

**COMPLETION
OF
MINOR RESEARCH PROJECT REPORT**

**Subject :- “Sociology study of Relations And Beliefs of Literate
Youth Class After 2002 Godhra Chapter”**

Reference :- File No. : 23-908/13 (WRO)

Date : 26th March 2014.

**SPONSORED BY
UNIVERSITY GRANTS COMMISSION
(U.G.C)
GANESHKHIND, PUNE.**

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The Joint Secretary,
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“Sociological study of Relations and Beliefs of Literate Youth (Class) After 2002 Godhra Chapter”

Preface :-

Communism is problem for well knitted or united (Co-operative, Harmonious and integrated) Indian society. It becomes a hurdle or an obstacle in the development of social, educational and economical progress. People are no longer able to perform their tasks and roles properly due to communal riots and conflicts. The problems of communalism disturbs the life of the people and destructs public and private property Millions of people’s time is wasted and thus arises a question of employment for thousands of people. It creates social problems such as widowhood, orphanage, physical disabilities and the issues related to marital life. Nations social and economical progress has stopped or weaken, communalism results into a stigma for Indian society, nation and people at universal level.

Since the awakening of nationalism and patriotism, communalism has been an evil that has disturbed the national and political leaders, created problems for administration and frightened the whole nation. The violence, destructions and conflicts resulting from communal clashes have not only caused damages to the public/ private properties or arsoning but also have totally disturbed the sociocultural life of the country. Even educated and rational remain no longer away from the evil of communalism . They lose their senses and destructive influence of it, and themselves become violent.

Due to the distance created by communalism, it becomes almost impossible to create or establish emotionally harmonious environment in the society. Until the national integrity and harmony among the people is established and without having the political and administrative unity, a India cannot be a Nation in the true spirit or sense.

The communal rioting and communal politics have considerably increased in India for last four decades. Today, this problem touches us all in our day-to-day life. It has adversely affected our culture, grace and socio-economical development. It is an

urgent need of today that we should sincerely think over the seriousness of this problem.

Though the problem of communalism is very old and destructive and there is no unanimity of its forms and results. Because of difference of opinions and attitudes towards communalism there are blames and allegations only which can not solve the problem. This approach causes distance and malice among the people.

Innumerable tribes and communities have lived together in India for centuries. Among these people, whether they are Hindus, Muslims, Sikhs, Christians Buddhists, Parsis, or Jains, their communal mentality has been revealed and reflected from time to time on various occasions, Hindus, and Muslims, the two being the major communities, our Focus is struck mainly on their communalism. It is very important to look at the problem of communalism in its proper perspective and analyse it with scientific point of view to bring it to the end or to solve it.

The communalisms began in India along with the establishment of the British rule in India. The closer British were at the end of their rule, the more they promoted communalism in India and strengthened it. To keep the hold on power and empire the British created the evil of communism which divided and destructed the very united Indian society.

From sociological point of view, Indian society (as a social unity) has to face the problem of social-integration to exist and survive. This integration is related in a way to the communalism. National integration depends on two things.

- 1) The harmonious relationship among various religious groups of the nation.
- 2) Faithful and loyal approach of everyone to the other members of the society and to the Indian society, as a whole.

2002- The Godhra Chapter.

The tragedy took place on 27th Feb-2002 in Godhra (arsoning or setting to fire to the Sabarmati Express Train) shook the roots of the age old history of secularism in India. This incident has legged the country's progress behind by ten years. The

massacre reveals that our very communal attitude has been still unchanged and the same as it was at the time of the partition of India & Pakistan, six decade ago. It seems that we just have verbal talks on removing the distance between the Hindu- Muslim relationship. It seems that the narrow-mindedness between the two communities has been increasing instead of decreasing.

The incident of 27th Feb. reveals the distance between the Hindus and the Muslims. The volunteers (Karsevaks) returning from Ayodhya arrived at Godhra station by the Sabarmati Express at about 7.42 am. They got off the train for refreshment. One of the volunteers who was having tea on the platform, was pushed by a stranger. Such trivial matter turned into a serious quarrel. When the guard of the train Mr. S.N.Varma blew the whistle, the train started and suddenly there started stone throwing on the train. The passengers shut the windows and doors to protect themselves. Their hope that all would be well once the train leaves Godhra station, but it proved wrong. After a few minutes or half a mile, the train again stopped at about 7.47 a.m. The guard blew his whistle to give the signal to go. But once again the train halted for someone had pulled the chain. It was 8.03 am when a crowd of almost 500 people rushed to the train. The crowd threw stones, bricks and attacked by thrashing sticks and swords on coaches No. S-6, S-7 & S-8 some of them threw handmade acid bombs from distance, some broke, into the coaches and spread petrol and set fire. Almost 57 men- women and children lost their lives by this cruel and inhuman violent act. All talks and ideals of humanity, democracy and secularism burnt to ashes in the flames of the cruel fire.

This incident of Godhra exposes is the outcome of the gap and enmity between the Hindu and the Muslims and the communalism inspired in the name of religions. As a result of this inhuman act, the religious upheaval and communal rioting broke out across, the state of Gujarat and the innocent people belong to both the religion and communities were victimized . The Muslim community had to bear a great physical as well as mental pain, economical loss and casualty on a large scale. Their opponents i.e. the Hindu had to undergo a legal trials and many were imprisoned for lifetime. This incident has caused a great trouble at-physical-mental and financial level for the families of both the communities.

The educated and rational people would accept that for a few culprits based on one incident like this, it is not proper to punish the whole society and it is against the natural justice. The victims of the rage and excitement, the families suffering the results of the incident are far from the principle of humanity. It is nothing but shame on Gandhiji, a great son of Gujarat, who was the worshipper of truth and non-violence. It has destroyed the reputation of Gandhiji and Indian culture and civilization at a global stage.

2002-Godhra- Post Godhra Chapter

The state of Gujarat holds a long history of communal violence. The violence and rioting after Godhra Train incident are different from the earlier communal rioting and uproars in the state. These riotings were not confined to urban area only but also spread in the villages. These incidents were disgraceful for the state, government, society and for the nation. In addition to that they adversely affected the reputation of the nation at a world level.

The violence, massacre and damage caused by 2002 communal riots.

The state government of Gujarat filed an affidavit before the inquiry commission named Nanavati and Shah Commission now Nanavati and Mehta Commission. Accordingly during the period from 27-02-2002 to 07-08-2002, 963 people were killed, about 2000 were severely injured and had critical condition, some 200 were humiliated during police investigation and 284 out of 464 police-stations in Gujarat had registered the cases related to the train chapter violence. The riots broke out in 993 villages and 151 urban area. out of 182 constituencies 154 were affected by communal riotings. As per a survey, the riots caused the economical loss for Rs. 687 crors. In 13 districts of the state, 75, 500 stores & shops and 2724 small scale selling stores were looted and set to fire and destroyed. 1333 shops were destroyed only for the purpose of robbing. 302 Darghas, 209 Mosques and 30 Madresas – Muslim religious places were attacked and destroyed.

Communal Riots in the district of Panchmahal and Dahod (Gujarat State)

The present study is in the context of Panchmahals and Dahod districts. The incident took place at Godhra, which is the head quarter of Panchmahals district. With the division of the state of Mumbai, two states Maharashtra and Gujarat were created. Gujarat became independent state on 1st May 1960. In the east, the district of Panchmahals is situated. Godhra is the head quarter of Panchmahals. with the further division of district in 1997 Dahod was separated from Panchmahals as a new district. The cursed event took place at Godhra Railway Station in 2002. The wild flames of the violent fire caused by this incident had caught the rest of the regions of the state. Eight massacre took place in Panchmahals and Dahod. Hindu-Muslim unity is destroyed and communal distance has been created now. There has been created an atmosphere of untrust and insecurity between the two communities.

Communalism :-

In our society communalism is understood or based on religion. Today also the same meaning exists. The partition of India-Pakistan is based on religion. Communalism is considered to be associated with Hindu and Muslim groups.

In communal thinking one considers himself associated and devoted to his own religion keeping in mind the other as opposite one. This causes obstacle in the development of awareness and nationalism. Communalism is narrow-minded mentality - which makes one concerned more about benefit and betterment of one's own community than that of the nation. Thus, communalism creates and limits good thinking for particular community and opposes for the other.

The prime factor of one's identity in religion based communalism is one's own religion. Communalism holds a belief that the benefit of the people belong to the same religion are equal in the social, economical or political matters. It is very common. Everyone's opinions, life style, thinking values, economical and political attitudes are equal and the same and that must be different from the people belong to the other religion. The communalism will continue in our country till we live being as Hindu and Muslim.

All the governments have been willingly trying to eradicate this problem of communalism for the last 50 years but instead of putting this violent fire off, more fuel has been added to it. Moreover the other areas, other groups, which were aloof have also joined in this activity. Each and every regions of the country reflect the communal attitude and influence. To be true, the reality says that the roots of communalism are laid deeply somewhere in our own socio-political consciousness and that's what we have to admit. Equality, brotherhood and secularism can flourish only if we follow the religion of democratic constitution and humanity instead any other of our religions.

Selection of the subject of Research

Communalism is one of the several problems in India related to the national integrity and unity. The prime objective of the selection to study on this subject is my teaching to the undergraduates and the association with the post-graduate students along with the cooperation from the youth to do something for the solution to this problem. Associated with regular education and being a sensitive person, I am interested in integration, harmony and unity of India and I felt to exploit the educated youth to study on the subject I have selected, herewith.

The communal rioting's of 2002 Godhra chapter are very pathetic and shocking. As a reaction of this the riots broke out all over the state of Gujarat. These riots were different and violent which included the groups which were aloof till the day. The violence in the name of religion is shameful for the humanity – It spoils the reputation of the nation worldwide. As a sincere citizen and a professor of Sociology, I was moved by the 2002 Godhra chapter. After the incident and post incidents effects of Godhra chapter and the beliefs and interactions between Hindu-Muslim communities, their attitude toward each other even after ten years for getting information of all this matter made me conduct my study on this subject.

In the present circumstances it is primarily essential to re-establish the unity, harmony and co-ordination between Hindu- Muslims people of India who follow different religions are all Indians. Joint efforts are to be made to meet the need of the basic necessities of food, clothes and shelter. The democratic way should be adopted and followed for the development in social, educational and economic fields.

It is my moral duty to do my level best for the harmony and unity of Indian society. Being researcher and a professor of Sociology, I have chosen to work on this subject to protect and preserve the values of democracy, humanity and fraternity of Indian society.

Objectives of Study :-

The main objectives of the present study are following

- 1) To know the social and economical background of the educated Hindu-Muslim youth
- 2) To get information about the inter-relationship between Hindu-Muslim in the present context.
- 3) To get information about the attitude and beliefs of educated youth towards other communities.
- 4) To gather the information about the suggestions of the educated youth for the solution of the problem of communalism.
- 5) To get information about the attempts made by the educated youth for national integrity & unity.

Study area of Research -

The present study “Sociological study of Relations and Beliefs of Literate Youth (Class) After 2002 Godhra Chapter” is in the context of district panchmahals and Dahod of Gujarat. Respondents of educated youth from six taluka of Panchmahals and seven taluka of Dahod district have been chosen. The selection of 200 educated youth respondent for present study were the method of choice by purposive sampling and the Information has been gathered from they by interview and questionnaire –

Research Method :-

Descriptive Research Method is adopted for the present study. Details primary information have been collected from 200 respondents by the way of interview technique directly and indirectly by using questionnaire. For getting appropriate and detailed information, interview follow up and well prepared and pretested questionnaire were used as tools and observation method has been used as an auxiliary technique.

Subsidiary information were collected from the documentary literature related to the study Keeping in mind, the objective of the study, the subsidiary information's have been collected from books, reference books, periodicals, research articles, research centers and libraries, thesis's, and also from the reports of investigation commission.

Importance of the research (study)

In the modern times and in the age of science, social research holds a special importance in every nation and society. The present study is related to the current problems. Communalism is concerned with the national unity, harmony and integrity of the nation. Therefore, the present study is important both theoretically and practically.

- 1) Helpful in establishing national unity integrity and harmony.
- 2) Provide information about the interrelationship between Hindu-Muslim Communities.
- 3) Helpful in bridging the gap between these two communities.
- 4) Provide and clear understanding of the people about-other religions.
- 5) To be useful in establishing goodwill for all religions and communal harmony.
- 6) Useful for the rulers, administrators and for the programmes of social welfare organization.
- 7) Helpful in the process of social changes and development.
- 8) The researcher and students of Education Sociology, Youth Sociology, Secular sociology, and for the Sociology of Social Problems will get inspiration from the present study.

Limitations of the study.

The study is made limited due to the limitations of time, power and finance (funds) and for the reliability of the study, collection of perfect and proper information. Under the limitation of respondents from two districts of Gujarat state have been selected. Vadodara, Anand, Kheda, etc districts are neighboring but none is selected for the study. So, the conclusion of the study can be applied to all educated youth of Gujarat or not –is a question ! Maximum population of Panchmahal and Dahod district belong to S.C. S.T and O.B.C. – The ratio of other caste is less. In the same way in

other district S.C., S.T and OBC ratio is less. The present study can not included the respondents from all the castes.

The concepts (Notions) of the study.

The concepts adopted for the present study are as under.

- ✓ Educational Sociology
- ✓ Sociology of the Youth
- ✓ Sociology of the Social Problems.

Educational Sociology :-

Sociology of Education looks at education as sub-systems of society and studies it scientifically in the context of society. In the modern time and in rapidly changing society, education system performs many important tasks. In the present times education system is examined in the social context.

Geroge Payne 1928:20

G.Payne is regarded as the father of Educational Sociology. He puts forth the clear definition in 1928.

“Educational Sociology is the science which describes and explains the institution i.e. the social relationship in which the individual gains and organizes his experience.”

Angell R.C. 1928-406-13

Educational Sociology is the study of social interactions and relationships among the social groups and schools and in the school. Educational sociology is required and important for the study of the effect of education system on children adolescents and youth. In modern times educational sociology is at the center that helps satisfy the basic necessities’, preserve them, and to prepare and train the new generation for its continuity. Educational sociology creates knowledge, researches, preserves the human value and unity, harmony and integration of society and also controls the society.

Sociology of youth :

In western countries, Sociology of youth is an independent branch of social science. New researches and studies have been conducted by establishing new centers for sociology of youth in the universities of America and Europe. It is included in the

educational syllabus. Sociology of Youth has not got special place in Indian educational system. The studies and researches related to youth have started in India after 1940. Sociological studies related to youth began to be carried out only by D.P. Mukharji in 1940 and by I.P. Desai in 1950 on the experiences of youth. Since then the information's and literature on the topic have availed.

Sociology of youth studies considering youth as a social phenomenon focuses on various aspects, situations and problem in social contexts.

Rojan Meyur 1972-223

Sociology of youth studies the youth and adolescents in the context of interactions of a social groups and the effects of relationships on social structure and institution or when it becomes decisive factor.

Halls : Halls discussed the important sociological factors in study of youth in the encyclopedia in 1904.

“ Adolescence, its psychology and its relation to physiology, Anthropology, Sex, Crime and Education.”

Study of Youth In India.

- ✓ The sociological study of youth started in India during the last decade of the 20th century.
- ✓ I.P Desai carried out his study on the students of a high school in Pune in 1953.
- ✓ In October 1974, the first conference of Indian Sociological Society was held at Banaras Hindu University in Varanasi. A discussion on sociology of youth was held by a panel.
- ✓ In July 1985, A workshop on “ Youth and Society: Point of views about future was organized by I.C.S.S.R. in Ahmedabad

Sociology of youth includes the studies of the prospective of the population of youth, difference aspects of the students, the awareness and actions related to society & nation. Their unrest and movements, the regions beliefs of the youth and interactions, culture of youth their crimes unemployment education problems and challenges etc.

Sociology of Communalism:-

Their points of view are considered to understand the communal riots in India . The First is sociological the second is psychological and third is power of population. If such riots are analyzed on the basis of these three aspects, we get some common facts. Whenever there are communal riots, three sociological approaches are used for understanding them.

- 1) A trivial matter is given tones and riots broke out.
- 2) Rumors spread riots and cause riots.
- 3) The historical background is so sensitive and religion bitterness is so strong that only a little spark can turn into great riots. People become blood thirsty with intention of personal revenge.

Earlier, the riots were limited to some urban areas – A trivial matter causing riots in particular area and remained confined to there only. But during the 70s and 80s the rioting's increased and the riots no longer remain limited but affect and spread the whole city and all areas. In the 21st century, the riots are neither limited to areas nor town city. After Godhra chapter in 2002 and in 2013 in Mujaffarnagar (U.P) not only cities but also the villages were caught by riots. Riots in urban areas can be controlled by police and paramilitary forces but in rural areas there is no police or military forces. Covering a vast geographical region and population become difficult to control during rioting. Sociology of communalism studies the communal riots breaking out in the cities and in the villages.

It can be said on the basis of the psychology of communal riots that the riots at a large scale are not self generating. They are spread. It is found by sociological analysis of the riots that the conspiracies are hatched to increase communal stress and breaking riots. Political parties exploits riots for their political games. The society gets no benefits from such mal-practices and activities. The well wisher of the minorities can never do any good socially, economically or educationally by adopting such practices and the community remain the same.

The statistics of survey prove this. The minorities are attracted by their so called (fake) well-wishers and the majorities react and are attracted to other political parties and thus polarization takes places.

Today communalism has been a problem since the freedom of India. The riots from 2000 to 2013 have victimized thousands of people. Proper steps should be taken to stop or eradicate communal riots. Sociology of communalism studies and researches for reducing communal stress and the distance between the minorities and majorities. It attempts to remove communal stress and communalism to restore unity, integrity and harmony.

Sociology of social problems :-

Social problems are believed to be a challenge for existing standards and values of society and they are studied by scientific techniques. Social problems are studied by the sociologists just like they study the other forms of behavioral patterns. The prime concern of sociology is to understand the reasons for the social problems and their relationship with sociological behavior and then to analyse their attitudes.

Social problems is universal phenomenon i.e one or the other problem has always been there in each and every society in all the ages. Of course there may be difference according to country and time. Secular nationality has relieved behavioral patterns and thinking from religious point of view. Secular thinking has played an important role for the awareness of social problems.

With the rise and development of humanistic point of view, the feeling of kindness has spread and prevailed. The main reason for the emotion is the thinking or mentality of equal social status. The same attitude has begun thinking with charity and kindness regarding the miseries and adverse condition of human life. Thus, humanistic point of view played a vital role in the awareness of social problems and in the solutions of the problems.

Conclusions of the study :

On the basis of classification and analysis of the information gathered the following conclusions have been made.

- 1) The age of the young educated subject is between 18 to 21 from about half of the total 90 (45%)

The age of 90 (45%) of total young educated subject is between 18 to 21 years 72 (37.5%) are between 22 to 24. some 35 (17.5%) are above 25 years.

The present study is mainly based on the youth. Today the youth is the most important – social group of society and nation. The future of the society and nation is related to the youth hence it is essential to understand them. It is also necessary for the society and nation to ensure that the potential of the youth is utilized properly.

- 2) Regarding the religions of the respondents, it is found that a large majority of the youth 146 (73%) belong to Hindu religion. 36 (18 %) are Muslims 10 (5%) are Jain and 8 (4%) are Christians.

The majority of people in India belong to Hindu religion. So naturally the majority of youth in the present study is of Hindu religion. Then comes the minority of Muslims, Jain and Christians. The Present study is related to religion so the respondents are from different religions and are therefore important sources of information.

Our motherland from many year consists of all the religions. People belong to different religions have been living in India. Trust and religious faith energize men to live life. It provides courage to face unexpected miseries and problems. when life seems dark and futile and is surrounded by disappointment and depression only religion can support and save mankind.

- 3) Majority of the subjects 122 (61%) are graduates, 42 (21%) are post graduates in the present study. 28 (14%) of them have degrees of LLB B.Ed. M.Ed. Engineering or Pharmacy. 8 (4%) are only SSC.

Present study is based on educated youth so almost all respondents hold higher educational qualifications. The impact of their qualification is seen in their life style, living standard, thinking, belief and in their behavior. The respondents easily adopt new thoughts, values, ideals and changes because of their education. They can be conductor and leading ones for the social changes due to their education. There may be change in religious beliefs and thoughts.

- 4) Regarding the sex/ gender of the Respondant it is found that 114 (57%) are

males. and 86 (43%) are female.

On the basis of religion the information acquires is that 81 (40%) are Hindu male and 65 (32.5%) are Hindu (Girls) females. Muslim (Boys) male are 22 (11%) and (Girls) female are 6 (3%) and 5 (2.5) subjects of Christian religion are male and 3 (1.5 %) are female.

In male dominated societies, the status of men is higher than that of women. Male dominating mentality is observed in the present study also but due to many factors in the modern times women have become equal to men.

Well planned efforts have been made to quillize the status of men-women after independence. The ratio of women in higher education is increased because of the results of these efforts. Due to the change in the structure of society, women equality has gradually increased. It is observed that this changes are positive for the society and nation.

- (5) In the present study the respondents were asked to express their response about the marriage. The majority of the subject supported marriage. Some 190 (95%) of the total showed willingness to marry 6 (3%) resented marriage and 4 (2%) could not decide whether yes or no.

Majority of the subjects have grown up to the marriage age. so they believes in marriage. The decisions are their natural responses. Those who are against or appose marriage, have mentioned the reason like dowry, unemployment, oppression on women or maintenance of the family.

- (6) Regarding the choice of life partner 170 (85%) accepted to select their life partner with their parents consent 18 (9%) respondents want to choose themselves only. 12 (6%) want to follow the traditional way of choosing partner on the decision taken by their parents.

Today's youth accept the mixed method of choosing life partner according to the present time. Due to the changing modern structure of society and due to equality of women in changing values, education, urbanization, media and occupation the youth adopt personal choice method for life partner. This

way of choice of life partner may be followed by them at the time of their marriage or not is uncertain. Combined method does not allow enough time to know the partner where as personal choice provides enough time to know each other.

- (7) The proper age for marriage is inquired in the present study. In India legally the age for marriage is 18 for girls and 21 for boys. Among the subjects 164 (82 %) believe that the age for marriage should be 21 to 25. 26 (13%) think 18 as the proper age. 10 (5%) believe that one should marry after completion of study and getting a job.

The age for marriage has gone up due to education the spread of higher education among youth, this age of marriage has increased. Education has changed the criteria and concept about choice of life partner and age of marriage.

- (8) Presently because of various factors, interest and inter religion marriages have got more possibilities and favorable atmosphere. Present study has dealt with the issue of inter-caste relation marriages and the conclusion following :

Majority 96 (98%) believe that they should marry to a person belongs to their own religious some 4 (2%) are ready to accept inter cast marriages for the reason of love- relationship.

Majority of the respondents believe that marriages should be arranged with the one of the same religious group. Their attitude seems negative to intercast marriages. It is a question whether the subject favoring intercast marriage will stick to their decision at the time of their own marriage or not ? with parents consent it is possible but otherwise it is not certain.

- (9) Regarding the income of family of the respondents the details found that the 104 (52%) have Rs. 10000 to Rs. 20000 monthly family income. The monthly income of 60 (30 %) subject is between Rs. 20000 to Rs. 40000 . The monthly income of 20 (10%) is more than Rs. 40000/-. 16 (8%) subjects monthly family income is Rs. 3000 to Rs. 10000.

The minimum monthly income of the family of the subject is Rs. 3000 and the maximum is Rs. 40000. In short it seems that the subjects of different religious groups fall in to lower and lower middle class.

- (10) When the subject were asked about their choice of residential area the following information's obtained. 130 (65%) subjects prefer to stay with the people of their community and religious group 60 (30%) prefer to a live in the area mixed with Hindu- Muslim community. 10 (5%) were not clear about the area to live.

Majority of the respondents of the present study prefer the area to live where their own groups reside. Past and present Communal riots are responsible for their clashes with the other religious groups. It is found that both the communities feel unsafe and insecure due to the communal distrust.

Even today also many people of both the religious groups live closely and their residential areas are nearly in villages, too. Though, there have been many communal riots, both the groups live together.

- (11) In the present study, the respondent were asked whether they could live comfortably with the neighbours of other religious groups.

The following response was acquired.

Majority of 136 (68%) subject replied 'No' Whereas 64 (32 %) responded positively in 'yes'

Majority accept the neighbors' of their own group. They do not accept the neighbors' of other groups. The acceptance of the neighbors of other groups by 64 (32%) reflect positive attitude and change. It shows mutual co-operation, sympathy, brotherhood and unity.

- (12) The present study also examine the social relationships of the respondents with other community group. The information shows.

A great majority 143 (73.5%) subject have social relationship with other community groups. 53 (26.5%) subjects do not have relationship with other community, only with their own group.

Relationship with other community groups provide information about other religion Moreover the thoughts, beliefs and attitude of the people of other groups can be understood. The social relationship with the other groups create social harmony and accordance. The social relationship of the youth with other groups reflect positive responses. When it was inquired to find reasons for not having relations of some youth with other groups it was found that their residents are in separate, different areas so there is no relation as such. Due to lack of social relationship the negative attitude is developed. The separating areas play major role in development of communal mentality.

- (13) The present study also inquired about the friendly relationships of the youth with the people of other religious group and it is found that the majority 140 (70 %) respondents have friends of the other religious group and community 54 (27 %) have friendly relationship with other regions group and nominal 6 (3%) have relations only for a particular purpose.

In the present study the youth have positive attitude for the religious group due to their relationship with them. When asked confidentially, they informed that community does not matter much in friendship and the qualities like sensitiveness, humanity, generosity or tolerance in a person are important. It was found that those who have no relationship with other religious group have studied up to 12 standard in the schools with the students of their own religious groups. Thus they have little contact with other groups. Moreover, they live with people of their own religious groups and so in absence of contact there is no relationship as such.

- (14) The present study inquired about and found that 140 (70%) respondents have friendship with the youth of other community 108 (77.14%) the majority of the youth have positive experience with the other group and 36 (22.85 %) have negative experience with them.

In positive experience the support and help in need from the other group their co-operation in crisis, needful guidance, advice, suggestion and help are available from the other community. They have been helpful in social and

religious occasions. As negative reports from the group of other community, a difference is observed in their behavior, interactions and also difference of opinion. Many young people are found to be rigid and fanatic regarding religious matter in addition to their prejudices.

- (15) Daily routine activities of the people of different religious groups are common and natural. In the present study it is observed and found that 140 (70 %) subject have daily dealing or interactions with the people of other religious groups. Some 37 (18.5 %) have limited interactions based on need, and 16 (8%) subject have very limited interactions with the other religious group, only 7 (3.5%) have few routine interactions.

The interaction with the people of other religious groups are due to their family exchange of the things required or legal or other official dealings, social, education or job or service. Moreover the interactions take place due to economical, political or educational need from time to time. These interactions between the groups cut or decrease social distance between them. Co-operation, sympathy, harmony, fraternity and unity etc are created in the daily life with the mutual interactions of the groups with different religion.

Social differences and distance are reflected in the behavior and interaction of the youth who have a little contact and dealing routine with the people of other religious group. This creates obstacles in understanding and knowing the other communities than their own. Hence, there are more chances for partiality and prejudices.

- (16) The information about the social harmony between the groups of different religions was obtained from respondent in the present study. It shows that majority 72 (36%) respondent believe that co-education creates social & religious harmony 58 (29 %) believe that harmony is established living together 28 (14%) believe that harmony can take place if the festivals are celebrated together by different religious groups. 26 (13%) believe that the celebration of national festivals contribute in social harmony 16 (8%) feel that by increasing

contacts with other groups harmony takes place.

The youth believes that education increases understanding power. A sense of what is true and what is not is developed. The prejudices about other religions are cleared . By living together the members of the family come into contact directly or indirectly and mutual relationship develop and intimacy is created. By celebrating social and religious festivals the people of different religious groups come closer and social and geographical distance is decreased. Some religious festivals of Hindu and Muslims are now celebrated as social festivals e.g. Diwali , Uttarayan or Navratri are celebrated by the people of all religion with zest and pleasure and harmony is maintained with coming to contact with other groups, understanding and knowing each other become easy.

- (17) The present study also made attempt to reduce the distance between two communities. It is found that, 76 (38%) believe that for this purpose rational discussion should be held, 48 (24%) believe that efforts should be made for the national unity and religious goodwill to reduce the distance. 38 (19%) believe, that by collecting good elements of different religious together communal distance can be reduced 22 (11%) believe that the emerging new modern behavioral patterns can create unity and reduce distance, 16 (8%) don't know anything in this matter.

In the present study the youth believe in lessening the distance between two communities. They have positive attitude for attempts to be made. For this conducting seminars, workshops, debates or rational discussion, the thoughts, ideals, spirituality of different religions can be made aware to reduce this distance. By integration of Hindu-Muslim cultural elements, the modern Indo-Islamic culture can play a role in bridging this gap. the influence of Indo-Islamic culture is found in behavior, interaction lifestyle, customs and so on. This create a common interest beliefs, and mentality. With the development of new culture national integrity and social harmony take place. Presently the thinking of youth for society, nation and religion is getting matured. New behavioral patterns with other religious group along with greeting and wishing

on festival reduce the communal distance.

- (18) Present study inquired about the respondents priority to the welfare of the nation to their own community and the response was as under.

Majority 160 (80%) subjects give priority to national welfare. Some 24 (12%) did not respond and only 16 (8%) give priority to the welfare of community

In the present study the identity of the educated youth is not confined to religion but extends to citizenship of India. Some youth found confused and indecisive regarding this matter of welfare. Some of them don't know as to which one to be preferred to which, being a citizen of India. Still there are many youngsters who are not associated with social and national trends. So it seems that their associating with national trend can turn out in integrity.

- (19) The constitution of India and democratic system have accepted secularism. In the present study respondents choice for secularism or communalism was investigated. The results are as follows : 152 (76%) subjects did not answer any. They don't know about secularism or communalism 40(20%) subject approve secularism 8(4%) support communal thinking.

Students are not aware about the secularist India because of our poor education system. It has been known from the youth that they don't know about Indian secular republic democratic system.

It is a need of the time to make them well aware about secular way of thinking and each and every citizen of the country irrespective of religion should have equal rights and opportunities.

- (20) The present study acquires the information about the development of country if there is unity among the people belonging to different religious groups. It was found that 194 (97%) replied 'yes' only 6 (3%) did not give any answer.

In the present study the youth firmly believe that only national unity (integration) can bring development. No any single religion, community or

social group can help development. By the joint efforts of all of these can solve any problem and develop the county. The thoughts and beliefs of the educated and young generation play a vital role in the building of nation,

- (21) India has achieved and developed considerably in different fields. Communalism mars the reputation of the country. In the present study the reputation of India at a globe level was examined. It was found 84 (42%) believe that India is internationally a country with unity in diversity. 40 (20%) subjects believe that India is growing as super power- internationally. 28 (14%) subject believe that India is known internationally as a united country. 26 (13%) subject do not know about the reputation of India at international level 22(11%) subjects believe that India is internationally known as communal country.

Social and cultural diversity is a specialty of Indian society. Unity in this diversity is her identity and glory. Moreover, India has secured her own place by the unique achievements in the fields of technology, trading, transportation, agriculture and industry and thus, come up as international super power. The communal riots taking place in the country have spoiled the reputation of the country internationally, so, the youth believe that India's impression is that of a communal country.

- (22) The response of the subject the present study acquired about whether they believe the communal conflicts and riots as a misfortune for the country.

180 (90%) respondent believed and agreed. some 20 (10%) did not respond . Thus the youth believes the communal riots as a great misfortune for the country. It destroys the peace and unity. It creates the terror and insecurity. It is destructive for democracy and social values.

- (23) The factors obstructing the development of the nation were examined in the present study 65 (32.5%) respondent believe that communal politics becomes an obstacle in the development of a nation. 47 (23.5) believe that communal riots and conflicts are responsible for this. 31(15.5%) believe that personal interests and established benefits are obstacle in the development 30 (15%) believe that

illiteracy and less education obstruct the progress. 14 (7%) subjects know nothing in this matter.

In the present study the youth are aware of the obstacles in the national development . It is observed that the conflicts and riots have been politically inspired for the last five decades. Religion us faith and beliefs are exploited to create a vote bank. These conflicts and riots not only obstruct national development but also push it backward. People with selfish personal interest and such opportunists destruct the nation. Illiterate and less educated people are trapped and excited by rumors and other emotions and become destructive for nation.

- (24) In the present study the information was collected about what efforts should be made to establish communal unity. The majority 67 (33.50 %) respondents informed that efforts are to be made to form secular goodwill. 62 (31%) subjects believe that the conflicts and riots in the name of religion should be prevented some believe that efforts to be done to awake nationalism in the citizens. 26 (13%) said that educated people should try for communal unity some 10 (5%) do not know what to about for this.

In the present study the youth bear positive attitude for the communal unity and have showed the way to establish it. People from various religious groups should understand their own religion and that of other to achieve secular goodwill and the unity automatically takes place. As a part of national integration the people belong to different religions should create intimacy trust, equality and tolerance so that nationalism is aroused and the conflicts and riots in the name of religion are stopped. The youth believe that the role of educated lot belong to different religions is very important for communal unity.

- (25) In the present study, the belief of the young generation about the future of the nation was examined. 102(51%) respondents believe the future of the nation is bright 70 (35%) subjects believe that internal conflict will weaken the future of the nation and 28 (14%) don't know about the future of the nation.

50% respondents of this study hold positive and optimistic views. The people of all religions, casts and creeds have contributed in the development of nation. It seems that the cooperation of people in different fields and the achievements in these fields at globe level reflect the bright future of the country with gracious position in the world.

35% subject thinks negatively about country's future because of communal riots and conflicts on religious basis. They believe that the country will weaken due to the distrust, doubt and prejudices.

- (26) The development, unity and harmony of a country depend on the responsibilities of the citizens. The information about the responsibility to nation was acquired from the subject. 68 (34%) informed that we should keep away from anti national activities as citizens. 50 (25%) informed to attempt for maintaining unity and harmony of the country. 40 (20%) subjects informed to protect and preserve the public property 34 (17%) informed to follow the constitutional rules / laws. 8 (4%) subject did not respond.

It is found in the present study that the educated youth is well aware of responsibilities to the nation, This shows their alertness and awareness about the nation. This awareness of responsibilities to nation causes hope for unity and harmony

- (27) Communalism is an obstacle for national unity and indivisibility. In the present study the views of the respondents collected about national unity and indivisibility.

66(33%) respondents believe that for unity there should be a system to deal strictly with the antisocial elements spreading communal anarchy 53 (26.5%) subjects believe the intermingling and merger of various groups can create unity and peace. 42(21%) subjects. believe that a strict watch should be kept on religious leaders and gurus who promote activities harmful to unity. 32 (16%) subject believe that new values should be established in the modern generation for unity and harmony 7 (3.5%) haven't responded.

In the present study, the youth believe in unity and indivisibility of nation and suggests ways to get it.

Normally unity, harmony and peace are observed in the country. But some self interested exploiters damage the unity and indivisibility. The youth suggest to deal strictly with the antisocial and threatening elements to unity and integrity.

According to the youth, the new values of democracy, equality, humanity, love, kindness, secularism, service and justice etc should be established for the modern youth to keep up unity and integrity of the nation.

- (28) The issue of inclusion of religious teaching in the education system to impart knowledge about religion was examined in the study.

184 (92%) subjects. believe that religious education should be given for awareness and knowledge of religion 16 (8%) informed that it is not needed.

The respondents explained the reason that religious teaching help to know and understand one's own religion and that of other, secondly, prejudices are removed. superstitions are eradicated and conflicts and riots on religious basis are prevented. Thus, their attitude is positive in this regard.

- (29) In the present study the subject were asked if they had read somewhat the scriptures / holi books of their religions.

78 (39%) subjects have read their religious book. 70 (35%) have not read their scriptures. 52 (26%) have read the holi books of their religion.

It is found that habit of reading is reducing among the youth. Due to lack of reading of scriptures the true knowledge and understanding of one's religions do not take place Moreover, the understanding or respect for other religions also does not arise. This results in wrong beliefs and prejudices against other religions which ultimately leads to the communal rioting.

- (30) Most of the religions teach the noble human values. This includes qualities of

non violence, truth, love, mercy, humanity, fraternity, unity, peace, goodwill and tolerance.

In the present study there are given ten criteria for important precepts and great man's virtues and respondents have given sequencing their own..

In the information the first five were truth, non violence, kindness love and humanity, The respondents give priority to these qualities of religious teaching. Along with good conduct, equality, fraternity, unity and tolerance have also been given importance.

True understanding of religion create and develop noble qualities in a person, and violence and aggressiveness decrease. They become fearless and all the above mention qualities get developed in them.

- (31) The information about the responsibilities of the religious teachers/ preachers or 'gurus; toward society and nation was collected from the respondents.

80 (40%) subject informed that the duly of the 'gurus' is to impart true understanding of the religion, to remove religious superstitions and to eradicate prejudices. 63(35.5%) believe that they should try to stop communal stress and rumours 48(24%) believe that they should establish goodwill for all religion and brotherhood. some 9(4.5%) did not respond.

In the present study the youth believe that if the religious 'gurus' discharge/ perform their duties with devotion, the nation and society will progress and peace and harmony will take place.

Difference religions spread misunderstanding and prejudices and the duty of the religious 'gurus' is to stop this.

- (32) The present study attempted to acquire the reasons for the distance between Hindus and Muslims. 65(32.5) respondents consider the communal politics as the responsible factor 48(24%) believe religious narrow-mindedness responsible for that 42(21%) think religious differences and prejudices as responsible factors. Some 18(9%) believe that the defective socialization system is responsible for

this differences 15(7.5%) considers international politics as responsible factor whereas 12(6%) believe. the competition for the opportunities for status is responsible for this distance.

India is a secular national yet the communal politics related to Hindu-Muslim has been active in India. which causes bitterness and envy among the people and leads to tension. Religious. narrow-mindedness makes one believe that only his own religion is great / true. Led by blind love and attachment with one's own religion fail to have true knowledge. This mentality is logically destructive and ultimately the religions suffer.

The beliefs and faith in the religion of Hindu and Muslims are different. So considering other religions inferior to one's own creates prejudices which are the most responsible for the communal distance. The competition for opportunity to get status is a modern phenomena and whosoever can't sustain it, exploits the people of particular community and there arose a distance between these religious communities.

- (33) In the present study regarding the participation of the respondents in the celebration of the festivals and celebrations of the festivals of other religions. 128 (64%) subject do not participate in such celebrations. 41 (20.5%) subjects wish on the festivals of other religions. Only 15(7.5%) take part in the celebrations.

It is in the study that the people of different religions live together for the ages. yet their festivals are not celebrated uniformly and so they remain unaware about the culture, traditions and festivals of the other religions.

Hindus and Muslim live together. They get education and have occupations . They wish each other and celebrate together.

- (34) In the present study what efforts are to be made to eliminate the gap between Hindu, Muslim was inquired.

The majority 58(29%) respondents believe that co-education and co-

residence will lesson the distance between the two communities. 38(19.5% believe that more contacts with the other community will remove the communal distance 32(16%) believe to keep away from the communal politics for that 20 (12%) believe that poverty and un-employment should be removed and equal opportunities to all should be given to lesson this distance. 22(11%) believe that the positive role of electronic and mass communication media can reduce this distance 16(8%) believe that the true understanding of religion to be given to do this only 9(4.5%) did not respond.

In our country the problem of communalism is so complex and multidimensional that there can not be a single or simple way to solve it. So the youth suggests various ways for solution.

Co education is effective tool in establishing communal harmony. The true information about religions should be given at secondary and higher secondary levels in the school to create awareness about the principles and elements of the religions. This will formulate the concept of equality and secular mentality in their minds. This understanding will remove the fanaticism and orthodoxy.

Residents are built and set up according to religious communities which promote ghetoisation. This becomes the center spreading poison of enmity. Co-residence reduces geographic and social distance. My findings and my own experiences have shown me that the families of Hindu-Muslim living as neighbors have sympathy, co-operation, help and love for each other. They are helpful and supportive to each other at the time of communal rioting conflicts and calamities or accidents

The increasing contacts with the people by religion give opportunity to know their cultures. It broadens the mentality. A person's thinking, belief and attitudes develop with stability and without prejudices.

With communal politics, distance is created between Hindu- Muslims. The strict protocol and rules should be formed to stop exploitation of communal

emotions for the vote bank during the election campaigns to avoid communalism and enmity.

Poverty and unemployment play the prime role in information of religious narrow mindedness, orthodoxy, fanaticism and illegal activities. If the equal opportunities to all are given for employment their strength, talent and creativity can become useful for the national progress. The inner and creative power should be cultivated and diverted in proper direction to remove internal controversies and distance.

Electronic media and mass media can play an important role to bridge the gaps between communities. The debates and discussion on the basic principles and elements of religions by the religious leaders and other rationalists should be telecasted on mass media. The incidents related to unity and harmony, fraternity should be shown to remove communal distance.

- (35) The present study has also dealt with changes in the personality of respondents by education. And for this purpose, 10 choices were offered.

In the first three positions change in the life style, boosting up confidence level along with skills, the thinking and capacity to discriminate good/bad in the educated youth have been noticed. Thus, by education some six changes have taken place the last being decisive power.

The change took place in the beliefs, attitude and thinking of the youth. This helps them for adjustment in changing situations.

- (36) In the present study the changes in attitude and beliefs due to education were examined. Here also the subjects were given ten choices. In first, three stages the changes in attitude and beliefs were eradication of wrong religious beliefs and superstitions, religious narrowness and the respect for other religion evolved: At the first three levels with the changes in attitude the importance of human religion (humanity) was understood, scientific approach developed, and sensitivity and tolerance took place. This sequence is decided on the basis of mode. Then changes in the attitude of youth as expected by nation and society

regarding religious tendencies and beliefs are seen here which indicates positive future of the nation.

- (37) In the present study the information was gathered about the relationship between religion and science, It is found that 80 (40%) subject believe that religion and science are complementary to each other 71(35.5%) believe that they both are separate from each other. 38(19%) believe that religion and science are opposite to each other. Only 11 (5.5%) don't know about this relationship.

Science and religion are separate and different elements of human civilization. Yet both are complementary to each other. In modern times values of scientific knowledge have been accepted.

Scientific knowledge can be experienced, tested and proved but religious values can not be, so there are doubts about them. For mankind many facilities have been invented by scientific researches. Alongwith this, science has also invented the tools which are deadly or destructive for mankind. For Example, atomic bomb. Mankind can be saved with establishment of religious values.

Due to lack of true knowledge of religion and spirituality the whole mankind suffer. This is the greatest weakness.

The present study reflects that the youth is not aware of the relationship between religion and science. They don't have true understanding of it.

- (38) In the present study the information about the role of media in the establishment of harmony between religions was collected.

160 (80%) subject gave positive response. In the creation of harmony media plays an important role. Some 24 (12%) subjects responded negatively, only 16 (8%) did not response.

Media (TV, Computer, Net, Newspaper etc.) arouse sensitivity of mankind by releasing the news about man-made or natural calamities If media plays positive role, religious harmony and unity and equality can be established. The religious harmony can be maintained by importing true knowledge of the basic

principles of all religion by media. If the website of different religions are made available, the youth can get true knowledge about different religious. The quality of the programmes is degrading . The programmes related to religious intolerance and conflicts are presented. Communal riot, violence, stone throwing and arsoning are frequently shown on the media, which increase religious distance and fanaticism. The negative role of media create religious disharmony and communalism.

- (39) The present study also covered the point on the role of youth during the disturbing situation of rioting.

62 (31%) subject informed that the role of educated youth is to try to stop the people excited and misled by false rumours during communal rioting 58(29%) answered to maintain the communal harmony and try to stop the course of rioting by religious tolerance. 40 (20%) informed that the youth should come forward to stop rioting and try to maintain harmony 9 (4.5) subjects did not respond.

Anti-social elements and fanatic people play vital role in causing communal rioting and disturbance. The youth in the present study accept the responsibilities of educated people to stop communal rioting and promoting the harmony and fraternity or religious tolerance in Hindu- Muslim communities. Rumours works as fireignition. Educated lot should accept the responsibilities and stop rumours to be spread.

- (40) In the present study how many of the youth are associated and active in the polities, was investigated.

Majority -132 (66%) subject are very little interested in politics. 40(20%) are interested in politics, some 28 (14%) have no interest in politics at all.

The present study shows that youth is almost not interested in politics. They are not interested in politics because of the race of puling them in to politics, anti-social elements, vices, corruption and so on.

- (41) The present study inquired about the membership of the youth with any political party as an active party worker.

Majority of the youth 174 (87%) have no any connection as such with any political party. Some 26(13%) have such membership. These people are the members of congress and BJP party.

The youth not interested in politics reflect their disappointed and sad attitude. The majority of the people in society keep away from the political activities.

- (42) The subjects of the present study were asked about which ideology of the political parties are influential. The information acquired has 190 (95%) informed they trust in the political parties which work for public welfare which is interested and acting for the national unity and integrity and which work for the common people Only 10 (5%) subjects have not interest in any ideology of any political party.

It is found in the present study that the youth is in favour of the political parties which attempts or works for national unity and integrity, work for the welfare of the people and work for the progress or development of the nation.

- (43) In the present study the performance of the political leaders was examined.

The majority 186 (93%) subjects informed that the performance of the political parties as well as leaders has not been neutral. 14(7%) subjects informed that the performance is some what good and not up to some extent.

Educated youth hold negative attitude for the political parties and political leader. In India, politicians exploit religion and religious ethos of the people for power and position and for vote-bank. when religions and religious emotion are attached to politics it promotes communalism. Thus negative attitude of the youth towards political parties and politicians should be rectified or removed.

- (44) In the present study the desire or willingness of the subjects to join a political party was investigated. It was found that majority of 144(72%) of the subject do

not want to join politics. Some 24 (12%) about to join and have a political career. Some 32 (16%) want join up to some extent.

Very few youngsters want to join active politics Majority of them want to keep away from it. the matter of the association of youth with politics remains gloomy.

- (45) The expectation of the youth from the political parties was inquired Majority 184 (92%) subjects expect a great deal from political parties. some 16(8%) do not expect anything from political parties.

In the present study the youth believe that the political parties should neutrally work for all irrespective of religion, caste or class, They should not use particular community or class as their vote bank by giving them more benefits. They should not have mean mentality of collecting votes under the name of religion and caste. They expect the progressive work and equal opportunity or benefit to be given to be each and every citizen.

- (46) If the youth become active, what benefit will the nation and the society get ? This question was responded by 188 (94%) who believe that the active participation of youth in politics will definitely be beneficial. Only 12 (6%) believe that the politics in country is dirty and youth should not involve in it.

Youth with a novel way of thinking can make the administration transparent by their active participation in politics. It will improve if the youth with moral values join active politics. The nation will go in the right direction of development and the bottom level people can also get the benefit of various schemes and policies of the government. The needy, too, will be benefited.

The present study reflects that positive changes may take place with involvement of educated youth in politics. They also informed that after joining politics the youth goes through negative changes, they give up moral values, involve in corruption and take bribe . Their attitude and behavior are changed. They become arrogant after getting power or position.

(47) Religion and politics are two important institutions in the administration of society. In the present study how the religion and politics are connected was inquired.

Majority 176 (88%) subjects believe that politicians exploit religion for vote bank and power 16(8%) do not know about religious and political connection. Only 8(4%) believe that both are separate institutions.

The present study clearly shows that the youth believe that politics exploits religion. When politics enters the religion, there arises the problems of unity and harmony in the nation moreover fraternity and diversity are at risk. Educated youth believe that communal politics is responsible for the communal riots and conflicts in the country.

Case Study

In the present study the responses based on self experience about Hindu-Muslim interactions and interrelationship and also about the effect of communal riots are presented.

1) Parmar Ronak Mukeshbhai B.A.

Unmarried. M.G. Road, Mochivad, Dahod.

When our family was going through financial crises a Muslim brother had helped us. Whenever my father and elders need money, he helps them. My father's business runs good now but due to that help, our financial condition has improved. Today our family has relationship with Muslim family. Religion makes a man in the right sense. It inspires him to behave with humanity. Such citizen should respect all religions and contribute in the development of nation

2) Padhiyar Charansinh Narendrasinh

3) At & Po. Gotab Ta. Vaghodia. (B.A. B.Ed. L.L.B. Godhra.)

Unmarried : 26 years.

In my opinion the 'Gurus' with Fanatic mentality (saints, priests etc) try to mislead their society and this creates distance between Hindu- Muslim. Such fanatic and orthodox religious leader or gurus should be severely punished. so With the increase in

education and decrease in unemployment people will keep away from communal activities in country. The person takes birth on this earth as a human above all and then belongs to any religion. Humanity is a great religion. Each one should be tolerable and sensitive enough.

4) Shah Ashvinkumar A.

B.Sc. Unmarried – 21 year. 4, Chetana society, Nr. Aashirvad Hospital. Arvindnagar, Dahod.

Being irrespective of religion and secularism is the value and culture of our nation. We all should preserve them and follow them. The principles, ideals, thoughts and preachings of religion and scriptures are good. Person having superficial knowledge of religion becomes orthodox and fanatic. Nation is greater than religion and to respect the nation is our moral duty. All the citizens of the nation should live together and act for the unity, integrity, and glory of the nation.

5) Vaghela Dhirubhai J.

M.A. B.Ed. L.L.B.

At. Bhagana Muvada, Po. Tulsipura, Dist.Panchmahal

As per my understanding and knowledge there had never been riots before on a so large scale as they broke out across the state after 2002 Godhra chapter. Innocent Hindus lost their lives in the coach of a train and the innocent Muslims lost their lives in rioting, innocent children became orphans, women became widow or men widowers and many homeless was the scene. The life long saved money-property was lost. The memory of this, even today brings tears to the eyes. Now it is our moral duty to forget the past and live with unity and harmony in the present.

6) Patel Dharmendra P. B.Com,

Unmarried 21 Years.

At. chopda. Po. Naramuvada, Ta. Lunawada, Dist. Mahisargar.

The progress of the our country is obstructed by the differences in cast creed religion and languages. The citizen of the country should love with Fraternity in school college and in public life. We should live without difference. The difference can be removed if the people belong to all the religions get educated. My good friends are Muslim. Only a few antisocial/ element plan and promote communal

rioting. Sensible people should remain away from such people. Equality should be spread for all religions, humanities in village or in cities.

Suggestions :

- 1) The social psychologist should study and research more and more to bring the facts out about the communal conflicts, riots, and violent situation. With the publishing of facts, the unity and harmony between Hindu and Muslims will be established.
- 2) The local leading people of the society, leaders, educated and rationalist people, social workers, autonomous voluntary organizations should work actively to avoid the problems of communalism.
- 3) The programme should be arranged which can give the opportunity for interaction among the youth of various religions for the chance to get knowledge of different religions and cultures. The distance between communities is reduced by the day to day interactions and contacts. Due to mutual dealings and contacts, co-operation, sympathy , unity and brotherhood take place.
- 4) Effective efforts should be made to spread education in the rural area so that the people of all religious group should understand, the value of education and can be motivated or encouraged for higher education.
- 5) Whenever there are riots, the responsibilities should be explicitly given to the administrative staff from top to bottom level. If the riots start from a village, It is the responsibility of the sarpanch and of the police officer of the police station of that area. If it happens in cities the officers and police of the city are responsible. An immediate meeting with the influential and leading people of the area to be held to control the situation.
- 6) The people spreading communal riots and tension should be properly identified. They should be arrested first at the beginning of the communal disturbances or rioting. If this system is developed in the country, We can stop communal riots and tension by law and order.
- 7) In a secular country like India people should have respect and regards for all the religions. Diversity and secularism are essential for unity and integrity of India.
- 8) Any nation can progress by national unity and not by the people or group of a particular community or religion. The new generation should be made to understand this concept. Development is a joint effort Without the participation of the people of

all religions , democracy can not be a success. And there should not be any difference of opinions or arguments about this.

- 9) For national unity and integrity the modern values like democracy, equality, humanity love, compassion, secularism, help, law, and justice etc. should be established in the young generation.
- 10) Students are not aware of our country, as irrespective of religions and secular, due to the faulty education system. So the students getting education presently should be taught about secular way of thinking :
- 11) Many youngsters are not associated with the current trends in the country, so they need to be attached and well-knit with it. There is still a confusion and ambiguity about the priority to the welfare of nation or to the community.
- 12) Regard for all religions can be generated in the youth by conducting seminar, workshops, discussion etc. This way they will know about different religions and their thought ideals, principles and spirituality.
- 13) Religious gurus and leaders should try to maintain harmony unity and fraternity. The efforts in this direction should be encouraged and pushed up.
- 14) Every group has more or less communal mentality. In present time the distance between communities exists. It is the need of the time to reduce. This distance or gaps for the well being of society and nation. The people of the nation will be broadminded and will create national unity only if they have national spirit and love for their country.
- 15) Poverty and unemployment are the leading causes for illegal activities (crimes) and communalism. If the young people are provided the opportunity of employment and development, the difference in society and distance between the community will be eradicated.
- 16) Communal distance and groupism are caused by the separation of residential areas on the bases of religion. Co-residing system can reduce the distance both geographical as well as socially. A system should be created by which people belong to different religious groups can live together in any area.
- 17) Electronic and print media are so powerful that they can create any kind of public opinion. The problem of communalism will be eradicated if the media play a positive role for secularism, unity, fraternity and harmony.

- 18) The youth hold negative impression and attitude about politics, political parties and political leaders. This should be removed or changed.
- 19) The youth is less interested in politics. It is sad that they don't like to join politics. They are not happy with political activities. But if they participate in the politics actively with their new ideology, the nation and society will have progress on right path. This will improve the administration and the needy will get the benefit of various government schemes.
- 20) The history of the relationships of Hindu and Muslims in the past is glorious. Different religions have contributed in the development of society. These facts should be made known to the youth very neutrally.

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