



## **Best Practices & Cases of Tolerance**

Building and sustaining tolerance across different culture

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### Building and sustaining tolerance across different culture

*[This best practice and case study is part of my study on disaster management. It aims to learn the lessons and analyses the essential elements of approach ranging from tolerance to disaster management as seen in its response to the India's undivided Andhar Pradesh's multi-pronged strategies to response recent Moist Violence and also in the 2002 Gujarat violence. The study also incorporates to explore the trends in Tolerances and Peace building in post disaster scenarios. This paper locates the tolerance in its larger context and attempts to identify the associate factors that have contributed.]*

*Tolerance is a process which is associates with social, political and legal aspects. Minorities are always victims and struggles for tolerances across the globe therefore a slight imbalance in the process may cause disturbances and destructions, thus backwardness. To adapt effective tolerance process we need external assistance in reorganization, knowledge, believe, openness, peace and even development. Which could be the replacement of culture of non-violence and gateway to peace and development, without tolerance survivals of a group or society would be a challenging. The unfortunate with tolerance is if not handle properly tolerance can become man-made disaster.*

#### **CAUSES OF TOLERANCE:**

Although there are numerous causes that lead to ignorance of tolerance at various places at various circumstances, the primary cause associate with psychological issues faced by the opposite party when deal with diversity. Their unwelcome attitude, dominant prejudice, and expulsion behaviour is a result of their notions of rigidness and segregation against the tolerance seeker. Regardless of their accountability, morality and responsibility, majority of group who superficially support the importance of tolerance remain silence as they believe that they have the right to repression and ignore the plight of the minority-led tolerance.

**Myth behind Tolerance:** Their primary belief is that tolerance is superficial and just a theoretical word which has no place or impossible in the real world. Actually tolerance



associates with social, political and legal measures which demands resources. The superiors and authorities often discriminates and doesn't like to utilize such measures due to the fear of losing their rights, power and lessen resources in the name of tolerance magnifies the problem. Those who have been subjected to tolerance supporter in the past as good moral human beings are also show their frustration and ignorance of tolerance. This attitude makes them reluctant to recognize and facilitate tolerance of the minorities and marginalized.

Although there is clear recognition of the tolerance and the local and regional platforms for tolerance as mechanisms for coherence across the countries, still there is an immense need for improve understanding of tolerance in all its dimensions of exposure, openness and acceptance characteristics, the strengthening of tolerance governance and accountability for tolerance management; recognition of stakeholders and their roles; mobilization of resource investment to avoid the creation of new intolerance actions and to build resilience of tolerance culture.

### **PRACTICES OF TOLERANCE ACROSS DIFFERENT CULTURE:**

We often experience tolerance when we deal with diversity. There are many forms of practices of tolerance- at social front, cultural front, religious front, political front and living front.

There is nothing new in the world of tolerance and peace, but there is always something new to recognize and adapt best strategies to practice tolerance. There is little good quality authentic information is available on how long-term multi dimensional strategies unfold in best tolerance practices.

What I try to elaborate that there are many examples of successful tolerances across the world which teaches us best lessons on what to do and what not to do. However lots of finest examples of tolerances go unnoticed due to lake of timely identification and negligence due to media ignorance or interference.

There are numerous cases of tolerance across the globe and also in India. Here is the glimpse of Cases of tolerance after communal violence in India

- 2020 Delhi riots
- 2014 Assam Violence
- 2013 Muzaffarnagar riots
- 2006 Malegaon bombings
- 2002 Gujarat riots



- 1993 Pangal massacre
- 1992 Bombay riots
- 1989 Bhagalpur violence
- 1987 Hashimpura massacre
- 1985 Gujarat riots
- 1983 Nellie massacre
- 1980 Moradabad riots
- 1969 Gujarat riots

## **Naroda Patiya Massacre and Tolerance**

Naroda Patiya, a small Muslim hub in Ahmedabad of Gujarat in India is by all standards imaginable a non-descript typical locality. With nearly 600 family dominated by Sheikh and Syeed mainly belong to skilled and semi-skilled labours works in nearby companies.

On February 28, 2002, a mob of around 5,000 people arrived in the locality wearing saffron robes and khaki shorts along with verity of dangerous weapons. The rioters attacked the lower middle-class Sheikhs and Saiyyeds dominated area while leaving adjacent Hindu houses untouched and killed 97 persons including 36 women and 35 children and many injured along with several cases of rape and arson, houses were looted and shrines destroyed and wide spread destruction of properties making it the single biggest massacre to occur during the Gujarat riots of 2002 which is also known as Gujarat pogrom. According to official figures, the riots ended with 1,044 dead, 223 missing and 2,500 injured. 150,000 people were displaced during the violence. Of the dead were both Hindu and Muslims.

### **THE CHALLENGE:**

The initial challenge for the victims were to take shelter at safe locations, searching for the missing's, taking the injured to hospitals and to register FIR at police stations for the unjustified and only destruction acts of those who have no respect for humanity.

Fabricated stories published by local newspapers that Muslim people had kidnapped and raped Hindu women and movies like Gadar (story about India-Pakistan separation and Hindu-Muslim love triangle etc.) put flame in the tolerance.



Further UN agencies work closely with the government of India and also with the state, but in the case of 2002 Gujarat riot, the international assistance hindered the ability in providing technical and financial assistance particularly in the relief front.

The 2002 Gujarat riot was an unrepresentative tolerance for India. The initial relationship between peace worker, NGOs, media and Government was inappropriate. Many media were felt to be more government-promotion oriented than in providing transparent news. Lack in sound coordination between government and aid agencies causes lots of duplication of aid works and needs assessment was ignored. Ghettos increased and tolerance decreases.

### **STRATEGIES OF TOLERANCE IN NARODA PATIYA:**

- 104 emergency relief camps were set-up and run by community groups, civil society and NGOs during the week long violence
- After the violence Naroda Patiya is divided into two localities by a BRTS corridor.
- Series of peace meeting was held between police and representatives of Naroda Patiya
- The state government formed an all-party committee to provide relief and rehabilitation to the victims of the riots suggested by various non-governmental organisations which were to aid people to build houses.
- The state government further established a commission to look into the 2002 Gujarat carnage, however due to outrage among media and families of riot victims on the Gujarat High Court judge K. G. Shah's alleged closeness to the state chief minister, another judge G.T. Nanavati who was retired Supreme Court judge was included as chairman of the two-person commission
- The justice in court case was began in 2009, and testified over 300 people including the victims of riot, witnesses, doctors, and journalists and the verdict acknowledged involvement of a local politician in provocation of Hindu mobs. However later the SIT (Special Investigation Team, formed by the Supreme court of India in 2008) reported before the court that the false witness were tutored and cooked up the incidents of riot.
- After the riots, many original residents of Naroda Patiya fled after selling their houses, which led to migrants from other states arriving and settling in the area.
- The fearful families in Naroda Patiya always flee for 'safer spaces' whenever anything major happens, including 2002's Akshardham attack, 2008's serial bomb blasts and



when the Indian Supreme Court delivering verdict in the Ram Temple and Babri Masque of Ayodhya dispute case.

- School education discontinued and educational counselling didn't happened, many examinations were either cancelled or held under tight police protection due to the possibilities of disruption.
- Thousands of students become destitute and forced to leave their studies due to financial crisis or to earn money for their families.
- The early efforts of government and NGOs including donor, mosques and churches and civil societies were chaotic due to lack of adequate coordination and appropriate skills and other necessary resources.

### **CURRENT TOLERANCE STATUS IN NARODA PATIYA:**

After the riot, despite living there for several decades most of the survivors shifted to safe places and even after 18 years of the violence, only a handful of families have returned to their original homes. Those settled in other places in the city producing several Muslim ghettos in Gujarat claim that there seems no point going back to that devastated place because of the memories of those brutally killed and feeling of guilt and insecure.

### **LESSON LEARNING FROM NARODA PATIYA:**

The best ever lesson learns from the Gujarat riot tolerance after the 18 years provides the opportunity to assess the rehabilitation, resilience and long term tolerance efforts in the context of subsequent practices. The disaster victims commit themselves for nonviolence. They were on the frontline of tolerance and their right was not just to seek emergency relief, rehabilitation but also to demand tolerance and this process continues today.

In the case of the Naroda Patiya massacre, all local parties (stakeholders) were overlooked, and when there was interaction, particularly in relation to the local community, it was with the victims only and victim's community leaders. This dialogue raised the risk of entrenching biases, and also sidelined the capable other leaders who could expedite the tolerance process.

While there is a stated effort to involve the all parties more closely in tolerance process in practice by and large the peace dialogue was only with the victim's communities.



Where different stakeholders were involved in distributing aid and inter-agency/religious peace meetings, they were often found to do so more efficiently. Although later continued, there were suggestions that the state machinery was keen to discontinue the victim's relief shelters and to stop the aid distribution immediately with a fear of arms supply.

The violence was portrayed in a vivid manner and the inhumanity was remembered. Most of the local media (particularly Gujarati language news papers such as Sandesh, Gujarat Samachar etc) was prejudiced against the minorities which critically provoked, communalized and terrorized people to influence in keeping the violence going.

All women international experts from US, UK, France, Germany and Sri Lanka, an international fact-finding committee reported that sexual violence strategically used for terrorizing women belonging to minority community in the 2002 Gujarat Violence.

Local NGOs including late advocate Mr. Mukul Sinha led Jan Sangharsh Manch suggest that the riot victim community was the first to respond to tolerance. This demonstrated that activities of these NGOs could be effective in identification of tolerance, promote peace and justice and establishing coordination with international organisations.

Participation of civil societies in the violence is an unanswered question, and the role of media was biased and provocative in some areas. A deliberate destruction of evidence was happened to very large number of cases which weakened the justice process.

The case shows how difficult it is to escape the dilemma of community-led tolerance when its economy, identity and status suffer.

There were thousands excellent exceptional heroism examples of tolerance and humanity acts shown by non-Muslims including Hindu, Dalit, Christian and Tribals where protected Muslims from the violence was reported by Human Rights Watch.

The first lessons from 2002 in Gandhiji's land Gujarat of India describes to understand the tolerance, its perspectives and disaster management aspects.

## **Successful Best Practices of Tolerances- Andhra Pradesh (undivided), India:**

The eastern, central and southern part of the of India is known as the Red Corridor region which experience maximum violence due to militancy- Naxalite and Maoist insurgency. The Red



Corridor touches India's border with Nepal, it covered with thick forested terrains, plain and coastal. The region is span parts of Andhra Pradesh, Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Telangana, and West Bengal and eastern Uttar Pradesh states.

### **THE CHALLENGES:**

Let's look at the background of these areas are one of the most neglected areas due to over population, geographically backward, socially deprived; educationally below the national average, economically poor and politically unaware.

According to the Government of India, as of February 2019, 11 states are affected by extremism. As per the government record, there were 1048 incidents of violence took place till 2016. All forms of Naxalite organisations were declared as terrorist organizations under the Unlawful Activities (Prevention) Act of India 1967.

According to the Institute of Peace and Conflict studies, these Naxal groups have recruits children and exposed them to unjustified destructions including injury and death. As per an estimate more than 13,000 people have been killed since 1996.

### **SUCCESSFUL TOLERANCE STRATEGIES:**

India's undivided Andhra Pradesh which was one of the worst sufferers of Moist Violence in 20 districts of the State till 1990s able to transform the tolerance in the form of adapting multi-pronged strategies. The state government has rightly recognized the tolerance level and prioritized the tolerance at its development and law and order agenda.

- To strengthening monitoring and coordination mechanisms through a series of steps, including the creation of a Unified Command.
- For tolerance and to quashed mass organisation activities the state government reinforced its all infrastructure, technicalities and public deliverables following the attack on then Chief Minister Mr. Chandrababu Naidu, who narrowly escaped in 2003
- The state government established a rapid modernisation of its special police force (Greyhounds) and ramping up its all essential technical and operational capabilities
- The state government had identified all the destruction activities through the use of civilian "vigilante" groups and stamped out left-wing extremism through combining



police action and rolled up with very attractive surrender and socio-economic rehabilitation package and to live peacefully.

- The state government ensured establishing all critical infrastructures like schools, hospitals, roads and beneficiary schemes to bring the exploited and deprived communities on balance with the mainstream and implemented by an effective service delivery mechanism
- The state government restored the rights of indigenous communities, like Adivasis, over distribution of land records (associate with land, forest and natural resources) and reformed the justice delivery systems
- After many years of indifference, half-steps and ad hoc measures, both India's central and state governments have found their foothold against the Maoist insurgency that at its pinnacle may have seemed invincible.
- To complement state initiatives the Union government largely led the counter-insurgency efforts from behind (because India is a federal nation which law and order is vested in the states) and provided all essential resources including security, paramilitary, intelligence and strategic direction and financial assistance to overcome the Maoist insurgency
- At the centre the former United Progressive Alliance (UPA) government and current National Democratic Alliance (NDA) governments have adopted population-centric to enemy-centric strategies. While the UPA governments laid down the building blocks
- for India's anti-Maoist response and the current NDA government led by Prime Minister Narendra Modi in addition to accelerated its pace had launched SAMADHAN scheme in May 2017.
- The Central government initiated a series of development and good-governance measures to prevailing tolerance of the affected populations.
- To carry out a detailed study of socio-economic developments in the affected regions and suggest measures to address these deficits, the government of India appointed an expert committee headed by D. Bandyopadhyay, the architect of "Operation Barga". The committee recommended the Government of India to conduct an assessment of the situation and immediately transferred an unprecedented amount of resources to the Maoist insurgency affected areas. The Government of India accepted the recommendation and launched the flagship Integrated Action Plan (IAP) by the UPA



government. To implement the scheme which addresses the development deficiencies the Government of India offered financial package of over Rs. 6,000 crore per annum.

- The most significant steps taken by the Centre are in terms of enacting few landmark legislations:
  - Recognising the rights of Adivasis to access forest resources and for self-governance.
  - The passage of Forest Dwellers Act in 2006 despite stiff resistance from environmentalists and NGOs is a clear statement of the Centre's resolve to address the grievances of tribal populations living in the Naxal-affected areas.
- While the NDA government has disbanded IAP scheme, it has come out with its own scheme called Special Central Assistance (SCA) to cover 35 most LWE-affected districts.
- The centre and state coordination, stakeholders contribution and timely implementation of plans approaches resulted elimination of many important leaders of the insurgent organisation, and reduced their dominance

The Maoist existence has completely declined in the undivided Andhra Pradesh and so their ideology of revolution lost through good governance and adequate development delivery. However it may be undeniable that the Maoists presence is still felt in certain regions and they may play existential inhuman and unjustified acts as they did in the late 1990s.

There were series of peace dialogue between the Maoists, civilian and government and the tolerance level is now visible in the state of undivided Andhra Pradesh. However there is limited awareness on tolerance tolls among communities and aid agencies.

### **LESSON LEARNS:**

The experience of Andhra Pradesh stands out as successful practices of tolerance by government along with coordination with local communities. In this case the tolerance used as a strategy that gets the state directly into the business of delivering the needful services.

The best practice indicates both skilled men, materials and other external resources should be provided at the earliest to meeting the needs of tolerance processing.

Information about tolerance is available with every government constitution but these needs to be enforced ensuring actual implementation and development facilities in needful



areas/communities with especially focus on the strategic enabling environment and long-term goal for community participation instead of implementing peace-and-development projects directly.

The coordination between different stakeholders should not dispute oriented. To overcome any misunderstanding or duplication of works and for better coordination to understand each other's role, a clear guideline or protocol for inter-agency collaboration is important.

Sometimes immediate aftermath of a massacre or adverse situations stemmed from the actions of NGOs and other non-state groups that provide unnecessary or provocative statements to motivate particular section of society that then became a burden for tolerance.

Tolerance opportunities are huge. Local tolerance innovation has high demonstrative value and investment (both financially and technically) in local volunteers for implementing their own tolerance programmes and awareness may allow other funding sources to achieve much.

All aspects of tolerance assistance rely on the skills, knowledge and commitment of the service delivery person including the peace volunteers working in difficult and insecure situations.

To contribute in tolerance decision-making and actions through additional knowledge, skills, and resources should be participatory and democratic approaches that can positively influence the tolerance efforts.

If feasible, tolerance education through peace worker and likeminded groups to motivate the locals and government to replicate the strategies in other states. Formation of peace committee's discussion on tolerance and spread development opportunities are the key.

The second lesson learns from India's undivided Andhra Pradesh rises hope on tolerance. This successful practice offers lessons of warning to any ill-deed group and shows development works when tolerance is prioritized in Government agenda.

## **CONCLUSION & WAY FORWARD**

These two best practices of tolerances illustrate the period, the dimension of process and relevant factors associate with it. The first step in considering the feature of tolerance is that all these tolerance strategies won't work in every situation, but on such occasions, one of these could lead tolerance or motivate to practice tolerance. However, to working in the fields of tolerance one must first have a clear goal to achieve. Understanding complex associations in



the tolerance process will enable in developing appropriate strategies and to initiating and expedite tolerance processes and seeking external assistance to meet the current or future requirements.

Although there is no formal standard in contribution in part filling gaps from state capacities but NGOs, CBOs, Peace foundations, Faith based organizations and Political agencies pay vital roles in tolerance practices. We all have to be tolerance agent for actions and not only through words.

Despite of democracy and presence of law and order and injustice happen and violence repeats. Therefore, any sign of communal violence or injustice reports have to be rush in the bud and leadership is critical in such grave situations to prevail the tolerance.

Tolerance, appropriate disaster management system, rule of law and robust justice is the way forward. And institutions, Academics, researchers, practitioners, community leaders and corporate sectors need to keep an eye on the many changes underway in the economy, technology adoption, societal norms and community behaviour towards tolerance which will together shape the perfect tolerances.

Societies across the globe need to strengthen tolerance and to overcome the local issues through:

- Peace
- Tolerance education
- Technology
- Resources
- Opportunities
- Exposure
- Infrastructure
- Clarity of benefits/innovation
- Trust and confidence
- Past experiences and successful case studies
- Learning Professional relationship
- Clarity about future requirements
- Importance of skill development and peace



- Responsibility
- Autonomy in decision making
- Work beneficial to fellow community members
- Scope to use skills & expertise
- Recognition of their potentialities
- Feedback on their contribution
- Recognition of their deeds and leadership.

## **SADEQUE HUSSAIN**

Career Goal: Facilitate development organizations to advance SDG-2030 missions for inclusive growth and development for meaningful future through comprehensive program management.

Meticulous Development Management Professional dedicated to increasing developments through effective management. Abilities to maintain fruitful alliance with strong stakeholders and manage programs at large scale. Adept at program management and financial oversight, stakeholder and resource generation, public education and advocacy, coordination with stakeholder and government, research design- data collection and analysis, case study, participatory impact assessment, development management and creating project impact to ensure readiness for potential emergency situations.

MSW and over 20 years of experience in leading humanitarian and development organizations and projects at their various levels of intervention with frontline agencies in the domain of Social Development, health, deprived communities development and humanitarian program management. Positioned at International and national NGOs in most challenging areas of several Indian states. Moreover have fluency in English, Assamese, Bengali, Gujarati and Hindi.