

Influence of Communalism in Maharashtra Politics

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Abstract

This case has studied how Communalism is being influenced by politics in Maharashtra. While studying the success and philosophy of politics, communalism has emerged as an important factor in this. In discussing and treating the communal politics, a regional survey report is to be presented in this case and the study should be arranged on that basis. In practice, most people could not cross the boundaries of the caste but also of the tribes, singing the song of nationalism. Therefore, even though caste system is no longer a capitalist economy, caste institutions have been greatly compromised in educational and social fields. The reason for this is the tribal attitude behind it. The British Government called the Communal Award a caste-based decision to give such a unique representation to different communities. In this way, adjectives such as communal or tribal were used to respond to the demands made on the basis of caste-ethnicity, the positive response given to them. The use of a different name in the context of India as a politics of communalism underlines the legacy of the special Indian context.

Key Words- Communalism, Politics, Caste system, Tribalism, Regionalism, Maharashtra Politics, Communal Organization, Dalit politics, Secularism

Introduction

Communalism is the narrow prohibition of good for our own castes and tribes. It is easier to appeal based on the 'caste' factor than many other factors. Therefore, the attempt to influence the election by organizing caste tribes in Indian politics started more after the report of the Mandal Commission after independence. First, the British fed Hindu Muslim Jamaatism. Caste politics began. After independence, caste politics continued to grow rather than diminished. In Maharashtra, tribal politics seems to have begun with the demand of an independent state. This means that the idea of tribalism was practiced in India since British times. It was the British sowing strategy for sores and sores. They had partial success in that. The policy of abscess and division by the British created a feeling of mutual hatred and jealousy in India, not Hindu-Muslim unity. The rise of the Muslim people and the Hindu Mahasabha came only from this tribal politics. Thus, understanding the basic nature of Hindu-Muslim tribalism, you can understand the regional nature of Communalism.

Forms of Communalism

Like Indian politics, Maharashtra's politics is part of a wider process. Although various variants of this casteism have come to the fore, there is an increase in tribalism in India. Hindu-Muslim tensions, actions, reactions, national and regional patterns should be taken into account. Considering the nature of Hindu and Muslim tribalism all over the country, we can

look at Maharashtra. In studying Hindu and Muslim relations in India, you see that Hindu-Muslim relations in Maharashtra were already harmonious. The struggle of the Mughal period was not a Hindu-Muslim but an invention of the imperialist land. Hindus and Muslims of Maharashtra fought against the British in the war of the war of 1857. And as a result Apart from the British blossoms and politics, the racism and casteism took a hot line in Maharashtra. They shine in Maharashtra this level of politics and the *jamatavadi* virus in the country. Maharashtra integrated secular, democratic, nature and rich, not at the establishment of multiple true and pure *Maharashtrian* society. Instead, the ruling and wealthy elite, who used racism and religiousism for their own political and religious interests, were established here. The reflection of this selfish politics became increasingly prevalent in Maharashtra and it gave rise to a very difficult situation before the state.

Considering that casteism is a part of a wider national process in Maharashtra, it is premature to understand the details. Considering the nature of Hindu-Muslim Jamaican politics in India, it seems that the current form of Hindu-Muslim tensions is responsible for the radical fundamentalists of both religions as well as almost all political parties. 'In the pre-independence period, it was the politics of the Muslim League to establish the Muslim state while the Hindu General Assembly wanted to establish a Hindu nation. It revealed the nature of Hindu-Muslim tribalism. In Maharashtra, Hindu Mahasabha and *Rashtriya Swayamsevak Sangh* were the centres. The centres became Nagpur, Pune and Nashik.

From all these factors, it seems that the politics of Muslim tribalism can be traced to the unification of Islam and its worshipers in crisis. Muslim and Hindu tribalism are two sides of the same coin. In the future, this picture became serious. Explaining the nature of Hindu tribalism, it says that in order to create a religious unity of Hindus, they are selected by some select events in the past to promote the unity of Hindus and Indians. The present pro-Hindu organization is based on a unique analysis of the history of the Hindus. Some historical examples are provided for this. E.g.1. Unitary Hindu society has existed since ancient times. 2. Hinduism was a unified religion from ancient times. Thus, in both religions, tribal politics is done by planting different seeds. The vengeful nature of this politics appeared in Maharashtra as it appeared in national politics. Against this backdrop, one has to critique the tribal politics of Maharashtra.

Communal Organization

Hindu Mahasabha was established at Hardwar in 1915. Subsequently, in 1924, in Maharashtra, Dr.KeshavBaliramHedgewar founded the *RashtriyaSwayamsevakSangh*. Until the establishment of the Sangh in Maharashtra, up to 1962, the pro-Hindu organization took exception. It received a comprehensive meeting after the establishment of the Shiv Sena.

1. ShivSena

Shiv Sena first engaged in the idea of the interest of Marathi people in Maharashtra. She then took on the pro-Hindu form. Even after the establishment of the state of Maharashtra, the Congress party got less seats in the assembly in the elections in 1962, but left-wing grip on labor unions remained. Shiv Sena was established in 1967 with the blessing of some capitalists in Mumbai to break this grip. The emergence of the Shiv Sena was the first to counter communism. Later he added proud of Marathi. In the final phase, this organization started leaning towards Hinduism. In 1984, Thackeray proposed the idea of Hindu Federation. BJP, *Rashtriya Swayamsevak Sangh* and many other pro-Hindu organizations

have ignored this idea. But with this idea, Shiv Sena activists found a purpose to spread the Shiv Sena to the village. Due to this, the workers of the above mentioned organizations could easily get to the throats of the Shiv Sena and the Shiv Sena pickles could reach the villages in Maharashtra. The disappointed Marathi youth and the second generation in the ruling party, deprived of political participation, turned to the Shiv Sena. The Shiv Sena emerged as a new political platform. The folklore that emerged from it was blossoming in the state of Maharashtra.

Shiv Sena - BJP alliance formed a circle of tribal politics. In 1959, the army and the BJP formed an alliance. Around that time, the Ayodhya agitation became rampant in northern India, and in Maharashtra too, the pro-Hindu role was spread through programs related to the Ram temple. The characteristic of this Hindutva politics was that along with the urban white people, the mentality of supporting Muslim opposition and riots was created in the rural areas. This mentality was instrumental in increasing the popularity of the Shiv Sena. Left organizations were forced to adopt alternative forms in Maharashtra.

After realizing how the Indira Congress's ignorance announcements are fraudulent, the masses are likely to turn to real politics. But for this, the united front of the Left Democratic Party in Maharashtra must be established as soon as possible. If this does not happen, the people who have become disillusioned with the Indira Congress are in danger of turning to the backward parties like the Jana Sangh and the Shiv Sena. From this point, it seems that the left unions did not raise effective options. Therefore, these organizations could not be an alternative to Congress. As a result, once the people of Maharashtra have realized that the influence of the army-BJP is increasing and regressive referendum politics is at stake, the risk is even greater.

2. Maratha Mahasangha

This is another powerful pressure group in Maharashtra. The Mandal Commission had excluded the Maratha caste from the list of other backward castes in Maharashtra. Then the All India Maratha Federation was formed in 1981 under the leadership of Mathadi Labor leader Annasaheb Patil. This organization secured Maratha interest and acted as an effective pressure group. He started propaganda to close all the exemptions on the economic norms to eliminate the ethnic tensions in the country. And there was a clash between Dalit Panther activists the caste struggle of the Dalit started to increase in the politics of Maharashtra during this period. Later, the struggle of the Marathwada University changed dramatically. It is important to note how the Maratha tribe's situation was raised. History tells us that the Government of Maharashtra (1985) had given the name of Dr. Ambedkar had undertaken the publication of articles and speeches. In the third volume of this article, the text of the 'Code of Ramayana' which is hurtful to the feelings of Hindus, the leaders of Maratha Federation took this book to the assembly of Amravati and organized a huge march on the assembly in Nagpur to protest the publication of such writing. This march proved to be more nutritious to the BJP. The pro-Hindu organizations became more active after the Mumbai riots of 1993. The role of the Maratha Federation is reflected in the Shiv Sena's propaganda. The recent riots of the '1993 riots were a shattered breath for many years. The government, which has been running, has heard nothing about it He has also raised the demand for a uniform civil law by the pro-Hindu activists, which shows how the pro-Hindu organizations in Maharashtra and the establishment of power in Maharashtra in 1995. This was the culmination of *Jamaatist* politics.

3.Dalit politics

It is worth noting how Dalit politics, which was progressive and progressive in origin, reached a communal turn. Dr. Ambedkar's idea of pure social justice was to unite all the exploited. But based on this advanced idea, the Dalit politics appears to have taken on more communal form. Marxism, Flowers in the Dalit Movement - The Beginning of Ambedkarite Enlightenment from Dr. Kasabe. But due to the lack of mass movement of Dalit's, this awareness has not developed in the fields of history, culture, and politics. Its benefit is being raised by the RSS, the BJP. Dr. Ambedkar's ideas are changing the context and using it to counter. This kind of philosophy seems to be true to some extent. The reason for this is that since all major parties in Maharashtra feel that securing the support of the Republican Party means sealing their own priority, their efforts to unite with any other republican group seem to be on a continuous basis. This type of coalition politics tends to lean pressure groups. It should also be noted how the Dalit movement has changed, the advanced ideas of origin have become communal. This shows the limits of this movement. Explaining how Dalit politics turned to communalism, Dr. Prabhajan Chavan says, Republican leaders could not be used to explain the Ambedkarite movement and its role. That is why these leaders who attacked racism, religionism has become racist - religious. To suppress his true form, he assumed the name '*Bhimashakti*'. This discrepancy is significant. All such movements have failed, it is clear that Dalit's cannot hope to win power by winning and holding elections on the strength of their social power.

Because the dominant social forces could not emerge from the Dalit leadership movement, the Dalit leaders began to give thanks to the various political parties. This is also part of their political supremacy. Dalit politics is divided. There is no cohesion in their programs. Nor is it homogeneous. Expert researchers say, "Although it is considered necessary for Dalit's, the Dalit movement has got what it is today. It includes personal grievances, factionalism based on rationalization of power for political power, ideological bankruptcy, organizational disruption, poor leadership, skilled organizers, well-organized programs or organizations. Therefore, the movement which Ambedkar initially expected could not be formed." It is important to be part of communal assessment when assessing the limits of the Dalit movement. Despite the tools and facilities, there is concern that these organizations cannot conduct self-examination and evaluation.

Impact of Communalism on electoral politics

Communalism is the narrow prohibition of good for our own castes and tribes. It is easier to appeal based on the 'caste' factor than many other factors. Therefore, the attempt to influence the election by organizing caste tribes in Indian politics started more after the report of the Mandal Commission after independence. First, the British fed Hindu Muslim communalism. Caste politics began after independence; caste politics continued to grow rather than diminished. In Maharashtra, communal politics seems to have begun with the demand of an independent state. The Act of 1935 made election politics central. Since then, the Congress has become an important power centre in various parts of Maharashtra. In 1956, the Government of India, in the fury of the Marathi and Gujarati people, brought together all the regions of the two languages in the state of Bilingual Mumbai. Thus, the on-going movement for the creation of the state of Maharashtra was further emphasized. Maharashtra's politics revolved around the Maratha caste and other castes.

After 1977, the issue of giving reserved seats to the backward castes other than Dalits was read. It was around this time that political leadership from other backward castes also started to stand. Therefore, backward caste politics started to take shape in favour of reserved seats. The politics of backward castes became the most important in the interrelationship of caste and politics in the two decades of the period from 1957 to 1995-96. Those who did not get enough opportunity in the ruling Congress in Maharashtra. Such a class turned to other alternative parties. The Shiv Sena effectively changed the class equation that could not be changed by the KisanKarya Party. Because they seem to have got the first leadership opportunity for the *Mali*, *Dhangar* and *Vanjari* varieties. In the post-1980 period, leaders and activists came from the communities like *Mali*, *Dhangar* and *Vanjari*. If the *Mali* community is followed by the Congress and the Shiv Sena, then the *Dhangar* community will have the Congress and the BJP. The activists of the *Vanjari* community continued to do politics through the BJP, the Janata Dal and the Congress. Thus, these parties were inclined towards doing well to their caste by staying in different parties. Gandhi-Nehru Thought Framework is the instinct of Indian society. Golwalkar - Savarkar frame is a matter of appreciation and curiosity of leaders here. For the first time in the last decade, several groups have been attracted by the politics of Bharatiya Janata Party. Also, the Golwalkar Savarkar frame got a central position in anti-Congress politics due to the Janata politics of 1975 and the politics of the Janata Dal of 1989. These alternative frameworks provided the opportunity to change the political behaviour of the people. While establishing alternative thinking and alternative leadership in politics, the leadership of the ethnic groups instead of the ideology started to increase, so the leaders like their caste population started demanding tickets for their caste.

The polarization of the right was accelerated by the ethnic element. Whereas the left secular powers were waning. In 1991, the Congress government came to power at the Centre. He too did not get enough excuses. In the 1990s, the influence of the Congress in the centre and in the state began to decline. It benefited the fanatics like Sena-BJP and increased their strength. In comparison, the power of the Left Democratic Party in Maharashtra's politics was diminished. In this process, the left's radical politics are falling behind and the right is becoming more effective.

Shetkari Kamgar Paksha and Janata Dal formed the Left Democratic Front with the small parties of the Samajwadi People's Council, Satyashodhak Communist Party, LokRajanti Forum, Gondwana Republic Party, Swabhimani Peasant Sangathan in the Assembly polls in the state. Both the SP and the Communist Party were not involved in this front. Shetkari Kamgar Paksha, the Janta Dal-led left front, suffered a major defeat in this election. Accepting such a defeat, they took some lessons and strengthened their next struggle. In 1995, the Shiv Sena came to the BJP's *Shivshahi* government, but could not sustain the alliance in two consecutive assembly elections. Because the Left parties, taking lessons from the previous defeat, proved that we can defeat the tribe by supporting the secular alliance of the Congress-NCP.

Secularism versus Communalism

The Congress-Nationalist Congress party came to power in Maharashtra in 1999 due to the influence of secular values. On the one hand, even though there was a National Democratic Alliance Government, the Congress-NCP-led government came to power in Maharashtra. The main reason for this is the unified form of secular parties. In India, the Ramayana-Mahabharata series gave the BJP the power. Later on the issue of Ram Janmabhoomi, the

VHP organized a referendum and increased the people's attitude towards the people. The politics of religion increased. The reason for this is that secularism is bigotry. As a result, the prevalence of religion in public life increased. Religious rituals and religious saints were honoured with honours in government and public events. As a result, religion's influence on the population increased. Its indirect benefit came to the BJP like the BJP.

Sangh - VHP, BJP's birthplace movement has demolished the Babri Masjid structure. So the BJP got power. But secular values were gone. Given this growing influence of religion, the capitalist political parties adopted an easy way of gaining power through politics in the name of religion. He came to power in this game. But with this policy, the direction of secular politics in India became communalist. The right and middle parties started calling for votes by caste appeals, ignoring the goals and policies. Democracy, when it rejects secularism, ceases to exist. Hindu democracy, Islamic democracy or Christian democracy is in contradiction. The existence of other religions, denying their religion, means denying democracy. In fact, insisting on a particular religion with democracy is to fool the electorate. This is to deceive them. Considering this formula, tribal politics is done. Because it is short-lived politics. It is easier to ask for votes by appealing to smaller groups, castes and religious sentiments, keeping the masses away from the main question. Therefore, parties are quick to use caste cards. Caste politics is an immediate beneficiary. It seems. In this country, we want to create a pro-Hindu cause that is an Indian issue. The formation of an army of pro-Hindu activists means that inviting fanatical Muslim powers, putting the puppets in their hands, so the question of democracy and secularism has become a question of the existence of ordinary people in this country. Denying secularism, the lives of ordinary people are more complicated.

When the woman of the dynasty, like Mrs. Vijayaraje Shinde, leads the Indians in modern politics, by raising the issue of freedom of religious belief in the Constitution, and supporting the Sati practice, the only solution is to abolish the religion of religion to preserve the principle of equality for Ambedkar. Considering that conservative religions are hindering the path of social progress, how important it is to overcome them. It has to be rendered carefully here. The Hindu tribalism is on the rise as a reaction to the Muslims, he said. Apart from the Hindus, it is the fault of the state to keep favoured policy, especially with regard to the Muslim community. The British favoured this tactic, but there is no need to continue it today. In the post-independence period, the Congress and the Left parties have tried to reward the minority.

Conclusion

After the Maharashtra Assembly elections in 1995, the BJP-Shiv Sena alliance came into existence. They approved the act of slaughter, which was inconsistent with the principles of secularism in the Constitution. They also have bitterness about Dalits. *Guirán* soil often creates Dalit-open tensions in the villages of Maharashtra, especially in the Marathwada villages. Like the Muslim minority, the right of the backward class is also a source of treason. Calling secularism a call to secularism, BJP leaders have drawn communal forces. Activism - The fight against secularism was fought against secularism. Thus in this case, the forms of Hindu and Muslim tribalism are explained in order to study the politics of the tribes. It has also reviewed the impact of caste-based organizations, Dalit politics, caste-based electoral politics, etc. This aspect has also been studied against secularism.

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