

**SYNOPSIS OF  
MINOR RESEARCH PROJECT**

**Subject :-“Sociological study of Relations and Beliefs of  
Literate Youth (Class) After 2002 Godhra Chapter”**

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

**Date : 26<sup>th</sup> March 2014.**

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

**PRESENTED BY  
Dr. Anilkumar U. Lakum  
Department of Sociology  
ShriJ.L.K. Kotecha Arts &Smt. S.H.Gardi CommerceCollege,  
At & Po. Kakanpur,Godhra, Dist.-Panchmahals,  
Gujarat.Pin-388713.**

# **“Sociological study of Relations and Beliefs of Literate Youth (Class) After 2002 Godhra Chapter”**

Preface :-

Communism is a 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 27<sup>th</sup> 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 27<sup>th</sup> 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 areas. Out of 182 constituencies 154 were affected by communal riotings. As per a survey, the riots caused the economical loss for Rs. 687 crores. 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.

### **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.

### **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.

### **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.

- (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.
- (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.
- (4) Regarding the sex/ gender of the Respondent 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.

- (5) 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.
- (6) 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.

- (7) 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.

- (8) 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.

- (9) 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.

- (10) 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.

- (11) 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.

- (12) 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.
- (13) 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.
- (14) 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.
- (15) 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.
- (16) 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.
- (17) 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.
- (18) The present study acquire the information about the development of country if there is

unity among the people belong to different religious groups. It was found that 194 (97%) replied 'yes' only 6 (3%) did not give any answer.

- (19) 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.
- (20) 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.
- (21) 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.
- (22) 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.
- (23) 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.

- (24). 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.
- (25) 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.
- (26) 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.
- (27) 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.
- (28) 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 duty 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 rumors 48(24%) believe that they should establish goodwill for all religion and brotherhood. some 9(4.5%) did not respond.

- (29). 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.
- (30) 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.
- (31) 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.

- (32). 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 bases 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.

(33) 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.

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

160 (8/0%) 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.

(35) 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.

(36). 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.

(37). 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.

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