

Genocide and Anarchy Characterize the 20th and 21st Centuries

Chitrarup Paul

Student of B.A. [Hons] Political Science in Amity University.

Abstract:

Violence has many motives and spectrum, the most common ground on which violence took place through the course of history is religion (religious bias). Ever since the earliest period of human civilization, humans have had an awfully close association with violence and religion in a variety of intricate and contradictory ways.

Dominant religious institutionalized themselves and practised violence on their oppositions and even on their adherents. However, religion has also been known to limit violence such as in Buddhism it preaches and talks about non-violence provide spiritual harmony and resolute faith in non-aggression. Thus, religious sentiments have contradictory attitudes motivating either aggression or constraining it.

Despite the widespread trends of religious tolerance and secularism in the 20th century, religious has played a key role in the breakout of several genocidal events Since the first world war. Many scholars yet neglect the religious perspective of modern genocide and in manner the religious has taken position on mass killing in incidents such as in Armenian, Bosnian, Jewish and Rwandan genocide.

The Ethnocentric sentiments and extreme nationalism and narcissism led to event such as holocaust and Rwandan genocide. 9/11 in American soil by the extremist Islamic militancy under the leadership of Osama Bin Laden was regarded as a holy war against US. The Mumbai attack of 26/11 in the Taj Mahal hotel was also the result of sentiments triggered on religious basis.

Political ideologies driven by the motives of dominance and showcase, also leads to genocide and crimes. The Vietnam war, The Hiroshima and Nagasaki incident, the brutality of Japanese imperial soldiers in Nanjing on Chinese innocents or even the war of 1971, are examples. All these results are due to political conflicts and geo-political disputes.

Many incidents have taken place all over the world over the recent course of time during the 20th and 21st centuries which are yet to be critically analysed to find the root cause of the problem and the human psychology behind the actions.

Keyword: Genocide, Violence, War Crime, Brutalism, Radicalism, Extremism, Communal Violence, Riots, Anarchy.

History behind Genocide and state of Anarchy in the 20th and 21st Century.

Objective behind the Topic:

The purpose behind this research is to have a deeper insight into the causes of crimes and the psychology behind certain acts and what persuades an individual to take up odious steps that act as a nuisance to the society. It aims to understand and study the events of atrocious human activity through the prism of History, reflecting light on multiple dimensions of the topic.

This research paper approaches for a multidimensional route to study the human behaviour and influence of different ideologies affecting their minds that turns on their baser instincts and manipulates them to resort to crime and violence.

“History without politics has no fruit”.

and

“Politics without history has no root”.

~ John Seeley

This quote certainly stresses on the importance between the relationship between two disciplines. Events like Genocide or a state of Anarchy, which is a political phenomenon influenced due to certain ideology or sentiments driven by manipulation and deception are this paper’s focus. To have a thorough study of these occurrences we must know about the historical background and factors behind the circumstances. This paper shall emphasize mainly on certain factors behind the cause of genocide, mass murder, act of communal violence, terrorism. They are:

1. How was the socio-economic situation of the society prevailed in that time frame which resulted into a bitter situation?
2. What Socio-political atrocities the mass had to face which resort to violence and uprising?
3. The general tendency or psychology behind a criminal’s mind to conduct such an act.
4. How linguistics, and use of common language helps a political leader to manipulate the mind of the local populace to turn them against each other for certain political agenda, political dominance, and benefit?
5. Why do certain sections of people under the same nation turn against each other on ethnic basis?
6. How religion is being used as a political weapon to assert dominance which causes riots, eventually leads to deaths, communal distress, violence, and genocide.?

All these questions would provide us with the answer to what exactly triggers the human psychology that turns individuals violent and resorts to vile actions. Knowing the psychology might help the community to critically evaluate themselves during harsh times and restrain itself from committing such atrocious behaviour and would further help in holistic human development.

The giveaway of this paper would be preventing such situations from further occurring in the future for a safe and harmonious society.

Relevance of this topic:

Considering the current social and political dynamics of the nations and states through both the internal and external factors, the relevance of the research paper can be justified. The increase in terrorist activities, terror funding, mass murder, homicide, school shootouts, etc should really be taken into thoughtful consideration to study the human psyche of the person behind committing this and stop such in the long run.

The recent Ukraine and Russia war took the lives of many innocents. The re-establishment of the Taliban regime in Afghanistan has also led to violations of human dignity and genocide.

The First and Second World Wars in the 20th century can be used as the best example of human cruelty and brutality.

Research methodology:

To successfully establish the research paper on legitimate and ethical grounds, both primary and secondary

sources of history, linguistics studies, and studies from the fields of criminology and human nature would be pursued.

To justify the statements, a detailed breakdown of historical events would be given, along with a detailed background on human behaviour. An analysis of political events within socioeconomic constraints will be done.

This comprehensive approach will provide a well-rounded understanding of the topic and strengthen the credibility of the research paper. Additionally, incorporating various perspectives will offer a more nuanced and thorough examination of the subject matter. Moreover, exploring the intersectionality of these disciplines will allow for a deeper insight into the complexities of the topic at hand. By integrating diverse viewpoints, the research paper will be able to offer a more holistic and multifaceted analysis.

Introduction:

Defining Genocide:

After the decade of World War 2, most scholars focused on the study of genocide on a case-by-case basis, providing with historical narrative and details of the cause and the methodical pattern of committing mass violence. Holocaust is a typical topic of the study of this, most of the work on Nazi Genocide have examined the ways how certain politics condemned minorities and anti-Semitism disfavoured Jews groups which lead to persecution and annihilation.

These earlier works help the scholars for a comprehensive study of the dynamic nature of mass violence and the dehumanizing cultural view and ideology that facilitate in massacre of humankind through the spectrum of its origin, sequencing, psychology and political interest and agenda.

Today the study of genocide is having greater focus from the scholars of social sciences due to much change on the mid 90's when the dehumanizing atrocities in Bosnian, Herzegovina Rwanda led researchers to emphasis on other instances of mass atrocities. The studies grew rapidly, witnessing the foundation of two comparative study journals, the tendency to associate with the study of genocide by the scholars and publication of multiple analytical studies which clarifies the various systematic patterns and conditions of mass atrocities and genocidal violence.

The study of genocide has its own specific challenges one of the most prominent is its definition what precisely implied by genocide at how it is different from other collective forms of aggression. The United Nations Genocide Convention's definition might serve a constructive benchmark to accommodate analysis, but it is- weakened by conceptual bias to counter the problem. This definition determines only acceptable victim categories like ethnic, religious, racial, and ethno-national sentiments while neglecting or leaving out economic, political, and other groups. Furthermore, it narrows down the approach of genocide by only requiring the destruction of group or mass killing to be regarded as genocide and acts of various malicious nature such as mental harm physical torment, killing, forceable transferring of believes and faith from one group to another. It does not specify what these various syntaxes have in common.

Thus, it leaves the scholars in an unprecedented loophole to study the matter.

Due to such gaps, scholars have developed themselves various alternative definitions, however these definitions have no consensus. Some scholars approached with a constricted way, bringing together only on the instance where termination was driven by the ideology of national purification and cleansing while others are more inclined to explain large scale atrocities with less concern to ideology and focusing on systematic physical destruction of groups regardless of ethnocentric or religious ideologies. Others still, have proposed a much intricate taxonomy of violence which includes politicide, ethnic cleansing, uricide

and auto-genocide to describe a multitude of phenomena which share familiar similitude in Wittgensteinian- terms with one another and with the UN convention's definition of genocide.

Martin shaw's writing '*What is genocide*' brings about new clarity to debates about genocide. According to Shaw the concept of genocide is not only restricted to physical destruction of genocide but includes destruction of group, culture and even the basic social and material requirements necessary for collective life.

"Killing..... other forms of physical harm or cruelty, is the ultimate destructive means, which in the end trumps all others. But it is not the primary meaning of group destruction: that lies in the end of annihilating the way of life, social networks, institutions, and values of the attacked community. This..... destroying the (real or putative) social power of the targeted groups" [Shaw, 33-34]

Thus, the idea of genocide is collective, organised effort to destroy a foundation of life of a certain group by aiming at eradicating its identity. It can be termed as a 'Master concept' which rejects the United Nation Genocide convention's definition of victim groups which leads to overcomplicated and absurd distinction of "legitimate" and "illegitimate" victims of genocide. Shaw's more comprehensive interpretation avoids the "Artificial Conceptual fragmentation" which is conventional of Legalism.

Therefore, Martin's definition of genocide is a generic form of social action that is equipped with various techniques of destruction of groups.

Shaw also claims that genocide is from of war, although the target is civilian inhabitants instead of any enemy military force of other nation, it can be derived from the outlines "*All groups or populations targeted in genocide civilian in character, and their civilian identitymakes.... targeting genocidal*": '*What is Genocide?*' [Martin Shaw] (113). It gives the view that civilians are reconceptualised as military enemies, political oppositions, and economic challengers, thus needing their destruction:

Genocide is a degenerated form of warfare thus lacks core fundamentals and rationality of dispute between armies. Therefore, counterinsurgency, guerrilla warfare and other forms of dispute that restructure civilians as military actors are often likely to become genocidal.

Furthermore, Ben Kiernan's and Mark Levene's book provides much contribution to the ongoing debates on what causes genocide. These books offer qualitative syntax, multiple case studies that contrast from quantitative studies and single-case work. Kiernan is a major scholar in Cambodian Genocide and his book "Blood and soil" provides an account of extermination from Sparta through present day Darfur. He offers a comprehensive and beautifully composed historical and global study which devotes significant space to analyse the conjunction between imperial expansion and genocide. Although the definition of genocide is similar to UN Genocide Convention, but it provides with much broader range of cases. Kiernan delve into the dynamics of nature and tendency of massacres in ancient Rome, Japan's history, Southeast Asia, the Ireland, Sub-Saharan Africa, the Americas and also surveys on the recent wide-scale extermination during the Ottoman empire, Nazi occupied Europe, China, the Soviet Union, Cambodia, and Rwandan Genocide. Kiernan work provides us with valuable collection of analytical problems to study genocide. His work largely focused on ideological representation of 'self' and 'others' due certain elements of a genocidal regimes which includes embracing a racist ideology, territory expansion, drew extensively on the cult of antiquity or heritage and idealizing the life of a peasant. This places his work "blood and soil" in opposition to the studies that stresses upon elite rational behaviour or strategic use of violence to ensure economic resources.

Levene's book on "*Genocide in the age of the Nation State*" gives us a sceptical approach which focuses on particular study of cases without hypothesizing the linkages to one another. His work has deeper

dynamics of study and emphasizes on the domestic causes of annihilation resulting from tyrannical totalitarian and authoritarian regimes that is different from the liberal Democratic views of government providing representative and responsive government and accountable to the constitution. This fundamental political transformation primarily sets the circumstances for modern genocidal violence.

Therefore, the concept of genocide and mass atrocities have multiple definitions and various approaches, and no scholars have general consensus to agree upon a particular definition on this topic. However, these books provide much information, thoughts, and views on the working of genocide as well as causes of political violence. Kiernan and Levene provides with sophisticated doctrinal context, and theoretical critique presented by Martin Shaw provides for a comparative study of genocide which helps in breeding more thorough insights into these terrible events.

Owens et al. in 2013 paper- "*Social scientific inquiry into genocide and mass killing: From unitary outcome to complex processes*" put forward his view that genocide and mass killing displays three common elements i.e., human destruction which includes starvation and violence, secondly actions that are linked to perpetrator and finally killing of innocent or victims primarily due to their real or alleged membership in certain groups and these boundaries are defined by the perpetrators. The syntax of 'mass killing' is generally used *when individuals are not targeted for their ethnic identity* but for other instances including warfare while 'genocide' is used when certain section- (social or economic), cast, national groups or religion is being targeted.

While studies of other scholars and Mann (2005) shows that mass killing and genocide are connected to social disruption that can take forms of warfare, clashes that resulted from autocratic regimes and social diversification which are culturally inbred into a society, radical ideology which are backed by government incentives, socio-economical condition and state and marginalization. The competing claim to sovereignty is one of the high-risk factors behind the cause of genocidal tendency, groups become radicalized for these competing claims and drive towards depersonalization. These fears and radicalization intensify which in turn deny the individual identities and ultimately lead to begin the process of dehumanization of other competing groups and demonization.

Therefore, this demonization strengthens the genocidal process organizing groups to rationalise violent elimination of the competing groups.

The socio-cultural distresses and conditions influencing such vile acts.

To understand the overlapping causes of genocide and mass slaughtering, we really need to unfold the cover all possible dimensions and factors that influence the psychology behind the individuals or groups to perform behaviours that is catastrophic to human dignity and integrity.

In the studies of social sciences, the atrocities of genocide and mass-killing are comparatively rare but having a persistence nature throughout the course of history. There is unfortunately no major decline witnessed in the acts of genocide and mass killings in the 20th century.

Inter group communication and social biasness is indeed incredibly significant in exploring the realm of genocide and mass killing. In a study of 2013 conducted by Dragojevic and Giles in an intergroup context, it argues that intergroup communication is more focused on developing and accentuating group identity rather than emphasising on personal identities or motives. These mass group agendas operate to infuse, expression and intentions of group identities through verbal communication and nonverbal clues and tones.

This high context linguistic pattern functions in a myriad way through which an individual associates themselves categorically and access these groups during various interactions according to their agenda and motive.

For instance, individuals often chose to exhibit their identity in the fabric of social strata through linguistics and nonverbal expression with a particular context, relevant for a specific communication goal. While others observing these patterns of communication categorically fits into appropriate specific social frameworks. Thus, the nature of group identity becomes much more significant to its members through specific expressions.

According to Dragojevic and Giles in the 2013 study they expressed their view that generally individuals psychologically represent their categories in the social stratification with relation to ‘prototypes and fuzzy sets’. Individuals often get depersonalized, when viewed from the standpoint of these models it personifies them in a group rather than as an individual. This depersonalization is used as a key goal for the perpetrators of these mass attacks and violence. This depersonalization approach was used in extremist Hutu media outlets which reinforce uncommitted Hutu individuals to promote ethnic cleansing of Tutsi minorities in 1994’s Rwanda genocide incident. Which clearly shows that this depersonalization created a diversification in the social climate which legitimize intra tribal animosity. These situations of depersonalization can be achieved by intensifying of intergroup biases, this interests groups to strengthen and make their group more favourable than others.

Thus, when intergroup biases exaggerate, it devolves into acts of derogation, overt aggression, mass killing just to again reify the strength of their group identity.

These generally go through eight stages which represent a shift in social change. The first three stages provide for the linguistic markers which show a threat to the community in the nature of their identity.

The first three stages are [a] classification of communities in the fabric of social strata, [b] groups are symbolised as outcast or of their second nature, [c] groups or sets are given dehumanizing titles and often referred to as nauseating elements, naming them cockroaches or cancer. These phases serve a platter of depersonalization and symbolically vilify the outgroup members.

The other remaining stages are used to eliminate the threat possess by the outgroups, which includes, [d] organization of hate groups into armed forces, [e] polarization of groups, [f] planning and preparing for ultimate genocide assault, [g] extermination of outgroups which are regarded as enemies -and finally [h] mitigating their vile acts and heinous crimes for the sake of religious or linguistic sentiments.

These stages are viewed by Stanton in his 2004 study, he also stated that these events can be reduced by altering the language into a more comprehensive and unbiased scrip and personalizing individuals so that members are not viewed as a one collective groups, this approach has a potential to shift away from the hateful killing and anarchy.

Introspection of Rwanda’s genocidal analysis through the perspective of intergroup linguistics

It all begins on April 6th, 1994, the 100 days of Rwanda’s genocide, approximately five lakhs’ members of moderate Hutu tribes and associates of Tutsi tribes had been slain by the Rwanda’s armed forces and the Interahamwe militia (Hutu paramilitary organization – [meaning: Those who stand together or attack together]) dominated by Hutu radicals. It all started during the colonial era when the Belgians placed the charge of the country into the hands of minority Tutsis. These causes tremendous rivalries among the tribes which persisted with a series of assassination and several United Nation failed peace agreements. These factors altogether prompted the Hutu extremists to begin genocidal assaults in opposition to Tutsis

as well as the reluctant or moderate Hutu members. On 18th July, 1994 the conflict ended when Tutsi RTF (Rwandan Patriotic Front) actually seized control of the country and declared that the intergroup rivalry and war was over.

The extremist Hutu fuelled the genocide by broadcasting news from the radio station in Kigali (the capital of Rwanda) from mid- 1993 to the end of July 1994. The station sought ethnic hatred against Tutsi minorities which was being stirred up by the broadcasting propaganda. Being popular and influential this station this station provoked the genocide. The broadcasted language from the radio station promoted classification and depersonalized thematic compositions that intrigue the Hutu community at vilifying the Tutsi community.

An excellent summary of the role of the radio in the genocide of Rwanda being explained by Kellow and Steeves's 1998 journal "*The role of radio in the Rwanda genocide*". To understand the phenomenon of using grammatical use of languages as a weapon of mass destruction and vilification of human dignity it would be useful to focus on recent papers on Israeli- Palestine language leading to Oslo Accords. Through a 2009 study Donohue and Truckman made an effort to understand how language can be used to reify intergroup relations in the setting of intense opposition and the coded language used by both sides in their speeches which led up to the Oslo accords. The journal is focused on how structural syntax of language can promote power, affiliation, trust, or mistrust, forward or backward-looking social communication themes. The study shows that more power and backward-looking justice and lack of trust are emphasized by Palestinians through their languages, wherein Israeli linguistic essence with more forward looking back and forth connotations with high power and high affiliation showing trust at certain intervals. The 2011 paper by Donohue described that the same framework was used in Rwanda genocide, the linguistic profile that constituted was sought to promote classification and aimed at forming polarization within the intergroup identities.

The linguistic syntax used "*Here's the evil they have perpetrated, they can't be trusted they controlled and eliminated*" which clearly illustrates that the objective of the group was to execute genocide for establishing a malevolent stereotype of the outgroup and create and disbelief in intercommunal harmony. The 2011 paper of Donohue contends that the polarizing intent of the broadcast created an "identity trap" which determines conflict among the tribes sharing different identities instead of converging on practical issues and finding for a less hostile democratic alternative solutions. The language used was inflammatory in tone and stimulus to extremist communication and psychological patterns, pushes the enemy groups to further fracas and eliminatory tactics. This confusing push-drag enigmatic syntax further polarizes the groups letting them to outrage and turn against each other. At worst, this paradoxical identity deceives the entire social fabric making the individual feel caged and cornered and engaging the extremist groups to form rivalries with the essence of collective intergroup identity and eliminating the enemies.

Clearly, there were two main objectives that the radio broadcasts prior to the genocidal acts aimed to achieve. The first goal was to direct listener attention away from specific issues and toward identities. Creating an extremist identity for the outgroup 'Tutsis' on one hand, and a rationale for viewing the extremist Hutu group as the country's salvation on the other, was a necessary first step. The second goal was to refine these identities by labelling Tutsis as dangerous criminals and cockroaches who wreak havoc on the country, while positioning the Hutu group as the voice of salvation. Following months of hammering away at these objectives, subsequent broadcasts moved systematically toward genocide by focusing on language that promoted symbolization and, eventually, dehumanisation. This type of

intergroup language is clearly geared toward power, justice, and mistrust. The power language instructs listeners to identify and track down the Tutsis. With few qualifications, the language is directive and persuasive. Attempts to demonstrate how the Tutsis cannot be trusted are consistent with these language syntaxes. Words like “Daredevils” and “sorcerers,” were used in the broadcasts, posing a significant threat. An analogous situation occurred in Darfur when language played a significant role in contributing to genocide. Hagan, Rymond-Richmond, and Parker through their 2005 journal “*The criminology of genocide: The death and rape of Darfur*” presented the findings of a survey done on African victims of the Darfur genocide who were residing in a refugee camp in research published after the 2004 genocide in southern Sudan. According to those polled, the Sudanese and Janjaweed genocidal troops relied largely on racial appellations to explain their mass atrocities. Again, language had an important part in forming identity-driven intergroup linkages that allowed them to legitimise the killing.

Apartheid led to degradation of African dignity and led to violence.

Colonial rule had imposed many prejudices on its colonies, natives were treated in an unhumanitarian way and considered as barbarians. The natives have little rights of their own and being humiliated, tormented, and discriminated on the basis of their racial affiliation. African countries faced much of this bigotry, apartheid in Africa is the best example of this racial biasness, white supremacy, and exploitation of a set of people on the basis of their skin colour. To understand the influence of apartheid in the note of genocide we must know the conditions it initiated. Apartheid was South Africa's official regime of racial, political, and economic segregation from 1948 until 1994. Even though racial segregation practises were already thoroughly ingrained by 1948, when the National Party led by Daniel Malan took power, this year saw the systematic enforcement of the laws that became known as apartheid. This neologism, literally meaning "the state of being apart or separate," gained currency in Afrikaans during debates over whether apartheid meant something other than segregation; rather than separating disparate ethnic groups, apartheid was intended, according to Malan, to "give the various races the opportunity of uplifting themselves on the basis of what is their own." Other euphemisms, such as "autogenous development" and "separate development," were quickly adopted as equivalents for "apartheid."

However, the idea was not as innocent sounding as it was intended to be. Apartheid was imposed by a number of discriminatory actions, which resulted in numerous forced relocations, incarcerations, and bloodshed. South Africans were divided into three groups by the Population Registration Act of 1950: Bantu (black), Coloured (mixed), and White; a fourth group, Asian, was subsequently added. Currently, metropolitan districts are split into separate residential and commercial portions by the Group Areas Act (1950). Following the passing of additional Property Acts in 1954 and 1955, the white minority had control of more than 80% of the land. Additionally, "pass" rules made it impossible for non-Whites to access White zones without certain documentation. Public spaces were divided by race, inter-racial marriage was prohibited, as were the majority of forms of social interaction. Separate educational requirements were also implemented. Other limitations applied to employment, non-white labour unions, and political engagement. The Bantu Authorities Act of 1951, another exclusionary act, established tribal organisations for black Africans. Another was established in 1959 by the Promotion of Bantu Self-Government Act through which by 1970, all black South Africans were given citizenship in one of the ten African homelands (Bantustans), regardless of where they really lived. People were transferred through a series of forced resettlements in the 1960s, 1970s, and early 1980s, including the relocation of some 60,000 people to the Johannesburg township of Soweto. Eventually this discrimination and harassments led to opposition

and disagreements. The Sharpeville Massacre of 1960, in which over 70 protestors were slain, and the Soweto riots of 1976, in which at least 170 protestors were killed, are two examples of how opposition to apartheid legislation frequently became violent. From 1949 on, with the help of white organisations like the Progressive Federal Party, the African National Congress (ANC) and its offshoot, the Pan Africanist Congress (PAC), were at the forefront of resistance. Those who participated in resistance were frequently expelled, subjected to torture, or imprisoned, among them Steve Biko and Nelson Mandela, who later became president of South Africa after apartheid was overthrown in 1994.

Religion influencing Riots and terrorism, backed with political aspirations.

Most people of every nation, sect or background are associated with a certain religion and beliefs even some nations or countries have been seen having a beautiful amalgamation of various religions, faiths, beliefs and have tolerance to each other. This social harmony is often being shattered by the government or the political factions mainly due to their own electoral agendas or ideologies. Colonial rule in India infused an essence of rivalries between religious sets that caused massive distortion and tension and separation of the nation into two independent sovereign domains namely India and Pakistan. This dissection mainly caused due to increase in communal identification and decrease of personalization of individuals as separate persons. After the Revolt of 1857, the East India Company was abolished and the power of government, territories and revenues transferred to the British crown. In the year 1858 the designation of Governor- General of India to that of Viceroy of India and a new office of Secretary of State for India was created. In 1909 lord Morley was then the Secretary of State, the act of 1909 introduced a system of communal representation for Muslims by accepting the concept of “separate electorate”. Under this, the Muslims members were to be elected only by Muslim voters. Therefore, this act created sense of differentiation into hearts and minds of Muslim and Hindu brothers and sisters, demarcating them on the basis of their religion and depersonalization. This act of 1909 also provided for the separate representation of presidency corporations chambers, chambers of commerce, universities and zamindars.

This principle of separate representation was further extended in the act of 1919 where separate electorate was created for Sikhs, Indian Christians, Anglo Indian, and European. In 1935 furthermore communal representation of schedule tribes and classes were also documented. This separating ideology of British rule or the divide and rule policy was for their firm hold on the control of the administration, which created much inter communal hatred mostly between Hindus and Muslims. The side effects of which were clearly visible in the riots during the Bengal partition and during the pre-partition riots of 1946, and even in the present political scenarios, mostly due to depersonalization and segregation of religious faith into groups which consider one -another as outgroup and hostile to their belief and faith.

The 1946 pre-political riots show us the face of human cruelty in the name of faith and religion, backed with political agenda, influence and manipulation. The partition of 1947 led to a massive shift of population; it has been called the largest mass migration in human history outside war and famine. Over 20 million people were displaced and up to 1 million lost their lives. Families found themselves uprooted from a land they had inhabited for Generations. Starting in august 1947 they had to now make their way through what had become hostile territory and crossed new borders dividing lines that had been arbitrarily drawn. When the geographic details of the new borders trickled in, law and order rapidly broke down, there were large-scale looting and massacres based on religion women were raped and children killed. The partition of India brought along the horrors that left a newly independent India devastated in the run-up to partition.

While the Muslim league was adamant about the creation of Pakistan, there were powerful voices against its Mahatma Gandhi said that "*Hindus and Muslims were sons of the same soil of India they were brothers who therefore must strive to keep India free and united*" Gandhi, however, was disobeyed when the Congress granted the Muslim League's demand for a separate country. After much resistance it was a demand that had taken concrete shape at the Lahore session of the Muslim league in 1940. In the presidential address, Muhammad Ali Jinnah had said "*Musselman are a nation according to any definition of a nation, and they must have their homelands, their territory, and their state we wish to live in peace and harmony with our neighbours as a free and independent people*". Until the first half of the 1940s the demand for separate statehood for the Muslim-majority provinces of north-western India was limited to political debates and negotiating tables but when the Muslim league saw that the creation of Pakistan did not find easy acceptance with Indian political leaders or the British, Jinnah announced a nationwide protest. 16th of August 1946 was declared direct action day and Muslims were asked to suspend all businesses rallies and meetings were to be held all over the country to explain the league's resolution, what followed has made historians trace the origin of partisan to a single day. After that the division of the country seemed inevitable, on the 16th of August in Kolkata (Calcutta) against an existing backdrop of communal tension, the direct action or general strike took on a violent character and riots broke out. Though the rampage was started by the league, the main victims were the Muslims of the city as they were outnumbered by their Hindu adversaries, within just 72 hours more than 5000 people lost their lives and one lakh residents were left homeless retribution followed as this prompted a wave of rioting in 'Noakhali' a district in eastern Bengal where Muslims were overpoweringly in the mainstream hundreds of Hindus deceased in the violence here. From Bengal the riots soon spread to Bihar and united provinces and finally and most savagely to Punjab. Fear, hatred, and distrust were palpable across the subcontinent.

This gave a fresh impetus to the Muslim league's demand for a separate nation, the rising communal fury forced the congress to accept partition even the British believed that the creation of Pakistan was warranted for a Peaceful and quicker transfer of power.

In order to determine exactly which territories to assign to each country in June 1947 Britain appointed Cyril Radcliffe to chair two boundary Commissions, one for Bengal and one for Punjab. But drawing the boundary proved to be extremely contentious and created an overwhelming refugee crisis in the newly constituted dominions. Millions of people made their way across the line that divided the subcontinent into two new nations, families were torn apart, and hundreds of thousands were massacred in communal violence and millions were rendered homeless. So, rising out of the ashes of partition from irreconcilable political divisions, a new India was born.

Even after almost 75 years of independence communal rivalries exist between religion and ethnic group, political leaders are much in support of these groups to secure votes on their dominated territories, which further provoke the people of the sects to turn against each other, being completely oblivious to the fact that their sentiments are being used and manipulated for rancorous political agenda. Due to such depersonalization and outset cultivation of mentality, events like Gujarat riots of 2002 take place, it is also stated as a state-sponsored religious carnage. In the western Indian state of Gujarat, there was intercommunal rioting for three days. The violence is attributed to the fire of a train in Godhra on February 27, 2002, which resulted in the deaths of 58 Hindu pilgrims and karsevaks returning from Ajodhya. Following the original riot occurrences, there were additional violent outbursts in Ahmedabad for three months and against Gujarat's minority Muslim population as a whole over the following twelve months.

Official statistics show that 1,044 people died in the riots, 223 are still missing, and 2,500 were injured. Approximately 254 Hindus and 790 Muslims were deceased. According to the Concerned Citizens Tribunal Report, as many as 1,926 people may have died. According to other sources, there were more than 2,000 fatalities. There have been several reports of savage murders, rapes, and widespread looting and property damage.

The former chief minister of Gujrat, as well as the police and government officials were accused of supplying the rioters lists of Muslim-owned houses and were charged with encouraging the violence. Additionally, government elites reportedly encouraged and supported those agitators to commit heinous crimes, according to media reports. However, a Special Investigation team was appointed by the Supreme court which cleared out the complexity of allegations against the state. Expression of disbelief and anger were recorded by the Muslim community.

Although the 2002 events were officially labelled as a communalist riot, several historians have referred to them as a pogrom. Some critics have claimed that the attacks were premeditated and that the attack on the train served as a "prepared trigger" for the actual violence. Other observers have claimed that these actions met the "legal definition of genocide," or have called them ethnic cleansing or acts of state terrorism. Massacres that occurred nearby police training facilities include the Naroda Patiya Massacre, the Gulbarg Society Massacre, which also claimed the life of former lawmaker Ehsan Jafri, and a number of occurrences in Vadodara City. According to academics who have studied the 2002 riots, the state government and law enforcement were implicated in the violence that took place, and the riots were planned and represented a sort of ethnic cleansing.

Religious sentiments giving rise to Kashmir issue and terrorism.

Resulting into anarchy and mass atrocities

Kashmir is one of the most contentious regions on the planet. Three battles between two powerful militaries have been fought there over the span of seventy years. It is strongly occupied by more than 500,000 Indian soldiers as well as a dangerous assemblage of militias and terrorist organizations. The perpetual struggle between India and Pakistan is played out in Kashmir. However, concentrating on the two nations may mask the true issue, which is the voices of Kashmiris, who are trapped in a cycle of bloodshed. One of the most geopolitically critical places on earth is Kashmir, where India, Pakistan, and China, three strong nations, clash. Over these contested borders, this region is at the centre of a terrible struggle. So, it's crucial to begin at the time they were being sketched. India was a patchwork of several hundred provinces and princely states in the middle of the 1800s when it was governed by the British. When British India attained independence a century later, the British quickly divided the territory into two dominions before departing. These lands would make up Pakistan, a new nation with a majority of Muslims. And other is India, which is primarily Hindu but is also secular. The wall was covered in blood of torment and violence resulting from partition and communal violence. In the Punjab, intergroup animosity was on the rise. Overnight, one million people become refugees. They run from brutality and murder that has never been surpassed, not even in India's turbulent past. Some princely nations were offered the option to join either nation amid the confusion. The majority of the time, governing kings carried out their subjects' wishes.

However, this "Jammu & Kashmir" state was unique. It was governed by a Hindu monarch and had a majority Muslim population right along the new border. The ruler refused to take a side when requested to do so. The Kashmiri inhabitants here revolted in 1947 out of fear that the monarch might join India.

Soon, armed tribesmen from Pakistan entered the conflict. The first Indo-Pakistan conflict began in Kashmir as a result of the king turning to India for military assistance and agreeing to join them in return. Thus, the ongoing battle made the threat to world peace worse and brought the conflict to the UN's notice. In 1949, the UN Security Council mediated a cease-fire that created the "Line of Control" between India and Pakistan. In order for Kashmir to hold a direct election to determine its own future, it also requested that Pakistani tribesmen to leave and that Indian troops do the same. However, neither party fulfilled their obligations. Pakistan claimed that the Muslim-dominated population of Kashmir belonged with them naturally. India maintained that the Hindu ruler had given them control of Kashmir. So, they increased their bet and included Kashmir in their constitution. For many years, both nations kept tightening their control on it. It led to intense conflict and caused significant losses of both troops and equipment on both sides. The second India-Pakistan war began in Kashmir in 1965. The massive forces on both sides resulted in the deaths of thousands of people.

The conflict came to an end, yet this line remained unaffected. It kept Kashmir divided and under occupation. And in 1971, a new conflict started. This time, East Pakistan was the main subject instead of Kashmir. Where troops from west Pakistan were killing millions of local people and committing other atrocities. Their acts were so barbaric that they brutally raped and mutilated about 200,000 women and even underaged girls. Here, India supported rebels 'Mukti Zodha' in their fight for independence and humiliated Pakistan with a devastating defeat. Due to the creation of Bangladesh, Pakistan's eastern half was lost. As a result of India and Pakistan stationing aircraft, tanks, artillery, and soldiers along the Line of Control, Kashmir gained greater significance than ever before. It also became one of the most militarised locations on Earth. In terms of politics, it has been claimed that India rigged an election in 1987, awarding victory to a party that was pro-India. For many Kashmiris, who believed they were once again denied the right to vote, this was a significant turning point. In Kashmir, which is governed by India, thousands of people demonstrated against the occupation. But India fiercely resisted the independence movement. It led to more violence very rapidly. Security forces fired on separatist protesters in retaliation, further transforming a two-year-old struggle movement into a full-fledged popular insurrection. In battles between troops and separatists, more than 600 people have died. Muslim youth were first enlisted by Kashmiri militias like the Jammu and Kashmir Liberation Front to fight for independence. and assaulted the Indian soldiers more frequently. This insurgency presented an opportunity for Pakistan. By fighting for a Kashmir that was more supportive of Pakistan, radical Islamic fighters helped usher in a new breed of militant organisation. These organisations predominated the insurgency by the middle of the 1990s. India replied by sending 500,000 soldiers into Kashmir, using extraordinary military force. They also repressed protesters and militants. Unfortunately, a few defenceless bystanders were also injured or killed during the confrontations, and many more radical separatists were forced to flee the turmoil. Violent separatists and stone pelters were slain.

The stakes were once more upped in 1998. when India carried out three covert nuclear tests. Pakistan also carried out five successful nuclear tests. Another war started in 1999 as Kashmir became a battleground between two nuclear-armed powers. Whereas the past two days have seen some of the toughest combat, it appeared that there was more proof of the strikes being conducted on the Indian-controlled region of Kargil. Muslim militant forces have also entered certain regions of Kashmir, which is governed by India. A second truce ended the conflict in 1999, but neither nation was deterred. Over time, Pakistan's militant organisations became more audacious and carried out terrorist assaults both inside and outside of Kashmir. Lashkar-e-Taiba members bombed the Indian Parliament building in New Delhi in 2001, killing 14

persons. Moreover, 10 extremists from the same organisation attacked Mumbai in 2008, killing 174 people and injuring 300 others. In the meantime, the Indian military stepped up its crackdown in Kashmir, shooting pellets and bullets at ostensibly "unarmed protestors." hundreds of them were left blind and wounded. This is how violence perpetuates itself. Due to the crackdown by the Indian Army, some Kashmiris join terrorist organisations that are supported by Pakistan and engage in violence against Indian soldiers. Civilians in Kashmir are caught in the middle of this cycle.

Which returns us to the year 2019. Adil Ahmed Dar, a 19-year-old from Pulwama, Kashmir, carried out the suicide bombing. His parents claim that Indian police officials stopped him in 2016 and forced him to the ground in humiliation. He was wounded in the leg at a rally that same year. The following year, Dar and his brothers left their house to join Jaish-e-Mohammed, a force funded by Pakistan that radicalised and prepared him as a suicide bomber. He drove bombs into an Indian military convoy a year later.

In Kashmir, India and Pakistan have fostered a cycle of violence, retribution, and exploitation for more than 70 years. But at its core, the Kashmiris want to have a say. A desire that violence keeps stifling through repeated acts of violence.

These issues gave rise to many others shameful events which are pathetic to human dignity and integrity, one of the prominent of which is exodus of pandits from the Kashmir region, this was primarily infused by religious sentiments and backed with political inducement, which causes hatred within the two religious sects in Kashmir.

This crisis primarily involves three figures i.e., Government, ISI, Kashmiri Muslims. The unstable government had been a principal factor in this political crisis. Kashmir has always been a region of political turmoil, but a major turn occurred in 1975 which started a new course of events in Kashmir. The Indira-Sheikh Accord was signed in 1975, under which Sheik Abdullah gave up the self-determination of Kashmir. However, this accord faced special hostility in Kashmir valley and analysis also accounts that the Accord prepared the groundwork of insurgency in Kashmir in the later days. Various militant outfits like

Jamaat-e-Islami Kashmir, Jammu-Kashmir People's League, Jammu Kashmir Liberation front, used the accord to gain significant mileage in their own political interest. To counter the increasing popularity of the militant, Sectionalist, Islamist Sheikh also choose to communalize the politics in the valley. Sheikh-Abdullah converted the designation of 300 places into Islamic names in the 1980s. He was also accused of propagating communal speeches from Mosques in the 1930s. In his autobiography Atish-e-chinar he termed Kashmiri Pandits as the spice of Government of India. Several political analysts stated that not only does these steps gave room to political communalization in Kashmir but also his communal politics towards the Kashmiri pandits made them vulnerable to Muslim majority. However, Sheik-Abdullah died in 1982 and he was succeeded by his son Farooq Abdullah as the Chief Minister. Later, on the grounds of political reason, Farooq Abdullah was replaced as the chief Minister of Jammu and Kashmir with Gulam Mohammad Shah by Indira Gandhi in 1984.

This was indeed a critical moment for Kashmir Politics as their decision to replace a popularly elected CM with a non-popular selected CM created much discontent with the state of Jammu and Kashmir.

This resulted in rising popularity of separatists and the Islamists, radical fanatics in the state politics. Gulam Mohammad Shah tried to establish his political legitimacy by provoking religious sentiments. Further in 1986 the decision of GM shah to construct a mosque within the premises of a temple at the state secretariat proved to be disastrous. Jammu recorded widespread protests against the decision where Hindus were in majority. In February 1986 Gulam Shah has also been criticized for intriguing communal

sentiments within the state against the Hindus. Amidst these insightful speeches and rising communal sentiments, communal riots took place in 1986 in the Southern Kashmir targeting Hindus.

Surprisingly, more than radical elements and separatists, the role of secular political parties was much greater in staking communal riots in the state who wanted to gain political mileage by spreading communalism in Muslim majority states.

But little did they have any idea that this sowing of communal seeds will result in greater wave of violence in near future, changing the whole course of Kashmir. The central Government suspended the state government under Gulam Mohammad Shah in 1986 and the presidential rule was invoked making governor "Jagmohan Malhotra" the direct in charge of the state. The Suspension of the state government gave birth to a narrative of anti-Muslim central government, wherein after the death of Indira Gandhi in 1986, Rajiv Gandhi became the PM and signed the Rajiv -Farooq accord to keep maintaining the legitimacy.

However, this accord was not accepted to the separatists, and they started propaganda against Farooq Abdullah. This anti allegiance propaganda made CM Farooq Abdullah to have a deal on Jammu and Kashmir's special status to keep his CM post. The sowing seed of Hindu India and Muslim Kashmir narrative among the people infused by Islamist and separatists was going to have a significant impact in 1987 state election.

According to scholar Sten Widmalm, the Jammu-Kashmir's two political parties formed such an election cartel in collaboration, whose impact couldn't even be challenged by popular discontent, against the Congress-National Conference Coalition, 'Muslim United Front' was formed by the radical and Anti-Indian Forces. Sentiments of religion domination were endorsed through fortifying terms like 'Islamic Unity' and 'Law of Quran' in MUFs' Election manifesto and assembly were also being recorded. To utter surprise various notorious terrorists and insurgents who had campaigned against Indian, also participated in the 1987 state election which includes Mohammad Yusuf Shah (Sayeed Salahuddin) and Yaseen Malik. However, the allegation of interference in the democratic electoral process was brought in against the Congress-INC alliance. The separatists were successful in create a distrust between the people of Kashmir and the central Government, and these messages were further spread with communal colours by the 'MUF.' The idea of armed struggle against India by the Islamic Fundamentalists among the mind of Kashmiri people was started propagating due to such instances. According to a New today report, the decision of Farooq Abdullah to free up the youth who had returned talking terrorist training in POK from prison created new turmoil. Abdullah Farooq's whole idea was to get back the support of the Kashmiri Muslims through this decision, but it backlashed tremendously, leaving hostile elements set free into the society who had been breeding anti-Communal hatred and armed insurgency against India. In 1989, the daughter of Mufi Mohammad Sayeed was Kidnapped by JKLF militants, the government agreed to release five JKLF terrorist s in exchange of state release of Rubaiya Saeed, this was one of the most devastating mistakes of the Jammu and Kashmir Government as this gained much power to Islamists and anti-National forces. The decision to release the terrorist boosted the moral of the terror outfits.

The separatist celebrated the event as the 'victory of Muslim Kashmir over Hindu India' and the Kashmir pandits had the first adverse impact. Amidst all these the political rivalry between Jagmohan and Farooq Abdullah was apparent after the Jammu and Kashmir governor had dismissed the government in 1984. In 1990 when Mufti Mohammad Sayeed made Jagmohan re-appointed as the Governor of Kashmir Farooq Abdullah resigned in protest. Taking the advantage of this power vacuum the terrorist organization grew more in power and Kashmiri pandits were threaten and made to leave their houses.

The role of Pakistan and ISI was also influential in creating a state of distress and anarchy in the Indian state of Jammu and Kashmir. The Afghan- Soviet war brought a new strategic front to the Pakistan regime and ISI. In the Afghan-Soviet war of 1979, a religious group was formed with named “Mujahideen” who fought against the Soviet forces. These Mujaheddin were trained in Pakistan with American funding. Pakistan and ISI became over enthusiastic from the success of the Mujahedeen in Afghanistan struggle against such a big power like USSR, so they thought that Kashmiri extremists would also be trained and funded to stand against India in arms struggle. After the bifurcation of Pakistan in 1972, Pakistan harvested Strong sense of vengeance against India. This movement of Islamic resistance much suited the operation “Tupac” of military dictatorship – Zia-ul-Haq, which was specifically planned for Jammu and Kashmir. On the instruction from the ISI, JKLF took two major measures to destabilize Kashmir the first was – ‘Automatic Kalashnikov’ and another one was increase in Radicalism, JKLF commanders distributed AK-47 in the valley to kill the Hindus and the non-complying Muslims and ISI spread Radicalization among the youth. Anti-Hindu sentiments reached to the international platform thus having a legitimacy. Several terrorist camps were up near the LOC by ISI where retired Pakistani Army officers recruited Kashmiri youths to train and manipulate them for fight against India. Other than military training, ISI also instilled sese of Islamic jihad which sighted strong hatred towards the pandits.

Therefore, from this event we can decrypt the factors behind the anarchical situation of the state, which later lead to mass killing on religious basis. People of Jammu and Kashmir were driven by political interest and divergence. Hostile religious sentiments were provoked through broadcastings and news, which brainwashed the youth Kashmiri Muslims to turn against the Hindus, linguistic syntax like ‘Hindu domination,’ ‘freedom,’ ‘Jihad,’ ‘Kafir’ were spread through speeches in mosques and anti-Hindu Islamic teachings were also preached. The political propaganda of ‘Hindu India,’ ‘Muslim- Kashmir,’ ‘Central dominated Kashmir’ further infuriated the Kashmir youths. It is very evident that the youth Muslim Kashmiris were being manipulated and used in the name of religion by the radical Methodists, politicians, Pakistani Government, ISI, insurgent organizations for their person benefits.

All these factors including others such as Iranian revolution, Eradication of Sufism from Kashmir, Spread of Wahabism from the rich oil nation of Gulf (Via Pakistan). Anti- Indian Sentiments among the Kashmir populace was further mobilized by pro-independence and pro -Pakistan insurgency groups like Jamaat -e-Islam and Jammu Kashmir Liberation Front, Furthermore, the defeat of ‘Muslim United Front’ led to disenchantment and radicalization in the Valley and anyone who openly expressed Pro-Indian Policies were executed by the militants even the Muslims were exterminated in this process. Pakistan did play a vicious role in the process of creating anarchy in India, ‘Benazir Bhutto,’ the then Prime Minister of Pakistan made speeches promoting “Jihad” in Kashmir and exalting young Kashmiris to fight ‘India.’ Thousands Of Young Islamic militants were recruited from the madrasa to do the ISI’s dirty work in Kashmir.

During the time of exodus many women were kidnaped, murdered, raped, and around one to tree lakhs Kashmiri Pandits were fled and their homes in the valley were either occupied by squatters or sold at throwaway prices.

Civilized Politics yet ignorant system

‘Politics of annihilation’

The widespread intercommunal violence that took place in East Pakistan in 1971 attracted attention from all across the world at the time but has since mostly gone unnoticed. It has been disputed by certain

academics and authors that what happened in Bangladesh constituted a genocide. However, evidence from journalists, expatriate testimony, accounts from refugees, and a 1972 investigation by the International Commission of Jurists all suggest that the Pakistani army did commit genocide in Bangladesh. Religious and ethnic genocide was made possible by the political and intellectual conditions that led to East Pakistan's separation. However, the study of cases of genocide in Bangladesh is largely being ignored since 1970s. No political or ideological group in the US has much to gain from studying the massacre in Bangladesh. Additionally, neither the governments of Bangladesh nor Pakistan have shown any interest in fostering research into the widespread murder and rapes that occurred in 1971.

The Pakistani army began a campaign in March 1971 to suppress the Bengali independence movement in the eastern side of the geographically divided country. Between one and three million people died as a result of the murder, rape, and looting campaign that lasted until December 1971. There have reportedly been 200,000 rapes of Bengali women. The International Commission of Jurists came to the conclusion that there had been a genocidal campaign which involved the indiscriminate killing of civilians, particularly women, children, and the most vulnerable members of the community; the attempt to kill off or expel a sizable portion of the Hindu population; the arrest, torture, and murder of Awami League activists and students, professionals, businessmen, and other potential leaders among the Bengalis; the rape of women; and the destruction of villages and towns. Finally, when India overcame Pakistan in a two-week war in December 1971, the tyranny of west Pakistan came to an end. Shortly afterwards, East Pakistan became the new country of Bangladesh.

The crisis of 1971 in Bangladesh was caused due to tension between the East and West Pakistan, mainly because of the geographically, ethnically, and linguistically distinct relationship between the two diverse sections of Pakistan. This ethnic and nationalist demography raised to tension and often herald genocide. Being separated by thousand miles they have different linguistic accounts East Pakistan was carved out of Indian Bengalis Speaking region, which made them feel inadequately represented in economic and public life. Bengalis were denied having a status of national language in Pakistan until 1958, though it was widely spoken. Bengalis protested against this discrimination. Bengalis were more protruded inferior by having little administrative and executive representation on their side. Despite East Pakistan having the majority population of the country, most high-Ranking military officials, bureaucrats, and civil servants were from west Pakistan.

Moreover, Jute cultivated in East Pakistan contributed significantly to the nation's foreign exchange, but it only received 35% of the funds used for development programmes. Which makes Bengalis think of themselves as a West Pakistani economic colony.

Again, two events in the 1970s show political negligence that incited the catastrophe of 1971. East Pakistan was devastated due to flood and cyclone, the death toll was around 250,000 to 500,000. These catastrophes would have plagued less damage if the west Pakistan responded in an adequate time. The ethnic divergence in Pakistan politics were glaringly exemplified by the election result of December 1970s where Bengali political party "Awami league" *won the majority of seats 167 out of 169 in the first-time election of Pakistan's history. The Awami league articulated a six-point autonomy plan in 1966 for the first time, advocated it once again for a semi-independence status in Pakistan.*

The Awami League was in a position to implement its platform and Sheik Mujibur Rahman, to be elected as prime minister after winning the election. Both of these outcomes were unacceptable to Pakistan's ruling military class. Yahya Khan, the military dictator of Pakistan, postponed the assembly's start date on March 1, 1971, when Zulfikar Ali Bhutto, the leader of the Pakistan People's Party, which had won 80

electoral seats, said that his party would boycott it. Mass fury was expressed in East Bengal in response to the assembly's postponement and the Bangladeshis' subsequent rejection of the benefits of their electoral triumph. After the demonstrations, there were numerous strikes that crippled East Pakistan. At this moment, the Pakistani military leadership resolved to use force to put an end to the revolt in Bangladesh. The generals thought that by using violence, the Bengalis could be rapidly controlled when this started on March 25, 1971. This hits the momentum of genocide in Eastern Pakistani Bengalis. This political military repression continued through nine months in East Bengal. Reports indicate that students, politicians, intellectuals, those who are known to be in favour of independence, activists of Awami league and Hindu minorities were specially targeted by the West Pakistan military. Various sources depict instances of systematic killing, rape, devastation by the Pakistan army and genocide. These atrocities continued until Indian military forces came forward to help east Bengal. The illustration of Bangladeshi genocide is similitur to others. Bengalis were much ethnically and linguistically different from west Pakistan, especially Hindu minority who were associated with India, a nation who fought war against Pakistan two times. It is terrible to tell how much Pakistani political and military leaders genuinely agreed with the ethnic and religious reasons made against Bengalis or how much they were just cynical attempts to inspire troops. Either way, such feelings have been prevalent during previous genocide including Bangladesh in 1971. Another source of conflict was over language which has existed since Pakistan's founding. Bengali was by far the most widely used language in the new state because it was the language of East Pakistan, which had a larger population. Punjabi, Sindi, Siraiki, and Pashto were the most widely spoken languages in West Pakistan. However, even though it was only spoken by a small portion of West Pakistan's population, Urdu was seen by many of Pakistan's founding fathers as a crucial component of the new state's Islamic identity. The new state included both Muslims who had remained in India as well as those who had fled to East and West Pakistan, according to the muhajir (refugee) elite who had departed India. Supporters of Urdu said that it was a component of South Asian Islamic culture and was more closely tied to Arabic dialect than other South Asian languages. Such proclamations made in the wake of terrible communal violence in 1948, which resulted in about 200,000 deaths in Punjab and accompanied by partition of the Indian subcontinent. People of all casts including Hindus, Muslims, Sikhs were the victims as well as perpetrators of the killings, rape, and torture. All communal violence was conducted with the view of ethnic cleansing and to establish linguistic or racial dominance.

US diplomats showed little heed to the concern of human rights violence. Kissinger, who was the US national Security Advisor during the first term Richard Nixon, however acknowledged that the Pakistan's actions were short sighted and brutal in approach never really discussed the genocide, nor mentioned the mass ravishment of Bengali women. This was because Kissinger had given geopolitical strategy more importance and exclusive approach than any human rights. Therefore, even if Pakistan's actions were immoral, Kissinger justified it with having no right to overrule the actions as it was Pakistan's inner matter. However, behind this nihilistic approach of the United States there was a Strategic object that had to be achieved by East Pakistan in favour of the USA. Pakistan was acting as a liaison between China and the Nixon administration during the Eastern Genocide. Kissinger was in secret talks with China, which Nixon wanted to establish diplomatic ties with at least in some manner. China would play a significant position in US Cold War strategy as an ally of the US against the USSR. Kissinger maintained that there was nothing he could do to endanger Pakistan's crucial contribution to the development of the budding partnership between the United States and China. If Pakistan was seen as not supporting an ally, the Nixon administration allegedly feared that the Chinese would be less interested in a partnership with the United

States. The US shifted its support from Bangladesh to Pakistan as the conflict between India and Pakistan grew.

Therefore, it shows how political preference tends to ignore the real casualties and work for its own benefit. Oftentimes this ignorant politics leads to mass atrocities and degradation of human life and dignity. This politics of annihilation has no ethical binding. And this causes much damage to the common populace. This kind of situation often occurs due to lack of proper judgement, political arbitrariness, excessive jurisdiction, or lack of jurisdiction. Leadership plays a significant role in the system of politics, incompetent and weak leader are often overruled and resulted in political anarchy, sooner or later non state actors get involve into the carnage either against the state or the civilians which took form of a large-scale genocide.

Similar incident happened during the 2nd Sino- Japanese war, where Japanese troops captured Nanjing city of China and unleashed their malicious deeds on the people of Nanjing. Over 20,000,000 innocent Chinese died as a result of attrition or massacre. The events are known as ‘The Nanjing massacre’ or ‘The rape of Nanjing.’ Due to increasing propaganda of the last two decades before the invasion of the capital city of Nanjing, many Japanese thought of Chinese as an inferior human group, while perceiving themselves as a superior human race. Furthermore, the Japanese government wished to intimate the rest of China into surrounding fast.

It was decided that Nanjing was to be made into an example of unprecedented cruelty and brutality. During the capture of Nanjing, two Japanese officers named ‘Toshiaki Mukai’ and ‘Tsuyoshi Noda’ decided to have a contest between themselves: their objective was to behead 100 people first with their souls before the final capture of the city.

Tokyo newspaper "Nichi Nichi Shimbun" regularly covered their progress, branding it as a heroic action. When Nanjing fell on the 13th of December, Mukai had allegedly murdered 106 and Noda 105. Since they could not determine which officer had reached the goal first, they decided to continue the contest to 150. A day after, the Japanese started to pillage the mostly deserted city, not counting the safety zone, looting shops, and houses, setting fire to buildings, and summarily executing Chinese civilians walking in the streets. A third of the city was destroyed in the flames. Thousands of young Chinese men were arrested on this day, known as the Straw String Gorge Massacre. They were taken to the riverbanks of the Yangtze, and their hands were tied together. During the following hour, they were systematically gunned down, and any survivor was stabbed with bayonets. Their bodies were all thrown into the river.

On another occasion, the Japanese gathered 1,300 Chinese people and killed him with land mines and burning kerosene. In the same fashion, any survivor was stabbed. Bodies were disposed of by burning them, or in mass graves dug by the victims themselves, or other civilians. Bodies were disposed of by burning them, or in mass graves dug by the victims themselves, or other civilians. In addition to the countless murders, thousands of Chinese women were raped during the period that followed the capture of the town. Although most victims were young women, children and the elderly were not spared either. The Imperial Japanese soldiers regularly searched houses for women, gang-raped them, and often killed them by mutilation with their bayonets afterwards. It is also reported that Chinese civilians were forced to rape others, including members of their own family or monks that had vowed chastity. Overall, more than 20,000 women who were raped during the Nanjing Massacre. These instances show that how military and executive indiscipline and negligence can cause atrocities to civil life. These acts have long and short-term psychological effects in victims.

Inger Skjelsbae conducted a review of 140 books describing sexual assault in combat. She contends that answers must account for the increased overall risk of rape, the higher danger of rape for certain categories of women, and the fact that men are raped too. She separates three categories of rape explanations: social constructionist, structuralist, and essentialist. The social constructionist category sees rape as having a specific meaning depending on circumstances. The structuralist category sees rape as having a political component, while the essentialist considers it as a normal behaviour which is an intrinsic part of male psychology. According to the structuralist perspective, rape can be viewed as a sort of torture intended to obliterate a woman's sense of self as a woman in a particular culture or to wipe out an entire ethnic group. Inger Skjelsbae gives cases of women who were raped in public and notes that some groups of women are more prone to encounter sexual assault, even later phrase in her life. The rape of men might appear to impair the identity of those who are raped by feminising them, according to work that claims that the act of sexual intercourse can be utilised to feminise one participant and masculinize another. Thus, this creates psychosocial insecurity with the men who are rape and either they are perceived gay or incompetent to endure masculine force.

According to Dara Kay Cohen, some military organisations employ gang rape to unite soldiers and foster a sense of unity within units, particularly when recruits are coerced. The primary psychological motive behind rape is mainly to elicit sentiments of empowerment and success, obtain recognition and a reputation through aggression, increase sense of masculinity by bonding with other men and boasting, show commitment to the organisation and a readiness to take chances.

These situations mainly arise in highly unstable areas such as war zones, where jurisdiction is not enforced appropriately and the natural access to rule of Law is absent, moreover societal disintegration and psychological or economic privations adds up to the point. The perpetrators exercise overwhelming authority and power over the local populace, which in most cases turn into abuse. The primary psychology behind the perpetrators to rape, may it be rebel or government forces are not actually from the standpoint of military or warfare strategy that helps the organisation accomplish its purpose but mostly to relieve their sexual urges.

‘Carcass of honour’

Rape culture leads to degradation of human dignity.

Women are often perceived as the weaker gender and even pushed down by the patriarchal society. Which makes vehemence against females perceived as acceptable. Often women are taken undue by their condition. They are treated as objects and to be reined by men. In many society women epitomizes as the honour of the family, still they are tortured cannot raise their voice against the violence by men. Domestic violence cases are never really being reported. Violence has no specific face but has various forms, especially when it comes to women. Women face atrocities in different forms, ranging from physical abuse cases of domestic violence, assault, battery, acid throwing, murder, and attempt to murder. Even cases of martial rape are prevalent in these days, many of which are not even being registered in the police files, because cases of martial rape are accepted and are given moral social recognition in many south Asian and European society. This ignorance to recognise the atrocities against women is a form of mental torture and harassment. Many such cases are routinely ignored by government authorities or pardoned by the state executives and often go unreported by law enforcement agencies.

Honour killing is defined by the formal legal system as a murder done under the guise of or in the name of honour. In Pakistan, the rate of honour killing, and rape cases have been drastically increasing, especially in the Punjab provinces the average rate went up approx. 2400 case of honour killing of women who allegedly victim of being raped. In Pakistan, these cases are primarily settled through an informal legal system which is based on tribal customs and regulations which is known as the 'Honour Code,' and this system is administered by 'Jirgas' which is a quasi-judicial tribunal and biased against women. These put women in a vulnerable position and make the perpetrator more confident to commit crime and get away with it.

Most of the time the women who are being raped are murdered by their own family member for the so-called sake of honour of the family, instead sympathising on the victim she is being further harass and tormented and perceived as impure. Little efforts are being made to prosecute the preparator, for the most times cases are not being filed by the woman for the fear of defamation. These escalate into serious issues like suicide and even murder.

These cases caused death and degradation of human life and deformation in society, a non-invigilated chaos that results in mental anarchy. Thus, this kind of acts must be considered as social genocide of human dignity.

Conclusion

“DE encryption and strategic encountering”

So far it is being observe language and grammatical syntax has been playing a crucial role in fusing the sentiment of hatred and aggression which resulted in genocide and anarchy. it is mainly done through radio broadcasts; the two main objectives were pursued by the radio broadcasts that preceded the genocide. The first objective was to draw listeners' attention to identities rather than to particular problems. A critical initial step was to give the outgroup an extremist identity and to develop a justification for seeing the extremist group as the nation's saviour on the other hand.

The second objective was to sharpen these identities by painting the ingroup as the voice of salvation and the outsiders as dangerous criminals and insects who were ruining the country. After months of hammering away at these objectives, later broadcasts focused on language that encouraged symbolization and ultimately dehumanisation, moving deliberately toward genocide. It is obvious that this intergroup language is motivated by issues of power, fairness, and distrust. The power language orders listeners to locate and track out the outset groupings. The language lacks many qualifications and is authoritative and directive. The attempts to demonstrate the unreliability of the outside sects are consistent with this phrasing. They were described in the broadcasts as dangerous sorcerers and daredevils, resulting in them to be more hated by the ingroups.

The examination of identity-driven intergroup communication references is the key to avoiding identity traps. Extreme solutions to issues like genocide are seldom not sudden, unforeseen occurrences. They are hinted at prior to the event. Therefore, highlighting techniques for spotting when intergroup communication shows identity traps may be helpful. First, it's crucial to remember that traps typically appear when extreme groups acquire access to mainstream media and start the outbidding process, which includes classification attempts. These classification efforts are frequently quite delicate. Active attempts to create an atmosphere of distrust, power, and looking backward include ignoring the other's problems, showing a lack of interest in hearing them out, and portraying the other as unfair or illegitimate. Repeatedly using stronger language or touchy subjects might intensify the transition from categorization to

symbolization and dehumanisation. A fixation on a language cliché might be seen on one side of the identity trap. Tropes serve as the rhetorical frame's frames of reference. To better understand how people relate to and handle relationship tensions, Putnam (2004) looks at the idea of tropes (i.e., the use of metaphors, irony, metonymy, and synecdoche). She focuses particularly on the use of synecdoche (a figure of speech in which the part stands for, or symbolises, the whole, such as substituting the word "crown" to stand for the role of the king or queen) and metonymy (a figure of speech in which a word stands for its constituent parts, such as using the word "culture" to stand for an establishment's morals, ethics, formalities, and traditions).

The language of intergroup communication plays a leading role in making conditions which will cause killing and mass killing, once the preconditions of hate and normative pressure to kill the despised enemy are presented, language will foment and direct the emotion toward fatal outcomes. Moreover, all of those conditions will be captured by the conception of the identity lure. Therefore, the main question that will arise from the angle of this framework are what lessons could be learned that might facilitate to stop the varieties of events that occurred in Rwanda and other similar instances?

Donohue W.A in 2011 article "Journal of Conflict Resolution" projection one lesson that suggests is to establish sighting systems in speculative environments that have to be compelled to be in situ to detect each such language. So, to mitigate its effects, one may imagine a system within which a malicious program sponsored by a well-thought-of organization that might analyses the verbally aggressive language returning from varied media broadcasts or pc websites and observe around for trends over time to work out the appropriateness and temporal order for an intervention and prevention. That system may specialize in the 3 constructs, projected here together with power and/or affiliation, trust, or mistrust, and forward- or backward-looking language. If that system were fed into a central info that monitors such language, it'd be doable for those analysing the knowledge to form a listing of states or areas on a "watch list." because the language intense, a lot of vulnerable places may well be targeted for a few quite intervention.

A second lesson learned from the study is "intergroup communication" and also the "study of killing" is that the ability norms created by extremists and bolstered by recurrent references to varied tropes, can't be overestimated. A model of interethnic violence syntax by Bhavani in 2006 "Ethnic norms and interethnic violence: Accounting for mass participation in the Rwandan genocide." Outlooked comprehensively at six factors that set the context for violence.

The primary condition focuses on the foundation that are created and bolstered by the cluster for acceptable or conformist behaviour at six factors that set the context for violence. The primary condition focuses on the foundations that are created and bolstered by the cluster for acceptable or conformist behaviour. A third lesson learned from this type of study is that societies have to be compelled to pay a lot of attention to the language and symbols utilized by teams to bolster their identities through the denigration of outgroups. we all know from the literature that the trail toward violence goes through classification language. Countries addressing hate crimes and terrorist activities ought to be listening to the net language that some teams would possibly use to manoeuvre during a damaging direction. Given the proliferation of communication media on the market to foment identity traps, it would be helpful to be a lot of organized with these varieties of efforts to prevent or to further spread of aggressive communal sentiments and violence.

References

1. **Raul Hilberg**, “*The Destruction of the European Jews*,” “*The War Against the Jews*,” **Lucy Dawidowicz**, 1933–1945; (Winston, Rinehart, and Holt, 1975); “*Harvest of Hate: The Nazi Program for the Destruction of Jews in Europe*”: **Le’on Poliakov**, (History Library, 1956- NEW YORK); “*Holocaust in Historical Perspective*”: **Yehuda Bauer**, (Washington University Press, 1978- SEATTLE)
2. “*Genocidal prevention and studies*.” Journal.
3. “*The Network of Genocide Scholars*”: Association. ~ genocide Scholar.
4. “Genocide Prevention and Punishment,” UN convention.
 - a. Article II.
5. Eric Weitz, *A Century of Genocide: Utopias of Race and Nation* (Princeton: Princeton University Press, 2005); Jacques Semelin, *Purify and Destroy: The Political Uses of Massacre and Genocide* (New York: Columbia University Press, 2007)
6. Benjamin Valentino, *Final Solutions: Mass Killing and Genocide in the Twentieth Century* (Ithaca, NY: Cornell University Press, 2004); Helen Fein, *Genocide: A Sociological Perspective* (London: Sage, 1993); Vahakn Dadrian, *Warrant for Genocide*.
7. “War and Genocide” Martin Shaw, (Cambridge: Polity, 2003)
8. Donohue, W. A. (2011). The identity trap: The language of genocide: *Language & Social Psychology Journal*.
9. Donohue, W. A., & Druckman, D. (2009). Message framing surrounding the Oslo I Accords. *Journal of Conflict Resolution*, 53, 119–145.
10. Dragojevic, M., & Giles, H. (2013). The reference frame effect, *Human Communication Research: An intergroup perspective on language attitudes*, 40.
11. Hagan, J., Rymond-Richmond, W., & Parker, P. (2005). Darfur’s death and rape; *Criminology*, 43, 525–562.
12. Kellow, C. L., & Steeves, H. L. (1998). Radio’s role in the Rwandan genocide. *Journal of Communication*, 48, 107–128.
13. Mann, M. (2005). *Explaining ethnic cleansing*. New York: Cambridge University Press. “*The dark side of democracy*.”
14. Owens, P. B., Su, Y., & Snow, D. A. (2013). From unitary outcome to complex processes: Social scientific inquiry into genocide and mass killing. *Annual Review of Sociology*, 39, 69–84.
15. Stanton, G. H. (2004). Could the Rwandan genocide have been prevented? *Journal of Genocide Research*, 6, 211–228.
16. Berenschot, Ward (11 June 2014). Rioting as Maintaining Relations, In Jutta Bakonyi; Berit Bliesemann de Guevara (eds.). *A Micro-Sociology of Violence. Deciphering the Patterns and Dynamics of Violence*, Routledge. pp. 18–37.
17. “Gujarat riot death toll reveal.” *BBC*. 11 May 2005.
18. “*Report on Godhra Riots*.” www.sabrang.com. *Concerned Citizens Tribunal Report*.
19. **Leo Kuper**, **Genocide**: “*Its Political Use in the Twentieth Century (New Haven and London*”: Yale University Press 1982),
20. Putnam, L. L. (2004). Dialectical tensions and rhetorical tropes in negotiations. *Organization Studies*, 25, 35–53.
21. **Richard Sisson and Leo E.** University of California Press 1990. *Rose, War and Secession*: Berkeley.

22. **Atlantic Council.** (2024, February 19). *Understanding "rape culture" in Bangladesh, India, & Pakistan. South Asia*
23. Source. <https://www.atlanticcouncil.org/blogs/southasiasource/understanding-rape-culture-in-bangladesh-india-pakistan/>
24. **India Today.** (2022, February 8). *Over 2,400 women raped, 90 killed in name of 'family honour' in Pakistan's Punjab province in 6 months.* <https://www.indiatoday.in/world/story/women-raped-killed-family-honour-pakistan-punjab-province-1910566-2022-02-08>