

# Changes in Social and Religious Practices of Disputing Communities After Riot: A Case Study on Communal Violence in Ramu

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## Abstract

The communal violence of Ramu in 2012 exposed the danger of communal cleavage in Bangladesh before the naked eye. This paper aims to explore the changes in social and religious behaviour of the conflicting or disputing communities after this incident of violence. To do that this it puts light on two areas which are changes in social practices of communities and change in religious practices of the community. Both qualitative and quantitative methodologies used here. It founds some permanent changes happened mostly in behavioural mindset and practising religious rituals. Migration or changing of settlement due to security concern, declining of representation in socio-political leadership from the minority community, rising of lots of organisation from the minority community, a radical shift of religious practices from dawn to dusk, self-imposed restriction on practising religious freedom are few findings of this paper. Justice of the riot, increasing interfaith or interreligious, the neutral role of state could be some steps to way out for preventing permanent changes of the society and restoring the communal harmony.

**Keywords:** Communal Violence, Social Changes, Religious Practices, Social Media

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## 1. Introduction

Bangladesh is a Muslim majority country as 88.4 per cent of the population in Bangladesh are Muslims and the remaining 11.6 per cent are believers of other religions, there being a marginal rural-urban variation in religious composition (BBS: 2017). Historical literature finds the deprivation of minority and injustice by the majority or by the state to the ethnoreligious minority group. Access to Justice, freedom of religion, the marginalisation process of the minority were the key focus of those paper. Impact study also conducted after post-election violence in Bangladesh from the economic perspective and recommended to compensating the minority people for their losses. Every violence creates a traumatic situation for victims which influence them to change their mindset to particular variables (Tedeschi, Richard G, 1999 ) in their everyday life which still a gap of research from the socio-religious perspective situation in Bangladesh. To explore this issue this paper has chosen Ramu tragedy, communal violence happened on a black night of 29 September 2012 in a southern sub-district of Bangladesh. The rationale and significance are to analyse the effect of Ramu Tragedy in the life and relationship between Muslims and the Minority Buddhist Community. Through this micro-level analysis, this paper tries to realize the relationship between majority and minority of Bangladesh and South Asian countries who bears a common gene from blood to cultural and religious belief.

## 2. Statement of the Problem

Recent attacks on religious minorities in Bangladesh has become a serious issue in recent times. Mob Attacks in Nasir Nagar village of Brahmanbaria districts and elsewhere in Gopalganj, Chittagong, Sunamganj in Bangladesh (Hashmi T, 2016) have drawn wide media attention, within and outside the country. In the time of election or Durga puja, the incidents of violence and attacks on them escalating even more. According to United states commission on international religious freedom (2018), the frequency of violent and deadly attacks against religious minorities, secular bloggers, intellectuals, and foreigners by domestic and transnational extremist groups increased in Bangladesh in last few years. These incidents of religious intolerance are appearing as a serious threat to the social integrity of the country. To reduce the bad impact and prevent future violence, post-crisis evaluation is necessary from different dimensions. The trend analysis of social and behavioural changes will be helpful to recommend for policy implication that could be helpful during the restoration process at the same time stopping in the eruption of another unwanted event.

### 3. Literature Review

Over time, different approaches have been taken in the academic field to analyse communal violence. In this context, Brosché (2015) argues that government bias will disrupt the interaction between central and local elites as well as among local elites. For him, in a region where the regime is partial, we can expect violent communal conflicts to be more prevalent than in a region where the government takes a more neutral position. Eckert (2009) analyses mobilization among Hindu nationalist organizations. Rather than seeking their attraction in their discursive outputs and the possible answers they might give in times of change; the contention is that this is to be sought in the specific internal dynamics and the possibilities they create within their historical context. These specific opportunities for action are inherent firstly in a mode of operation relying on participation and involvement, their direct intervention, localness, and accessibility. He argues that the dichotomization inherent in violence makes it possible to integrate different interests and discontents under a single banner and therefore contributes to the project of unification undertaken by Hindu nationalism. Arora (2017) stresses that in modern India, if problems related to communal violence are looked upon without any biases in a national spirit and the solutions to the communal violence are followed and implemented with a cooperative and brotherhood spirit as suggested by various social reformers from time to time, then this problem of communal violence can be curtailed down to a great extent in future. Several works of literature examine the impact of communal conflict on society from a different perspective. Onyebueke, Okwaraji & Obiechina, (2018) assess the psychological consequences of communal conflicts in a sample of 850 inhabitants from two communities in Southeast Nigeria using the following instruments; (1) The general health questionnaire (GHQ-12), (2) The short screening scale for post-traumatic stress disorder, (3) The generalized anxiety disorder scale (GAD-7) and (4) the beck depression inventory (BDI2). Khanna (2008) draws attention to its gendered health consequences, particularly the violation of women's reproductive and sexual rights during communal conflict. He takes Gujarat riot which took place in western India as his case. He describes the history of that violence and highlights the mental and physical consequences of sexual and gender-based violence and the issues that need to be addressed by the police, the health care system and civil society. The incidents of communal violence in South Asia are rooted very deeply and cannot be analysed linearly. Existing literature show this deep-rooted feature of communal conflict in South Africa and so in Bangladesh. In this context, Mohsin (2004) argues that the intertwining of religion and politics in the context of South Asia is inextricably linked with the processes of nation-building and modes of governance. In other words, it is a problem of politics, not religion. The above contention is substantiated in her paper through an analysis of the nation-building process and the predicament and plight of minorities in the state of Bangladesh. On the other hand, Hossain and Hasan (2013) try to scrutinize the present day's changing patterns of the rising communal violence against the religious minorities in South Asian countries within their internal politics as well as what sorts of dilemma the states are facing with especially the legal approach of Bangladesh. They try to find controversial authorities in harbouring terrorism under the wrapping paper of 'State Sovereignty' and 'Political Rights'. The investigation of the impacts of fanaticism against the ethnoreligious minorities in Bangladesh using the experience of India and Myanmar is the key side of their work. Choudhury (2017) attempts to trace the historical development of Islamism in Bangladesh from the colonial period to the present day. Then he tries connecting it with the Ramu and upholds a few reasons why this event is unique. From the above review of literature, it can be seen that most of the research on communal conflict is dedicated to finding its causes and dynamics. But there is comparatively less contribution in the context of changing the relationship between parties after the violence. In Bangladesh, the incidents of violence have appeared as the regular demonstrations of communal cleavage and are increasing day by day. But there is a significant gap in research about the changes in society after the violence. This research by taking Ramu as the case, try to fill up this research gap.

### 4. The objective of this paper

The main objective of this research is to understand the changes induced by the riot in the relationship between the Muslim and Buddhist communities of Ramu at Cox's Bazar in Bangladesh. It will particularly observe the changes that are reflected in the religious and social behaviour of these two community peoples. The specific objectives of this are as follows

- 1 To understand the mind of the minority community after the violence at Ramu
- 2 To explore the pattern of changes in the changes in social relations between minority and majority communities after the riot.
- 3 To depict the changes in religious practices of both minority and majority communities after the riot.

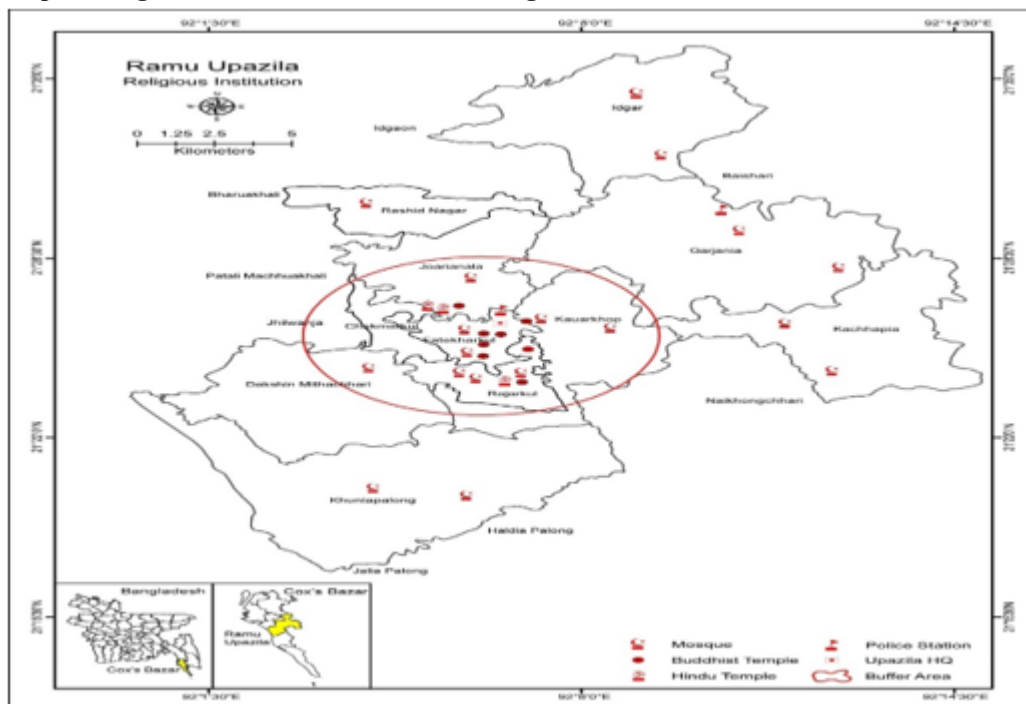
### 5. Methodology

This is an applied research of qualitative methodology where both primary and secondary data have been collected and analysed to find the results as per the set objectives. Some specific methodological issues are explained below:

### 5.1 Study Area, Data Collection, Sampling technique

Ramu, a sub-district of Cox's Bazar, Bangladesh where Ramu Violence happened is the study area. It has covered 50 respondents from both Muslim and Buddhist religious communities at Ramu for an in-depth interview. 25 Buddhists household out of 66 directly affected victims included here. The non-probability purposive sampling technique used to select those respondents. Four FGD also conducted with a composition of the security personal, religious and political leader, social activist and from the representation of other locally established social strata. Participant Observation in different setting also is an strength of this research. An open-ended questionnaire in line with the objective guided the data collection process.

#### Maps through GIS Arc10: Coexistence of Religious Place in Ramu



Source : Asikunnaby & Wahid Soruar

## 6. Conceptual Analysis

### 6.1 Social Practices

English lexicon refers to society as a collective form of human individuals who are active in different interactions. Merriam-Webster's dictionary (2019) defines society as 'a voluntary association of individuals' and 'an enduring and cooperating social group' who share 'common traditions, institutions, and collective activities and interests. Scholars emphasize the voluntary nature of association as a trait of society endowing it with the character of natural organization. Though society indicates to a whole form, functionalists identify its internal diversity unified as a system for the functional reason. Systematic functionalists find a society in a continuous struggle for 'preserving borders between internal and external systems' to achieve sufficient integration. Conflict theorists observe conflict as the principal organizing principle of a society (Ritzer G, 2017). So, society contains several internal systems based on diverse group identities and interests. Different religious and ethnic groups can cohabitate within a larger social system where they interact within and beyond their groups. Individualistic theories emphasize the interaction by defining society as an 'aggregation of human interaction'(Ritzer G, 2017). Bailey and Yost (2000) say, 'society is continually formed and reformed through the reciprocal influence of individuals taking into account one another's characteristics, and the symbolic meanings that emerge as they interact' (p. 2423). Operationally here it considers social practices as all forms of human interaction except religious practices since religious practices are considered as a separate variable.

### 6.2 Religious Practices

Sociologists don't agree on any unified definition of religion, but their works identify 'the belief in spiritual beings', reference of 'supernatural being or beings', rituals, commitment, and the task of leading men to faith as the major traits of a religion (Tylor, 1871; Vergote, 1996; and Stark & Glock, 1968). Scholars identify religious practices or behaviour as one of the key dimensions of religion. Stark and Glock (1968) uses religious practice as synonymous to ritual and defines as 'the expectation held by all religious institutions that the faithful will observe and perform

certain rites and sacred or liturgical acts'. Kingsley Davis (1949) identifies religious rituals as expressive of internal attitude, and symbolic of unseen powers (p. 534). Duke (1998) divided the behavioural dimension of religion into two dimensions: religious behaviour and religious participation. He defines religious behaviour as 'The personal mode of religious involvement' which 'do not require membership or participation in a religious group or community'. On the other hand, Duke (1998) defines religious participation from the Christian aspect as 'frequency of church attendance or attendance at worship services. The forms of religious practices or behaviours are too many to count but a few examples identified by different scholars can be mentioned here- the wearing of special clothing, the recitation of certain formulas, the immersion in certain rivers, personal prayer, scripture study, giving to the poor, and encouraging others to believe in certain deity, attendance at worship services, financial contributions etc.

## 7. Ramu Violence

The 2012 Ramu violence includes a series of attacks on Buddhist monasteries, shrines, and houses of Buddhist inhabitants in Ramu Upazila by local mobs. The vandalization took place at midnight past 29 September 2012. The mobs destroyed 12 Buddhist temples and monasteries and 66 houses in reaction to a tagging of an image depicting the desecration of Quran on the timeline of a fake Facebook account in the name of a Buddhist male. The violence later spread to nearside southern district of Bangladesh where Buddhist monasteries, Sikh Gurudwaras and Hindu temples were targeted for attacks. As reported in the newspaper (2012) approximately 25,000 people participated in the violence.

## 8. Ramu : People, Politics, Society, Religion, Ethnicity

Ramu is an ancient city and sub-district of Cox's Bazar. This city is mainly plain land, but it has a hilly area on the Eastside. Ukhiya Upazilla is at the north where most of the Rohingya Muslim refugee camps are situated and sea beach is at the south of the city. Archaeological heritage and relics prove the Buddhist dominated the history of this city. Buddhist people were not the only majority in the demographic distribution but also exercised political power in this region. As per the district gazette, the name of Ramu has been originated from the name of the kingdom of Ramu, the country of Buddhist Moghs. By analysing different sources, it can be assumed that Hindus and Arakanese or Burmese Buddhist was the ancient groups of people in Ramu. They started living before 146 AD and 953 AD respectively (Karim A, 1989). However, in other Coastal sub-districts of Cox's Bazar, Muslims is the oldest community as it originated when Arab Muslim traders and preachers entered in this region through the Bay of Bengal after conquering of Chittagong by the Mughals in 1338 AD-1349 AD (Khan S, 2014). At that time, a thirteen feet high bronze image of Buddha was found at Ramu which proved the Buddhism or Buddhist as the antecedent of Ramu. Till now, this is the biggest of the Buddha images hitherto discovered in Bangladesh (Chowdhury M, 2015). The myth of local is that Ramachandra met Sita at Ramu (Ramkot), after her abduction by Ravana and that the stone-grinder used by Sita had once been preserved at Ramkot (Chowdhury M, 2014). In line with the religious history, Ramu is a place where people from all these religions have long been sharing a common neighbourhood with their pagodas, temples and mosques cohabiting with mutual respect. They used to share common social gatherings and interchanges of both materials and ideas making an example of tolerance until a change of relationship with some incidents of violence in recent history.

## 9. Changes of Practices after 2012 Violence

It is noted that five years of the incident in the month of April 2018 perpetrators attempted to change the name of century-old Buddhist village Hajarikul from the evil intention. Subrata Barua (29) said *"Recently some Muslims entered after buying some land at the end of this village and established a mosque near the century-old Buddhist temple and this newly entered Muslims always intolerable to us"*.

The data of last five years collected and analysed here and it found an incident after the Rohingya Muslim influx of 2014. On one night of 2014 there was a rumour that Muslim could attack again to the houses of minority people, as a result, to protect themselves Buddhist inhabitants also prepared for a clash which is a bad sign of future riot and harmful to the peace and prosperity of this city as well as the image of this country.

## 9.1 Changes in Social Practices of Communities

### 9.1.1 Change of Settlement

Migration to Myanmar by Buddhist Rakhine or to Dhaka or Chittagong by local Buddhists or Muslims is a common trend of past. However, after the incident maximum (63%) Buddhists think the tendency of this migration increased compared to its earlier trend and frequency. We also found two Buddhist Rakhine families from century-old Fakira Bazar Para village migrated to neighbouring Myanmar leaving their all immovable property. Those who moved to Dhaka or Chittagong and most of them basically for business, jobs or education purposes but they

are reluctant to return to Ramu<sup>1</sup>. Observation on their psychological understanding it is clear that security concern and obstacles in their traditional social life and religious practice after the Ramu violence is the major reason behind the change of settlement Lord Abbot, Central Shima Bihar Sattaya Prio Mohathero says

*“Change of Settlement is not immense but not insignificant, Minority People not constructing any permanent high rise or heavy costly house or infrastructural as they have the experience of that night of 29 April 2012 while they all supposed to leave their houses to save their life or losses their house due to setting of fire”<sup>2</sup>*

### **9.1.2 Change of Representation in Social & Political Organizations**

In 1960 Buddhist and Hindus were the majority in any cultural, sports or academic area being a minority in total demography because of their merit and in 2017 minority people became out skirted due to muscle power of majority. We have seen these changes in a social organization after this incident. Representation of Buddhist and other minority people has decreased in different social committee/leadership. In 2011 and before the incident about 50 per cent Teacher/ Staffs of Ramu Khijaree High School were from Buddhist Minority groups. But in 2018 the ratio of Muslims in contrary to other minority groups is 25 and 06. One of Ramu's oldest social organizations is Ramu Fakira Bazar Bonik Samity (Business Association). In its last local government election, it did not get any elected member from minority group what is an exception in its history. In local government (LG) election after the communal violence, only 2 Union Parishad (Lowest tier of LGs) members have been elected in the city which was 4 in 2011 Union Parishad election. We found that Bangladesh Chatra League–BCL (a student wing ruling party) approved a committee after this incident in 2014 headed by Saddam Hossen who is the 5th listed perpetrator as per the inquiry committee of Ministry of Home affairs and ruling party selected his name in replace of Jotirmoy Barua and another strong Candidate Plabon Barua of Minority groups. Minority groups become insignificant not only in above but also in other political party and social groups. Progyannada Vhikkhu thinks:

*“The rate of decreasing rate in social representation and social and religious changes will be continued as we cannot find any hopeful situation and steps by the political party and government to ensure the justice and security”<sup>3</sup>*

### **9.1.3 Rise of forming a new organization in minority Groups**

Only a few organizations of minorities existed and most of them were inactive such as Bihar committee or Hindu Buddha Christian Oikkho Parishad. But after the incident, lots of new Buddhist organization formed. Cox's Bazar Bhuddho Surkkha Parishad (2017), Bhuddho Jubo Parishad (2013), Bhikkhu Samiti (in all Upazilla Based), Shoron Parishad (2014), Trirotno Mohila Shongo, Ramu Buddho Oikko Kollan Parishad, Oggho Medha Choitto etc are few of them. Although Buddha Surroka Parishad (Buddhist Protection Society) demands that they are not exclusively formed upon any kinds of religious belief, in their organizational objective it formerly advocated to support Buddhist community during any kinds of crisis. It is also an exception in nature that within a few years a remarkable organization explored and most of the 21 objectives of this organization are for unity and protection in minority groups. This gives a message about their security concern also<sup>4</sup>.

### **9.1.4 Change in Social Interaction**

When it was asked to the people of Muslim community, they think that mindset/perceptions restored during inter-religious communication though they feel that sometimes Buddhist people not willing to share their happiness or sorrow as they feel that their Buddhist neighbours reduced the time of visit to neighbouring Muslim houses or reducing the frequency of sharing the food item with Muslim neighbours. Buddhists were trying to avoid the answer during the time of the interview with them on the same topic. But it is seen that there is a change in Buddhists' mindset dealing with neighbouring Muslims as they said that it is not easy to restore or act with the same behavioural mindset in the next day who vandalized his/her home or religious god in the previous night. So, it is clear that still there is a gap between these two communities under the eye of the furnished golden rebuilt temple.

### **9.1.5 Lower Presence in Cross Religious Social Programs**

It is found that before the Ramu Tragedy People of Buddhist community used to participate in Muslims house very spontaneously and always they shared their cooking items with their neighbouring Muslims. But after the violence, a gap has been created in this mutual relationship. Though the majority of Muslims do not feel any hesitation to participate in a social program like party or marriage of Buddhist Minority, Buddhist always try to avoid in shared programs. In this context, their comment is

*“We did not claim for justice, it does not mean that we forgot about the person who set fire in our god' and our house on that night”*

### **9.1.6 Changes in Inter-Religious Marriage and Romanticism**

Love is a universal human emotion that can be experienced and expressed in multiple cultural forms (Karandashev V,2015). But interfaith marriage and inter-religious romanticism always prohibited in both of the Buddhist and

<sup>1</sup> Interview, January, 2020

<sup>2</sup> Interview January, 2020

<sup>3</sup> Interview, January 2020

<sup>4</sup> Interview , February 2020

Muslims families. In spite of this social and religious prohibition, it is found some cases of cross marriages or affairs in every year between the teenage group of Muslims and Buddhists before the violence of 2012. But no cases reported in the last five years after the incident. It proves that the scale and strong changes in the psychology of both of these groups and the impact of this devastating occurrence among the teenage groups.

### **9.1.7 Safety Issues in Social life of Buddhist Community**

After Violence 68% of non-Muslim respondents think that they feel tension when they hear any incomplete/unclear slogans from a procession which is far away from their homes before passing their villages in night. The local police administration has withdrawn the guards from the temple area and also has stopped the security patrolling without justification or discussion with Buddhist community after a few months of the incident. Monk and minority feel the need for patrolling at night and they have safety concern in their public and social life.

## **9.2 Change in Religious Practices of Community**

### **9.2.1 Radical Shift from Core Religious rituals from dawn to dusk**

From century age the Buddhist Community of Ramu used to pray their prayers sutra path for the sake of their religion, prosperity, peace of the nation and people at dawn. It is found that though temple rebuilt by the government, they have not practised this century age prayer at dawn in present time. Most of the Buddhists have no answer why they have stopped/abandoned this important religious part. As per their comments, there is no condemnation from any authority or Muslim religious community. But the analysis found that Sutra Path of Buddhist community and the azan for Fajar prayer of the Muslim community both of the prayers used to need using of mike at dawn time. Buddhist community stopped this religious practice after the incident which indicates a self-imposed restriction on practices of religious freedom to avoid any kind of conflict. Like the using mikes in *Songhobodho Upasona* which is a ritual normally practiced by Buddhist community in past at dusk, has been also stopped to avoid the conflict with the Magrib prayer of the Muslim community. Generally, using mike in the Buddhist community is important for the women or busy person who used to work at home and unable to go to the temple during the time of prayer. By hearing the voice of monk in mike he or she used to practice this prayer by staying at home which has stopped now.

### **9.2.2 More focused on Superficial Activities**

It has found that though there is a situation of self-imposed restriction on practices of religious freedom, ordinary practices of religious programs has increased after the Ramu attack<sup>1</sup>. For example, *Kothin chibor dan Utshob*, an annual program which was practised in only some centred temple of Ramu before the attack lack poor fund. In 2017 almost all 18 temples observed *Kothin chibon dan Utshob*, with huge expenditures. Like this burial/funeral ceremony of monk/Buddhist or other minor religious programs are being practiced with more superficial activities and more public has attended than the past<sup>2</sup>. It seems like positive news of changes but if we analyses the list of the guests and other participants, it indicates the hiding actual inter-communal relationship to gain the political interest. In maximum religious program of Buddhist community there are several guests who come from of local ruling party leader, military personnel of nearest cantonment, officer-in-charge of police station executive officer (Most of them are Muslim) where the ratio of name of monks is less in the backside of the banners/leaflets which was remarkable before the Ramu attack. In Sri Lanka, Myanmar, Thailand and other Buddhist dominant countries even the prime ministers do not take a seat before the monk in any program. So, this difference in Ramu indicates that the state is sponsoring the Buddhist program to hide the self-imposed situation by showing off program to gain the political impression and also influencing in peoples' rights to the practice of Religion

### **9.2.3 Participation in Cross Religious Festival**

Religious occasions were previously shared by all communities e.g.: *Jahajvasha Uthsob*, *Visiting "Pech ghor"* during the time of *Kothin Chibon Dan Utsob*, *Fanush Uttolon*, *Shorgo Puri Utshob Chaitro Sonkranti Uthsob*, *Shiv Puja*, *Eid Ul Fitr*, *Eid Ul Adha*, *Durga Puja* etc. But now these are shared partiality. Buddhist now used to feel that Muslims accessing in their religious programs without invitation and they think they should get an invitation before participating in common festive occasions of Muslim Community.<sup>3</sup> Muslims also thinks same towards the others' programs.

### **9.2.4 Change in Belief of Extra-Ordinary Power of Cross Religion**

100 years old *Maghon Ali Sah Mosque* situated near the Hajarikul which is a Buddhist Village. Before the Ramu Violence Hindus and Buddhist people used to vow and pray for their future and always shown honour before crossing in front of this mosque.<sup>4</sup> At the same time, Muslims also believed in the astrological capacity of Monks. They also used to go to the temple for getting the predictive information of his/her life from Monks. It is hardly seen by the Muslim community now.<sup>5</sup>

<sup>1</sup> Interview, February, 2020

<sup>2</sup> Interview, March, 2020

<sup>3</sup> Interview, February, 2020

<sup>4</sup> Interview, January 2020

<sup>5</sup> Interview, January, 2020

## 10. Recommendations

### 10.1 Interfaith or interreligious dialogues

Interfaith or interreligious dialogues should be increased. Thus, the people from different communities got the chance for getting know about each other, their cultures, their views etc. When they come to know each other there will be less fear of each other. Thus, intragroup hatred will be reduced. Therefore, these dialogues may help to reduce the tensions within the community.

### 10.2 Message of Tolerance to others' beliefs

The message of Tolerance to others' beliefs should be disseminated during the time of sermon in mosque and temple. Thus, the general people will not fall into propaganda which may escalate the conflict. These initiatives also build empathy among people of different religions.

### 10.3 Role of State and its agency

State and all of its agency should act as the neutral organ during handling any matter between interreligious groups. The state should take measure to reduce the tensions within the communities. The state should also take initiatives for mainstreaming the backward minority people.

### 10.4 Ensure Rule of Justice

Perpetrators should be brought to punishment and justice should be ensured so that minorities get a positive message and can change their psychology towards all majority. The law enforcement agency should play a major role in this context.

### 10.5 Taking Proper action to Internally Displaced Minority

People Causes of outmigration by minority people should be investigated for taking proper action. They should be rehabilitated in their original habitat. Again, their livelihood should be ensured by the state thus, they can fully recover from their misery.

### 10.6 Restoration of Cultural Activities

The state should be more focused on identifying causes of stopped rituals by Buddhist minority than patronizing in show off superficial activities. The normalization about cultural activities may help them to heal the wound.

### 10.7 Campaign to detect Fake News on Facebook:

As social networking site still using a means of spreading hate speech/propaganda with the fake photo so state and civil society should launch the campaign regarding the ethical issues of using social networking site. Awareness should be increased among the people before reacting to any sensitive issues.

### 10.8 Allocation of adequate budget for minority Peoples

Allocation of adequate budget for minority Peoples should be increased and full and effective participation of minority Peoples in major decision-making processes in all development programs should be ensured

## 11. Conclusion

Bangladesh as a Secular country offers equality of all religions, human dignity and social justice as the fundamental principles of the republic. It has a historic old culture of communal harmony, at the same, it has a legal framework as the penal code strictly mentioned that any person who has a "deliberate" or "malicious" intention of hurting religious sentiments is liable to face imprisonment. Awareness, Interfaith dialogue, creating space for a minority group to express their freedom and Practicing existing laws and provisions inapplicable ground could be the way to stop violence and restoring the normal situation among the community people. With the traditional method, we need to emphasize on rebuilding the situation not only through infrastructural or physical development but also reintegration and resocialization of the community after post violence situation.

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