Introduction to Peace Studies: Unchallenged Religious Intolerance cause of Peace disruption in India

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"Peace is liberty in tranquility"

Marcus Tullius Cicero

ABSTRACT

This paper surveys the evolution of contemporary peace studies out of early peace and conflict research, a process which involved both the redefinition of violence and peace, the constant expansion of peace studies' purview, and ultimately a decisive shift away from the foundational commitment to positivism. Given the developments in cognate fields of enquiry, the paper suggests that the defining feature of peace studies is a normative commitment to non-violence. The paper concludes by offering two views of contemporary peace studies: a celebratory reading and a more critical view that speculates as to whether the widening of peace studies concerns has come at a price, not least the capacity to address contemporary forms of armed conflict. This paper will unfold increasingly concern about the atmosphere of intolerance and hate toward religious minorities, which is unfolding across India."

Key Words: *International Peace Studies Peace, Stability, Political Regimes, Genocide, Security, Safety, Armed Conflict, Territorial Conflicts, Gender Developments, Equality.*

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1. Introduction: What is Peace Studies?

The central concerns of peace studies is the reduction and eventual eradication of war and the control and resolution of violent conflict by peaceful means – do not self-evidently mark it out as a distinct field. Such concerns have also threaded through the discipline of International Relations (IR) from its inception immediately after the First World War. Indeed, most histories of IR start off by identifying its 'idealist' origins in the wake of the carnage on the battlefields of France, Belgium, the Dardanelles and elsewhere. Although the supposedly naive aspirations of IR's Liberal founders were supplanted by a more hard-headed Realism after the Second World War, even a realist dominated IR discipline could plausibly claim war and peace at the heart of its concerns

It is well known that human beings pay much interest in peace from the ancient time until now, because the word peace, apart from being a pleasant word, also refers to the peaceful society and the beautiful world. It can be stated that peace is the greatest and highest goal or hope that everyone wishes to achieve personally and expects to be created in society and in the world. People have been trying by all means to gain peace. Therefore history of human beings, in one aspect, is the history of searching for peace. Peace has been talked, thought, taught and studied in many ways and many aspects.

2. Meanings of peace:

In order to have a deep understanding of the issue, it is necessary to know its true meaning. Therefore, before knowing peace in various aspects, first of all, let us know the true meaning of peace. What is peace? The term peace is used in a wide sphere. It seems that peace has a variety of meanings that are different in accordance with the context of usage. Literally, the word peace is derived from the original Latin word "Pax" which means a pact, a control or an agreement to end war or any dispute and conflict between two people, two nations or two antagonistic groups of people.[2]

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[2] Bloomsbury, Dictionary of Word Origins, p. 387, quoted in ‗Buddhism and Peace‘ written by Ven. B. Khemanando, (Calcutta: Lazo Print,

According to the American military history, the word peace essentially means the absence of war.[3] Therefore, by militaries views, they fight wars to win the peace, or they use force to maintain peace. In military paradigms, peace is seen as an ultimate or ideal goal rather than a means to an end. Historically and politically considering in accordance with the American military history's point of view, it is understood as to why peace is mostly defined as an absence of war. This is because in the history of human society, wars of various kinds were fought. Whenever wars occur, people need peace and ask for peace. Peace that people needed and asked for is the state of the absence of wars, the state of having no fights. However, many peace scholars do not agree with giving an emphasis on peace in the sense of an absence of war only. Peace, in their opinions, is something more meaningful, valuable and important than that. Some of such opinions have been discussed in the following Para.

I)   *According to Albert Einstein's* view: peace is not only an absence of war, but it means or includes the presence of justice, law, order or government in the society as he said "Peace is not merely the absence of war but the presence of justice, of law, of order in short, of government".[4]

II)   *Martin Luther King, Jr: A* famous human rights activist is the one who was not satisfied with the definition of peace focusing only on the absence of the unhappy situations. In his view, peace must include justice in society too as in his saying "True peace is not merely the absence of tension: It is the presence of justice".[5]

III)   *His Holiness, the 14th Dalai Lama: "*Peace, in the sense of the absence of war is of little value, peace can only last where human rights are respected, where people are fed, and where individuals and nations are free."[6] From his point, we can say that peace means respect for human rights, well-being of people and freedom of individuals and nations.

IV)   *Jawaharlal Nehru (1889-1964): E*mphasized peace in the sense of a state of mind. Here is his view "Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people."[7]

The meanings of peace in accordance with the peace scholars, obviously, are same in some point and different in another point depending on their personal views. As per the definitions and explanations shown above, peace is defined and explained in different ways. It has various meanings depending on the context of usage namely; peace literally defined seems to be something as a tool or means to end war or conflict. Peace if discussed and desired during the wartime or the time after war is the thing that is opposite to war. It means an absence of war and or other hostilities. Peace in this sense seems to be a main definition undeniably. However, even during the time without war it does not mean people are at peace and society is peaceful. Problems or hostilities are still there. That is why some peace scholars are not satisfied with only that meaning. From their own views, peace is a presence of more other good things like virtue, justice, order, good law, good government, good relationship, well-being, freedom, respect for human rights, security etc., or an absence of violence. On the other hand, if we focus on the state of mind, peace is calm, serenity, tranquility or peacefulness of mind. Furthermore, if we refer to the state of a place or an atmosphere, peace means quietness and silence.

3. Types of Peace:

Generally, peace is classified into two types: Internal peace and External peace.

a)   *Internal Peace:* is called by another word inner peace is peace of mind or soul. It is a state of calm, serenity and tranquility of mind that arise due to having no sufferings or mental disturbances such as worry, anxiety, greed, desire, hatred, ill-will ,delusion and/or other defilements. Internal peace is peace within oneself; it is derived from practicing or training of mind of an individual. Sometimes, a man can create and maintain his inner peace in the noisy surrounding or in the un-peaceful society. Internal peace is stressed in the field of religion, especially religions in the East. In the view of religions, this type of peace can be reached by means of prayer, meditation, wisdom and other ways. Internal peace is essential; it is generally regarded as true peace and as a real foundation of peace in society or peace in the world.

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[3] www.Answers.com :US Military History Companion/peace, accessed:13-01-2008

[4] P. Aarne Vesilind, Peace engineering: when personal values and engineering careers converge, (USA: Lakeshore Press, 2005), p. 43.

[5] Coretta Scott Kin , The Words of Martin Luther King, Jr., Newmarket Press, 2008, p. 83.

[6] The Words of Peace: Selections from the speeches of the winners of the Noble Peace Prize, ed. Irwin Abrams, (New York: New market Press, 1995), p. 16

[7] Quoted from —Peace in Our Hearts, Peace in the World: Meditations of Hope and Healing‖ By Ruth Fishel, (New York: Sterling Publishing Co. Inc., 2008), p. 318.

b) ***External Peace***: is peace that occurs in society, nations and the world; it is a normal state of society, countries and the world and it is a state of peaceful and happy co-existence of people as well as nature. External peace, in order to see it clearly, can be described in its negative and positive sense as follows; negative sense: the absence of war, hostility, agitation, social disorder, disturbances, social injustice, social inequality, violence, violation of human rights, riot, terrorism, ecological imbalance, etc., positive sense: a state of social harmony, social justice, social equality, friendship or friendly relation, concord, public order and security, respect for human rights and ecological balance, etc.[8] Herein, external peace is the absence of all social evils as well as the presence of all social virtues.

4.   A Brief history of Peacemaking and Peace Movement:

Peacemaking, generally, is a form of conflict resolution which focuses on establishing equal power relationship that will be strong enough to prevent future conflict, and establishing some means of agreeing on ethical decision within a community that has previously had conflict. But here peacemaking means efforts to create peace by all means of peace lovers. Whereas, peace movement has been applied to a variety of social movements such as pacifism, an antiwar movement, an anti-arm race movement, social justice and human rights movement, that seek to affect peace between two or more countries. More precisely, a peace movement is a sustained, organized attempt by groups of people to prevent a war from breaking out, to end an ongoing war, to build a peaceful and just society, and/or to build a peaceful world order. A timeline of peace movement and development in this field is elaborated in the following.

Peace efforts through the years

I)   Ancient Greece and Rome:

Ancient Greece consisted of many independent regions called city-states. The city-states frequently waged war on one another. As a result, several of them banded together and formed an organization that made one of the first attempts to limit warfare. This organization, called the Amphictyonic League,[9] prohibited any member from destroying another or cutting off another's water supply. Once every four years, the Olympic Games united the city-states. A truce created temporary peace throughout Greece so the games could take place. For a month, no one could bear arms or make war. The Roman Empire maintained peace throughout a large part of the world during a period known as the Pax Romana (Roman peace). This peace lasted more than 200 years, from 27 B.C. to A.D. 180. During the Pax Romana, the Roman Empire extended over much of Europe, the Middle East, and northern Africa. At that time, no other nation was powerful enough to attack the Romans. This great achievement was possible because of the two principles on which government was conducted. The first is inheriting from Greece the conception of the ―philanthropy‖ of the ruler that the Roman Empire had as its ideal the welfare of the people, and the extending of the benefits of civilization to all people within its territories. The second is Stoic philosophy with its teaching of natural law, of the brotherhood of man, and of the duties of the governing classes and of the emperor.[10]

II)   The Middle Ages:

After the Roman Empire weakened during the A.D. 400's, small wars raged throughout Europe. The Christian church became the greatest force for peace. A church custom called the Truce of God limited fighting in private disputes to certain days of the week. A ruling called the Peace of God forbade fighting in such holy places as churches and shrines. But the church permitted "just" wars, such as those in defense of Christianity or a people's homeland[11].

III)   From the 1400's to the 1700's[12]:

Many people proposed various plans to achieve lasting peace. In the early 1600's, for example, the French statesman Maximilien de Bethune, Duke of Sully, developed a "Grand Design" for peace in Europe. Sully's plan called for the formation of a council of representatives of all European countries. The council would settle disagreements between nations.

In 1625, the Dutch statesman Hugo Grotius proposed international rules of conduct in a book called On the Law of War and Peace. For example, nations should guarantee certain rights to

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[9] Adel Safty, Leadership and Conflict Resolution: The International Leadership Series (Book Three), Universal Publisher/upublish.com, USA, 2003, pp.104-105.

[10] K. Satchidananda Murty and A. C. Bouquet, Studies in the Problems of Peace, (Bombay: Asia Publishing House, 1960), p. 307

[11] See more ―Peace and Truce of God‖ > http://en.wikipedia.org/wiki/Peace_and_Truce_of_God , accessed: 29-01-2008

[12] Encyclopedia of ―World Book 1999‖, deluxe edition version 3.00 (CD multimedia)

neutral nations, which took no part in a war. Grotius' ideas formed the basis of international law.

The Thirty Years' War was the fight of the countries of Europe during 1618–1648, ended with the Peace of Westphalia. This treaty tried to ensure peace by establishing a balance of power. Such a plan maintains an even distribution of military and economic power among nations. As a result, no nation or group of nations is strong enough to conquer any other nation or group of nations.

About 1647, the English religious leader George Fox founded the Society of Friends, most commonly known today as the Quakers. This group believed that the teachings of Jesus Christ prohibited war. Throughout their history, the Quakers have opposed war and supported peace movements. The Quaker leader William Penn, who founded the colony of Pennsylvania, proposed a peace plan similar to Sully's "Grand Design." Penn wrote a book called An Essay towards the Present and Future Peace of Europe (1693). In it, he called for an international council to settle disputes between nations.

The Project for Perpetual Peace, written by a French clergyman, the Abbe Charles Irenee Castel de Saint-Pierre, was published in 1713. It called for a "Senate of Europe" composed of 24 delegates from the European nations. The French philosopher Voltaire criticized this plan because the member nations would have been monarchies. Voltaire believed the world could not have peace unless all nations became democracies.

IV)   The 1800's and early 1900's:

In 1815, two peace societies were formed in America. The first was the New York Peace Society formed by David Low Dodge in August. It was absolutely pacifist that opposed to all warfare and had a religious basis. The second was the Massachusetts Peace Society formed by Noah Worcester in December. They are the first two organizations of the nation dedicated to preserving peace. Other pacifist groups followed, including the American Peace Society in 1828 and the Universal Peace Union in 1866[13]. Referring to the Peace Society, the London Peace Society was also formed in Britain in 1816. Besides the France Peace Society was established in 1889 and the German Peace Society was founded in 1892

During the 1800's, many international conventions discussed peacekeeping. The first World Peace Conference met in London in 1843[14] and then Peace conferences met in many places: Brussels, Belgium, in 1848; Paris in 1849; and Frankfurt, Germany, in 1850. In 1898, Czar Nicholas II of Russia called for an international meeting to discuss arms limitation. As a result, peace conferences took place at The Hague in the Netherlands in 1899 and 1907. These conferences did not succeed in limiting armaments. But they did establish the Permanent Court of Arbitration to handle legal disputes between nations.[15] And in that 1899, Andrew Carnegie donated 1.5 million (dollars) for the building of the Peace Palace in the Hague in order to provide a proper home for the Permanent Court of Arbitration.

On 27 November 1895, the Swedish chemist Alfred B. Nobel[16] (1833-1896), who invented dynamite, regretted the wartime death and injury caused by his invention. In his will, he set up a fund to award annual prizes, including one for outstanding work in promoting world peace. The first Nobel Prize for peace was awarded in 1901 to Jean Henri Dunant (Swiss) for founding the Red Cross and originating the Geneva Convention, and to Frederic Passy (French) for founding a French peace society.

To show the destructive nature of warfare to oppose wars and to promote peace, the Polish-Russian entrepreneur Jean De Bloch founded the International Museum of War and Peace in Lucerne (Switzerland), the first museum of peace, in 1902.[17] The World Peace Foundation[18] was created in Boston of America in 1910 by the imagination and fortune of Edwin Ginn to encourage international peace and cooperation. The Foundation seeks to advance the cause of peace through study, analysis, and the advocacy of wise action.

The outbreak of World War I (1914-1918) was both a tragic setback for all peace activists and a catalyst for the emergence of the modern peace movement. Because World War I radically split

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[13] Charles Chatfield Ed. with an introduction, Peace Movements in America, (New York: Schocken Books, 1973), p. x-xi.

[14] http://www.ppl.nl/100years/peacemovement, accessed: 05-02-2008

[15] Shabtai Rosenne (copiled and edited), The Hague Peace Conferences of 1899 and 1907 and international arbitration: Reports and Documents, (The Hague: T-M-C Asser Press, 2001), p. xv.

[16] See more in Irwin Abrams, the Noble Peace Prize and the Laureates: an illustrated biographical history 1901-2001, Centennial ed., (USA: Science History Publications, 2001), pp. 3-10 .

[17] Peter van den Dungen ―Peace Education: Peace Museums‖ in Encyclopedia of Violence, Peace, and Conflict, Volume 2, Lester Kurtz editor-in-chief, (California: Academic Press, 1999), p. 692.

[18] http://www.worldpeacefoundation.org/about.html, accessed: 05-02-2008

the peace movement. Existing peace societies either wavered or supported the Allied cause. However, to end the war, restless pacifists formed several new peace movement organizations including the Fellowship of Reconciliation in 1914, the Women's Peace Party in 1915(later, it led to the formation of the Women's International Peace and Freedom, the first feminist-pacifist organization to emerge in the transnational drive for peace and justice), the American Union Against Militarism in 1916 and the American Friends Service Committee in 1917.

After ending of World War I in 1918, the Versailles Peace Treaty was signed on 28 June 1919 and it led to the establishing the League of Nations in January 1920, with headquarters in Geneva, Switzerland. This international association had the goal of maintaining peace throughout the world. Disputes between nations would be settled by the League Council or by arbitration, a decision by a third party. But the League of Nations had little power, partly because the United States and some other major nations never joined. In addition, League members failed to cooperate with one another.[19]

5. Contemporary Efforts to Secure and Establish Global Peace.

Since the end of World War II in 1945, many attempts have been made to assure lasting peace among all nations. Here in this paper only the prominent events about peace in the chronology of year will be presented.

After ending of World War II, an attempt to establish an international organization that works for the peaceful settlement of disagreements between nations was renewed. In 1945, 50 countries created the United Nations (UN), the major international organization dedicated to world peace. The League of Nations was dissolved in 1946. The UN Security Council investigates quarrels between nations and suggests ways of settling them. If any nation endangers the peace, the council may use economic sanctions (penalties) against it. For example, member nations might stop trading with the offender. If such measures fail, the council may ask UN members to furnish troops to enforce its decision. The UN has achieved some success in keeping the peace. But it has failed to prevent local wars in several regions, including Africa, Southeast Asia, and the Middle East.[20]

The peace studies movement arose from the ashes of World War II as an academic field of study. In 1948, at Manchester College in North Manchester, Indiana, the first academic program in peace studies began at this small liberal arts college sponsored by the Brethren church. At the same time in India scholars and professors at universities were promoting Gandhian studies as a way to teach youth to value nonviolence.[21] Also in the same year the U.S. government established the U.S. Institute of Peace to give official recognition to peace studies[22]. In 1959, Galtung founded the International Peace Research Institute, Oslo (PRIO). PRIO is an international research institute, whose overarching purpose is to conduct research on the conditions for peaceful relationships between states, groups and people. The institute is organizationally independent and methodologically diverse, effectively combining multiple disciplinary traditions to explore issues of peace and conflict[23].

In 1961, John F. Kennedy established the Peace Corps, the independent overseas volunteer program of the United States government. Men and women in the Peace Corps work with people in developing countries to help them improve their living conditions. The chief goals of the corps are (1) to help the poor to obtain everyday needs, (2) to promote world peace, and (3) to increase understanding between Americans and the people of other nations.[24]

To realize the dangers and horrors of nuclear weapons and arms-race, in 1968, the UN approved a nonproliferation treaty to stop the spread of nuclear weapons. This treaty, which took effect in 1970, bars the nuclear powers from giving nuclear weapons or knowledge to other nations.[25] The UN also won approval of arms-control treaties during the 1970's.

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[19] Encyclopedia of ―World Book 1999‖, deluxe edition version 3.00 (CD multimedia)

[20] See more in Jean E. Krasno ―Founding the United Nations: Evolutionary Process‖ in The United Nations: confronting the challenges of a global society, ed. Jean E. Krasno, (USA: Lynne Rienner Publishers, Ins., 2004), pp. 19-43 and Basic facts about the United Nations published by the News and Media Division United Nation Department of Public Information(New York: United Nations Publication, 2000),pp. 3-5.

[21] Ian M. Harris, ―peace Education: Colleges and Universities‖ in Encyclopedia of Violence, Peace, Conflict, Vol. 2, Lester Kurtz editor-in-chief, (California: Academic Press, 1999), p. 680.

[22] See more at http://www.usip.org/about-us/our-history, accessed: 13/02/2008

[23] PRIO Strategy 2010-2013 >http://www.prio.no/About/, accessed: 13/02/2008

[24] Cereste Peters, Peace Corps, (USA: Weigl Publishers Inc., 2003), pp. 4-8.

[25] see more in ―Nonproliferation of nuclear weapons‖, Encyclopedia of the United Nations and International Agreements Volume 3: N-S, by Edmund Jan Ozmanczyk, ed. Anthony Mango,(New York: Taylor & Francis Books, Inc., 2003), pp. 1629-1632

In the field of religion for peace, except the struggle for peace in the name of each religion, there is an attempt to cooperate to help create peace in the international level. This attempt was organized in the name of the World Conference on Religions and Peace. The first World Conference on Religions and Peace was held at the International Conference Hall, October 16-21, 1970 in Kyoto, Japan.[26] Then its missions are continued in the form of a new interreligious world body called the ―World Conference of Religions for Peace‖ (WCRP). The World Conference of Religions for Peace is an interfaith-religious international organization that promotes religious cooperation and dialogue. It is the largest international coalition of representatives from the world's major religions dedicated to promoting peace. Their members are from many faiths including, Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, Multi-faith, Indigenous, Sikh and Zoroastrian, religious women's organizations. The WCRP meets in an international conference every five years to discuss contemporary issues.[27]

In 1980, to make an academic symbol in the name of University and to praise Costa Rica as a country that tries to create peaceful atmosphere and conditions in various ways, the United Nations established the University for Peace (UPEACE) in Costa Rica in order to provide humanity with an international institution of higher education for peace and with the aim of promoting among all human beings the spirit of understanding, tolerance and peaceful coexistence. And at the same year in 1980, UNESCO set up the UNESCO Prize for Peace Education to promote all forms of action designed to ―construct the defences of peace in the minds of men and to alert public opinion and mobilize the conscience of mankind in the cause of peace‖. The UNESCO Prize for Peace Education has been awarded annually since then.

To promote peace and provide an opportunity for individuals, organizations and nations to create practical acts of peace on a shared date, the United Nations has established the International Day of Peace or the Peace Day in 1981 by regarding September, 21 of every year as the International Day of peace. The first Peace Day was celebrated on the next September of 1982.[28]

By 1984, peace movements around the world had managed to get their countries or states declared as nuclear free zones. The nuclear free zone movement was particularly successful in the Pacific. A Nuclear Free and Independent Pacific Movement led an international campaign against the deployment of sea-launched cruise missiles by the U.S. and the U.S.S.R. The movement in New Zealand was so successful that it persuaded a new administration to refuse to allow U.S. ships from entering its ports despite intense pressure from U.S. officials. While some of the nuclear disarmament's campaigns were directed at international and transnational targets, the bulk of their resources were directed at national and local level targets.[29]

After the September 11 attacks on the World Trade Center and the Pentagon in the United States (often referred to as 9/11) on Tuesday of 2001, the United States responded to the attacks by launching a "War on Terrorism‖ leading to Afghanistan war. There was considerable opposition to the War in Afghanistan in the United States and the United Kingdom. Opposition was organized locally by the "Revolutionary Association of the Women of Afghanistan Anti-war" and internationally in the form of "Protests against the invasion of Afghanistan" by various "List of anti-war organizations" who went on to organize much larger protests against the 2003 Iraq War.[30]

6. Overview of Peace Studies with conclusive Remarks.

From the above-mentioned shown in chronology, it is obvious that people have been trying by various ways from the past to the present in order to create peace in society and in the world. People founded the organization in small group to prevent fighting between states in Greece age. During Roman age people tried to maintain peace by establishing the strong kingdom. In middle ages Christianity dominated the European society, people applied religion to create peace under the name of Truce of God. In the latter age to the modern time, people tried to create peace, both individually and collectively, from proposing a plan for peace, writing books presenting how to establish perpetual peace, setting the peace prize and peace museum to establishing peace societies, launching World Peace Conference that led to founding Permanent Court of Arbitration, setting World Peace Foundation and establishing League of Nations. At the end of World War II to the present time, people have been trying to maintain and create peace in many ways. By referring to the international organization, they established the United Nations that has been operating peace mission until now. In the field of education, they started putting peace studies into the departments of many colleges and universities, set up the institutes concerning peace studies and

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[26] Nikkyo Niwano, A Buddhist Approach to Peace, (Tokyo: KOSEI Publishing Co., 1982), p. 106.

[27] See more at http://www.wcrp.org/ accessed: 20-30-2008

[28] http://internationaldayofpeace.org/about/background.html, accessed: 20-30-2008

[29] Robert D. Benford and Frank O. Taylor IV, ―Peace Movements‖, opt. cit. p.777.

[30] See more in ―The World Says No to War: Demonstrations Against the War on Iraq‖ By Stefaan Walgrave, Dieter Rucht, Editors, University of Minnesota Press, USA, 2010.

peace researches, and even founded the University of Peace. In the religious movement, they held World Conference on Religion and Peace to unite cooperation between religions to create peace. In terms of getting rid of dangerous weapons that is harmful to peace in society, they drew many treaties prohibiting spreading and proliferating general arms, nuclear weapons and chemical weapons. They also managed to get their countries or states declared as nuclear free zones. Moreover, there the date of September, 21 was declared as the International Day of Peace or the Peace Day so that people will pay more attention to peace. And above all else, they protested to end war whenever it occurred from the Vietnam War to war on terrorism and Iraq war.

Unchallenged Religious Intolerance cause of Peace disruption in India:

India is the cradle of four world religions: Hinduism, Buddhism, Sikhism and Jainism. Two other world religions, namely Christianity and Islam came to this country in the first century of their existence. For centuries Christians were living in India side by side with the vast majority of non-Christians, mainly Hindus. Though known for centuries as a land of religious tolerance and non-violence, in India communal disharmony, religious intolerance, fundamentalism, and all kinds of violence are on the increase. Why this paradigm shift in the attitude of the Indian people? This short article is an attempt to understand some of the new trends in the realm of communal harmony in India.

Author will frame a map of threats will are aimed to create religious disharmony and to curtail religious freedom in the India and most importantly these all events are recent.

A culmination of the widespread hate and communalism that has recently gripped the public discourse in India could be witnessed on very different occasions and few major blowing such events are discussed as following:

I) **Ram Navami**: one of the most important festivals in Hinduism, was being celebrated. It is a festival that is celebrated to commemorate the birth of Lord Ram. Instead of celebrations, it was an extremely violent day in India. The day was filled with conflict, death, and severe anti-Muslim sentiments. Ethnic violence, stone-pelting, and arson were reported in seven states in India. One person was killed in the state of Gujarat, another one in Jharkhand. A policeman was shot at in Madhya Pradesh, and many others were reported as injured. Everything that happened on Ram Navami could be considered a culmination of the widespread hate and communalism that has recently gripped the public discourse. While analysing the post-2000 era of riots in India, scholars Sudha Pai and Sajjan Kumar talked about the emergence of local region-specific forms of communal violence. They raised the argument of the "everydayness of violence" through institutionalized communalism. This phenomenon of everydayness of violence can be seen throughout a number of events that have occurred since the start of 2022.

II) **Ban on Hijab in Educational Institutions**: As India was gripped by elections in five major states, unexpectedly a Junior Pre-University College in Udupi, Karnataka, issued a notice citing their uniform code prohibiting the hijab in classrooms. Muslim girls were told that if they wanted to continue their education, they had to give up the hijab and were kept in a separate classroom. These girls were forced to teach themselves, as teachers refused to teach these students. Soon, this rule was imposed in several colleges in the state, and spread to other regions. This led to outrage and protests by the Muslim population. In retaliation, saffron-clad activists and students backed by Hindutva (Hindu Nationalist) groups led a march in favour of the ban on the hijab. Hindutva groups such as the Rashtriya Swayamsewak Sangh (RSS), Bajrang Dal, and Vishwa Hindu Parishad have been actively working in India on Hindu unity and aim to establish India as a Hindu nation. These groups have several sub-units, and the current regime led by the Bhartiya Janta Party is a political wing of the RSS. A video from Udupi went viral when a Muslim college student wearing a burqa was targeted and harassed by a group of men in saffron scarves and flags, chanting "Jai Sri Ram" (Praise Lord Ram) at her. The entire population entered into a debate where the hijab was painted as a symbol of oppression by the Hindus and a symbol of protest by the Muslims. However, the crux of the matter remained that students' right to education was hampered, and that led to over 400 Muslim girls not being allowed to attend class. The matter was taken to court, and the Karnataka High Court upheld the state's order banning the hijab, since the court believed that the hijab is not an essential part of Islam. This decision was celebrated by many state leaders, however, experts termed this judgement as constitutionally misconstrued, as it held the sanctity of uniform over the sanctity of education. The United States Commission on International Religious Freedom also termed the courts' verdict a violation of religious freedom.

III) **Economic Jihad**: After the courts' on Hijab Ban, many Muslim shopkeepers shut their shops in Karnataka as a mark of protest. Reports started to emerge that indicated Muslims would be banned from having stalls in local annual temple fairs, which draw-in massive revenue for people

in the months of April and May. Further, organisers of the fairs issued a notice that stated only Hindus are eligible to have a stall. Right before the Ugadi festival in Karnataka, Hindutva groups launched a campaign demanding a ban on halal meat in the state. They called on all Hindus to boycott products with Halal certification, alleging that the revenue from this certification is used for anti-national activities. Different narratives about the reasons for this boycott emerged in the public domain; some Hindutva outfits claimed that processing halal meat required Muslims to perform a ritual before killing the animal, and therefore the meat was unfit for consumption by Hindus. Initially, meat traders had issued a statement that the halal ban would not affect their business. However, after a ten day Hindu festival started in April, there were meat bans in various states in the country. The role of the state on this issue was questioned, as the Bhartiya Janta Party's national general secretary went on record to term the halal meat ban as an "economic jihad". The opposition came down heavily on the conduct of the state government too. In a delayed response, the Chief Minister of Karnataka, Basvaraj Bommai, stated that "serious objections" had been raised over halal meat, and the government would consider the issue further before taking a stand.

IV)   ***Hate Speech and Call for Violence:*** In Indian politics, religious outfits mobilising voters to support a particular party is common practice. Religious leaders and members of Hindu groups are able to garner immense influence and power in local areas. Recently, the Hindu priest of the Badi Sangat Ashram in Sitapur, Uttar Pradesh, took a megaphone and a loudspeaker to a mosque and threatened mass rape of Muslim women in the area if any Muslim man harassed a Hindu girl. This incident took place in front of the police and was followed by people raising slogans such as "Jab Mulle kaate jayenge, Ram Ram chillaenge" meaning when Muslims are killed, they will start chanting Lord Ram's name. A few days after this incident, another Hindu priest, Yati Narsinghanand called for a genocide of Muslims. At the time, he was out on bail after another similar incident in December 2021. Narsinghanad's public call for genocide clearly violated his conditions of bail, but he has not yet been arrested by the police.

V)   ***Ban on Loudspeakers outside Mosques:***

Culturally, loudspeakers are part of Indian society. All social activities and events across religions use speakers. In Islamic culture, mosques use loudspeakers to establish a call for prayer (Azaan) at fixed times during the day. After attacking Muslims' with hate-filled speeches and threatening their livelihood, right-wing groups started demanding a ban on loudspeakers outside mosques. These demands were substantiated by claims from ministers such as Raj Thakrey in Maharashtra. Thakrey said that if loudspeakers are not banned in mosques, Hindus will go and play Hindu hymns on speakers outside mosques. The state government of Karnataka did not outrightly shut down these demands, however, the Chief Minister cited a high court order to trigger a crackdown on all illegal loudspeakers in religious places in the state. These comments spread like wildfire among regions and, as a result, senior ministers in the state of Bihar openly demanded that loudspeakers outside the mosque be banned because they disturb people in nearby areas.

Although this issue of loudspeakers has been raised by Islamophobic groups since the twentieth century, in the context of other events of early 2022, these debates led to massive hostility between communities. The result was that Muslims across the country became vulnerable to mob attacks on their life and livelihood. Their shops and carts were vandalised because they were selling products outside a temple. On the day of Ram Navami in Madhya Pradesh, right-wing groups attacked mosques and mounted saffron flags on them. A day after this communal clash, the state government demolished houses belonging to Muslims, claiming that they were illegal encroachments. The Home Minister of Madhya Pradesh stated "we will turn the houses from where the stones were pelted (on Ram Navami) to a heap of rubble". The Minister supported the demolition of Muslim houses with no regard for the due process. In terms of illegal encroachments, residents need to be given a show-cause notice and rehabilitated before the demolition is carried out. In terms of punitive measures as well, the state has no right to demolish houses of suspected rioters. There are various instances of such clashes since the start of 2022, and visibly one community has instigated such hateful attacks on the other.

Conclusive Remarks on Religious Intolerance in India: A look at all these instances from the beginning of the year offers an insight into the vulnerability of Muslims in India today. Hate and vigilantism is being normalised

in Indian society, and almost every day there are new reports published that a Muslim has been threatened or attacked. While state representatives say they will look into these attacks, it is clear that often all that representatives do is legitimise these acts through hateful Islamophobic statements. On witnessing the upsurge of religion based violence in India United States of America, State Department 2021 Report on International Religious Freedom, Mr. Blinken cited Saudi Arabia, China, Pakistan and Afghanistan as other countries with religious freedom restrictions said that unchallenged religious intolerance in India is the major factor for peace disruption in the India and India is suffering from the worst phase of Human rights violation.