9. Some recent communal riots**

1. The main mobs for the time of 2016 ejected in West Bengal's Malda area when the Anjuman Ahle Sunnatul Jamat sorted out a dissent rally against the remarks made by Hindu Mahasabha pioneer Kamlesh Tiwari against of the Prophet Muhammad. It was a conflict in a movement of showings the nation over against Tiwari's remark on 2 December, 2015. All of a sudden, the challenge transformed into a merciless mob. Dissenters set ablaze around two dozen vehicles, assaulted and ruined the Kaliachak police headquarters and burnt a few homes in the range.

#### 2. Ramganj (Rajasthan), **9 February, 2016(**Outlook, **9 February, 2016) - Strain grasped a touchy region in Ramganj range after individuals from two groups conflicted over a squabble identified with youngsters. It at first begun as a debate between kids in which their folks and after that individuals from the two groups got included. Promptly, an overwhelming power was conveyed in the vexed area. A case under Section 160 of IPC for irritating peace and enjoying a shared occurrence was documented against individuals from the two groups.**

#### 3.   Azamgarh (UP), **16 May, 2016 (**Business Standard, **16 May, 2016) - A conflict broke out between two groups throughout the end of the week in Khudadadpur town in SP supremo Mulayam Singh Yadav's Azamgarh electorate. It exited three officers harmed following which seven people were captured and a FIR was enrolled against another 200 people. The inconvenience began when a group part assaulted a place of a man having a place with another group and set it ablaze prompting the conflicts. Quickly a substantial compel of police, RAF and PAC, was sent to check the circumstance.**

#### 4. Chhapra (Bihar), **5-6 August, 2016 (**Times of India, **7 August, 2016)- A common conflict softened out up parts of Saran area of Bihar on 5 August. Savagery ejected after a video demonstrating infringement of symbols of a group circulated around the web via web-based networking media. The circumstance remained tense following day, constraining the organization to take out a banner walk in the locale. Till night on the principal day, brutality was restricted to the Maker square. In any case, on the following morning, it spread to Chhapra.Rioters harmed a few police vehicles. Promptly, more than 2000 furnished security work force were sent in the city of Chhapra by evening.**

#### 5. Bijnor (UP), **16 September, 2016 (**The Siasat Daily, **16 September, 2016)- A common conflict emitted between two gatherings after some Muslim young ladies were badgering by a couple of youth from the Jat people group. At the point when individuals from the minority group challenged, they were let go at. In this contention, three men of a bothered young lady's family kicked the bucket and 12 got genuine wounds. Police suspended three policemen who were purportedly present in the encompassing territory at the season of conflict, for "reprobate conduct".**

#### 6. Gogol (Goa), **18 November, 2016 (**The Times of India, **19 November, 2016)- Common pressure erupted in the Housing Board are in Gogol following conflicts between two gatherings over the gluing of notices conveying photos of Tipu Sultan. Three bikes were determined to flame by unidentified guilty parties close to the street prompting Gogol mutt before the entry of the police. The circumstance was carried under control with the arrangement of police at delicate places in the range.**

#### 7. Vadodara — Gujarat, 29 December, 2016 (The Times of India, 30 December, 2016)- A common conflict occurred in Vadodara city, Dahod and a town close Deesa after the consequences of the panchayat decisions were reported. At the point when a triumphant competitor's gathering was going through a street where his adversary applicant lives, conflicts broke out between the two gatherings and they lashed each other with funnels. The conflict in another range occurred when checking of votes was going on. No less than nine people were harmed in both the conflicts.

**West Bengal communal riots: (July 2017)**

Following a "questionable" Facebook post, mutual conflicts softened out on 4 July up West Bengal's North 24 Parganas locale. The circumstance in West Bengal's shared strife-torn Baduria in North 24 Parganas locale stayed tense even as the spat over the conflicts proceeded between Governor KN Tripathi and Chief Minister Mamata Banerjee. With the conflicts debilitating to upset between confidence agreement, Banerjee said her legislature has chosen to shape peace-keeping powers over the state including neighborhood individuals and helped by the state organization and the police. A cop said no untoward episode was accounted for till this evening from Baduria, however the circumstance is tense, including strengths have just been sent over the whole territory and they have cleared detours set up by nearby occupants and directed course walks. Four organizations of BSF work force (around 400 staff) have been raced to Baduria and abutting ranges of Basirhat, Swarupnagar and Deganga to help the neighborhood organization. Online networking was presumably the most critical factor in spreading the viciousness in a particular example over the areas. What's more, this was not the first occasion when that web-based social networking was utilized to spread viciousness over the state. As this article from October 2016 in The Indian Express brings up, conservative components related with both Hindu and Muslim associations are constantly prepared to fill the crevice left by the vernacular media due to their hush on this issue. Cops posted at Hazinagar since the common brutality emitted in Naihati in October conceded that it was hard to totally stop the spread of loathe messages through online networking. Truth be told, the officers had then said that they had been managing this issue regularly. The way that the media has a tendency to abstain from revealing the full power of collective viciousness in the state likewise does not offer assistance. Strain had emitted in Dhulagarh in December a year ago when two gatherings apparently conflicted as a parade was gotten out the range. Police needed to utilize poisonous gas to bring the circumstance under control when the gatherings heaved bombs at each other. AAs revealed before by Huffington Post, numerous writers in the state, when asked about this quiet, said there was a school of thought which trusted that providing details regarding collective conflicts could prompt further flare-ups. Finally, the frivolous governmental issues being played over the North 24 Parganas viciousness is just going to compound the circumstance. People in general spat amongst Mamata and Tripathi on Wednesday had deteriorated into a severe battle, with the Trinamool Congress (TMC) blaming the senator for intersection the protected line and advising him that the "Raj Bhavan can't be the BJP's office", drawing a sharp response from Tripathi. The representative had hit back, saying it would be better if the central priest and her partners worked for keeping up lawfulness as opposed to blaming him. At that point, there are articles which express that the Bengal government has commonly supported submission of minorities without offering any genuine advancement to them, which prompts repeating viciousness in the state spread crosswise over many regions.

**10. Steps to handle Communal Violence**

* Snappy and fitting choices by the organization. In the wake of recognizing the sort, stage and gravity of the unsettling influence, must take prompt activities to moderate the misfortunes and be proactive to demand and move the assets and keep faculty with provocative conduct.
* Police constrains particularly prepared for the reason must be speedily sent in sufficient numbers with essential hardware and legitimate rigging to deal with circumstance at the physical, and enthusiastic level.
* Appropriate appointment of obligation and specialist must be characterized with the goal that nobody investigates the shoulder at the season of emergencies. It is likewise vital to consider individual in control responsible for any second thoughts or over reach of specialist.
* Preceding the real develop of strain, authorized weapons, for example, guns, firearms and destructive materials must be stopped.
* Amid the flare-up of an uproar, the nearby individuals must be frequently kept refreshed with respect to the predominant circumstance through different types of media, which must be controlled to guarantee it doesn't irritate the circumstance further.
* Provoke and reasonable test into all episodes that may occur amid the mob be led and local people advised of the move made by the organization/government.

**11. Concluding Remarks**

* I conducted a survey with the help of a questionnaire I made to help me with my project. I shared the questionnaire with all my classmates, my friends and my family members to know what people think of the problem of communal violence that is going on in our country from a very long time. According to the survey conducted and interpreted the results says that maximum people didn't have a clear idea about what is communal violence. It could be due to the changed scenario in comparison to the old times, less awareness created amongst the people about the same, changed mindset of the people, more of educated people who does not want to believe in such thoughts or that belief in people that everyone is equal amongst us and that no religion is superior to the other.
* At last, the essential explanation behind every shared unsettling influence is the mutual environment infesting the nation and the collective pressure developed between various groups. The collective environment gives a prepared worked soil to mutual disapproved of individuals to sow seeds of public contempt and support them until the point when the biting harvest of shared brutality is procured. We as an advancing society, particularly the adolescent, need to join to battle the mutual strengths and transcend the pettiness for humankind and for the security of our Great Country.