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The Hindu-Muslim Conflict

The Hindu-Muslim conflict has been brought to the world stage with a long record of violence contributed by both sides. An in-depth look on the historical, political and social sanctions will show that historically both parties were at fault. Through the use of government aid, organizations, and awareness this conflict can be shortened and eventually nonexistent.

The conflict first begin in the middle ages when muslim missionaries were expanding into the Indian territories. The missionaries main goal was to expand their empire by converting nonbeliever into their religion and assume rule over them. In return the people would benefit from their vast trading empire. Although the Indian did not have a small sect of followers and a simple religion. They has a large amount of followers who truly believed if their faith. So the muslim missionaries encounter more resistance than they initially hoped for. This caused violent outburst on both side and still continues to this day.

One person who made great progress in the Hindu-Muslim conflict was Mohandas Karamchand Gandhi, better known as Mahatma Gandhi. Gandhi was a lawyer, who, when exposed to intolerance from British rule, set his goals to unite the Indian people and allow Indians to become a free nation. Gandhi thought that in order to become a great nation the people must unit, and stand up to the British. Although he was successful at gaining India's independence, he was not able to end the confect in India. His first campaign did inspire

Muslims and Hindus alike and he first practice his non-violent resistance in South Africa. It was there he coined the term *satyagraha*, which is what he called his non-violent resistance, it's literal meaning is "adherence to truth"(Panter) and today it is used at a term that means non-violence. From that point on, his movement grew and he started to galvanize the people and allow them to unite against a common enemy. His movement however was not well perceived by all muslim nations "Muslims from other countries were far less vocal and concerned by the fate of "[a foreign land]" but they did agree to support his non-violent protests in exchange for their non-violence. As time went on Gandhi would gain support on both sides and his movement was picking up momentum, but the Hindu-Muslim resolution would come to an abrupt halt at a single pivotal moment. It was when Gandhi claim to be a speaker for all of his fellow countrymen and by extension to all Muslims. At the time India was fractured into two separate states. One that ruled by other nation states, and another that was under British control. It is believed that Ghandi was speaking of the nation of the whole. This claim was later used against him as a political opponent, Jinnah, who claimed that no Hindu could represent a Muslim and justified a "two nations theory" which undid all of Gandhi's work and he was never able to fully recover in gaining the Muslim support. Gandhi made a lot of progress to end the conflict bet was ultimately unsuccessful.

There are many working theories behind the Hindu-Muslim conflict because it has been a long running event that stretches over many years and has taken many dynamic routs over the course of history. To gain a better grasps of the situation, it may be helpful to take an in depth look at a relatively recent event and work outwards. One well documented case was in 2002 Ahmadabad City. This particular conflict was sparked by the burning of two train coaches causing the death of 58 Hindus. This event caused a brutal backlash on all parties effected.

Following the event, rumors were spread by the Bharatiya Janata Party (BJP), which is a Hindu fundamentalist party, blaming Muslims for the attack. This caused citizens to riot and took to the streets. The rioting lasted for two months and caused officially 2500 Muslim deaths, and unofficially 5000 (Chatterjee). To compare this number approximately 3000 people died in the September 11 attacks in 2001.

The rioting was studied in detail after the fact, and it was found there were four main reasons why it had occurred. The theories for the direct cause for conflict and the overall conflict in general can be broken up into four main categories. One is the "Global versus local approach" which is a cut-and-dry way of looking at things. It uses marginalization to develop a predictive model that produced statically reliable results. In short, it's an equation that predicts conflict riots. Basically it states if there are two factions of people (white/black, rich/poor, Hindu/Muslim) and they're a certain distance apart with one wanting something from the other and the quarrel is not quashed in a certain time frame, rioting will occur and will continue to occur until the aggressor is satisfied. Although this model is helpful in riot prediction, it is not likely that it applies directly to the causation of the Hindu-Muslim conflict. The conflict has lasted so long no one is alive to even remember its conception. Although every action does cause a reaction there is more of a physiological component that can be explained.

The socio-psychological perspective is a belief that the community is both the cause and solution to the problem. It states that people are naturally selfish and the community must step in and provide for specific socialization. This can be applied to this Gandhi's example in the matter that the British were taking advantage of the Indian people and it was up to the citizens to step in and apply a reasonable conflict resolution, in that particular case it was the free nation of India.

Yet this theory doesn't extend to present day, the people of India are free and are under one rule, so the selfish nature could be applied to a group rather than a particular sect.

The political economic perspective is the theory that political pressure, laws, and influence are the cause of the conflict. In the Ahmadabad a political group not only fueled the fire that incited the riot but also openly admitted that the lives lost were "non of importance"(Chatterjee). This is a truly hateful quote and shows how deeply rooted the problem extends, for a quote such as this to be openly stated in a public and political setting without a whim of repercussion.

The last theory is the instrumentalist approach, which is the perspective that the elites are using religion as a tool to leverage the people against each other in order for their own economic gains. This has been shown more often than the rest, from Gandhi, to Ahmadabad. Rising figures question those who challenge the status quo, only to promote their self interest not to help the people of India.

As shown the problem extends for many generations, but by a close look at the works of Gandhi the problem could only be a chapter in a history book. As shown the people true only rallied when a nation event has occur, whether that was to their own religion then an attack occurs or as a nation when their freedom was evident. The country should impose a since a of nationalism to encourage the people then insert a figure that they could rally behind. Such a canal to increase India's mark on the world stage. Such a project was actually proposed in 2005. The Indian equivalent of the panama canal was launched to allow a better coherence and commerce for the people and is expected be completed next month in May 2016. This should allow for a better standard of living for the nation of the whole, allow for a better interaction with foreign nationalism exposure. It could be the very thing the people need to move past the old was

of them verses us and more forward as a single united India. Now it is true the Hindu-Muslim conflict does extend beyond India's borders but if such a large nation state is able to overcome their diversity they could learn that acceptance and unity benefits all and shun those who try to topple others with hate only for their own personal gain.

Another proposal for the end of the conflict is education. If people were able to understand the true nature of what is happening because of the violent outbursts they would realize that violence is not the answer. It is understandable that violence only leads to more violence but it important to look to the words of Gandhi in that "an eye for an eye leads the whole world blind". Using this model when a person's family member or close one is effected by a nation even or riot the nation should feel the loose as a whole and not lash out against their own countrymen. They accept the teaching of both their faiths choose the non violent path and discredit those whose would call a mass death anything except a tragedy. What is in store for the Muslim-Hindu conflict can't be stated for certain but is they people truly want it to be a tale of the past tolerance is the answer.

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