

## COMMUNALISM AND REGIONALISM

### 27.1 INTRODUCTION

Communalism implies the politics of conflict between communities. In earlier lessons you must have come across communalism as posing a problem in bringing about national unity in the country. Communalists misuse their religion to achieve political goals. They consider their religion to be superior and adopt an intolerant attitude towards people of other religions. Communalism today has increased in politics. Its roots can be traced back to the British period. During this period systematic steps were taken to create disharmony between people of different communities, so that Indians remained divided and unable to challenge British Colonial rule. But even after independence communal forces are still active, creating problems for the government and the society.

Regionalism is another unpleasant feature of our political system. Regionalism arises, when people of a particular region develop intense attachment towards their own region at the cost of national concerns. To develop regional consciousness is not wrong in itself but when such tendencies give rise to ideas of separatism from the Indian Union, it adversely affects national interest. A feeling of neglect often causes separatist feelings. The central government ought to give adequate attention to all the States and refrain from interfering in the affairs of the States. In fact the Centre should respect the identity of each State and at the same time develop a co-operative attitude towards them.

In this lesson, you will study the twin problem of communalism and regionalism and the steps taken to do away with them.

### 27.2 OBJECTIVES

After studying this lesson, you will be able to :

- explain the meaning of communalism and regionalism.
- trace the origin of communalism.
- understand what is majority and what is minority communalism.
- suggest measures to promote national unity.
- identify the causes for the rise of regionalism.
- explain the various forms of regionalism in India.

### 27.3 MEANING OF COMMUNALISM

India has been a land of diverse religions and cultures. Our constitution declares India to be a secular state but we are yet to establish a secular society. In the absence of appropriate adjustments between the Hindus (who constitute the majority) and the Muslims (who constitute the largest minority) conflicts have arisen in between them resulting in violent outbursts and communal riots. Communalists do not consider religion as a moral order but use it as a means to pursue their political ambitions. They try to promote the interests of their own religious community in a way that adversely affects the interests of those who do not hold the same religious beliefs. This distinguishes a communal organisation from the religious organisations to promote the well-being of their people in that promoting intolerance against other religious faiths. Communalism thus consists of two essential features :

- (a) It is exclusive in outlook. A communalist considers his own religion to be superior and other religions inferior.
- (b) It also propagates intense antagonism against other religions.

In the sphere of politics such communal feelings lead the minority community to developing a sense of fear of the majority community. Thus communal feelings create barrier between communities, thereby creating threats to national unity.

### 27.4 ORIGIN OF COMMUNALISM LEADING TO INDIA'S PARTITION

The origin of the problem of communalism can be traced back to the British rule. Concerned by the Hindu-Muslim unity demonstrated during the first war of independence in 1857, the colonial rulers decided to follow a systematic policy of 'divide-and-rule' to prevent these two communities from uniting against them. The Britishers considered the Sepoy Mutiny as the creation of the Muslims and particularly from 1858 they began to adopt an antagonistic attitude towards them by denying government jobs to the Muslims. The colonial authorities also followed other policies that caused disharmony among the Hindus and the Muslims. The British also initiated policies to appease the Hindus, at the cost of the Muslims. But over the years, when the Hindus benefitted from education, and modernisation the Britishers began to fear the Hindus as well. Through manipulative skills they then developed friendship with a section of Muslims to gain their support. In 1885 when the Indian National Congress was formed, it was branded as a Hindu organisation to keep the Muslims away from it. To appease the Muslims, Lord Curzon, the then Governor General declared the partition of Bengal in 1905. To promote Muslim loyalty to their rule, the All India Muslim League was formed in 1906 with British blessings to promote the political aspirations of the Muslims. This was followed by the Morley-Minto Reforms of 1909 which introduced minority representation in legislatures. Henceforth excessive representation continued to be given to the Muslims thereby widening the gap between the two major communities and infuse communalism in politics. During this period the Congress party also did not have any specific strategy to secure the co-operation and participation of the Muslims in the nationalist movement. The Muslim League on its part also kept demanding representation for the Muslims more than in proportion to its population. Such conditions gave a free hand to the British rulers to create further differences among the Hindus and the Muslims. The Government of India Act of 1919 and 1935, further expanded the communal divisions by extending representation to minorities like Sikhs in Punjab, Anglo Indians, Christians and the Europeans. Thus the policy of the British to keep the country divided was firmly established.

Communal representation was initially justified in the name of solving the communal problem. But, instead, the colonial government used the emerging communal consciousness to divide the society under the pretext of administrative convenience. The seeds of communalism sowed by them isolated the Muslims from the rest of the society and destroyed the feeling of unity in the society. Separate representation of the minorities proved to be the most dangerous feature of the pre-independence period. It ultimately culminated in partition of the country in 1947 and the creation of Pakistan as a separate Muslim State.

### INTEXT QUESTIONS 27.1

1. What is communalism ?  
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2. Name a few acts passed by the British to create a rift between the Hindus and the Muslims.  
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3. What was the ultimate result of the British policy of divide and rule ?  
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### 27.5 THE PROBLEM OF COMMUNAL VIOLENCE IN INDEPENDENT INDIA

Most communal riots prior to 1947 were rooted in the policy of the British colonial rulers. But after the partition of the subcontinent, a section of the Indian elite of both the communities are also to be blamed for the problem.

Communal violence in independent India has been caused by many factors. Some general factors are as follows : Firstly, the class divisions of our society and the backwardness of our economy has resulted in uneven development of the economy. It is the upper classes of the less-developed communities that have enjoyed the fruits of limited growth and hence it is they who have also enjoyed political power. Over a period of time some sections among these elite develop a sense of rivalry vis-a-vis their counterparts in other communities. In order to draw support from the masses of their own community, these leaders have often encouraged communal feelings to strengthen their political support. Secondly, communalism has been generally prevalent in the urban areas. The communal parties take advantage of the strong religious sentiments of the people and set up communal organisations sometimes with religious people as heads. People willingly accept their authority considering them to be the representative of the Almighty. Thus the traditional beliefs of the society is perpetuated to the advantage of the elite. Indians are also generally sensitive about their religion. As such, when they feel insecure because of some adverse circumstance they often tend to rely on religion, which make them vulnerable to political manipulation to inflame communal passions, some times leading to violence.

Religious fundamentalism in a poor country like ours is often the result of money power of the vested interests. Some power-hungry politicians take advantage of the poverty of the people and instigate people of one religious group against the other for their own selfish purposes. In this work, they are sometimes helped by religious leaders, preachers, criminals, who cheat the innocent people on behalf of their political masters to encourage communal feeling among people.

Communal violence weakens the social fabric and those politicians, who are only interested in grabbing power, take advantage of this situation to keep the society divided, just as the colonial rulers did. Communal violence also increases because communal parties carry

on religious propaganda in an offensive manner, thereby creating ill-will among the members of the various communities. The political parties in India which adopt communal attitude should be blamed for encouraging communal feelings which often cause communal violence.

Apart from these general factors some specific local causes also account for communal violence in India. Firstly, local rivalries between traders of different communities often lead to such violence. Large cities are also prone to periodic communal riots. Bombay had witnessed communal violence after the demolition of the Bahri Masjid. Secondly, communal riots occur in towns which have a history of communal riots. Presence of a large proportion of religious minorities increases political rivalry between the upper strata of both these communities who often appeal to their communal identity to gain support. Thirdly, today anti-social elements are also causing communal disharmony. In some cases politicians take their help to encourage communal identities so that their political goals are achieved. In some cases these criminal elements operate on their own. In either case communal tensions leading to violence get aggravated.

Whatever may be the cause of communal violence, whenever it occurs it immediately attracts attention of the political debate in the country. In our society class identities still remain submerged under caste and communal identities. With economic problems becoming important, the ruling elite of our country manages to convert economic problems like poverty unemployment, price rise etc. into caste and communal ones. People should be careful not to be influenced by such tactics. Economic problems of the people, like poverty and unemployment must be resolved in the country before the problem of communal violence can be totally eliminated.

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### INTEXT QUESTIONS 27.2

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1. Name some general factors which cause communal violence.  
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2. What are the particular factors giving rise to communal tensions ?  
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3. How is economic problem related to communal problem ?  
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4. Suggest one measure to strengthen communal harmony.

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### 27.6 MAJORITY COMMUNALISM

Communalism in the Indian sense refers primarily to a situation of misunderstanding between the majority community i.e. the Hindus and the largest minority community, i.e. the Muslims. The blame for communal violence in India cannot be put exclusively on any particular community. While British colonial rule attempted to keep the society divided, it cannot be denied that a section of both the Hindu and the Muslim communities have worked side by side to keep the communal feelings alive and the society divided.

The roots of majority (Hindu) communalism can be traced back to the late nineteenth century when some religious leaders while playing a prominent role in rousing national awakening against colonial rule adopted a purely Hindu way of glorifying the nation. Some leaders of our national movement used religious appeals for mobilising the people politically. While emphasising the glorious heritage of India some of them argued that Hinduism alone could fulfil the national aspirations of the people, thus adding a communal touch to their

nationalism. Similarly there were leaders during the pre-1947 period who preached nationalism by invoking the messages of Hindu gods and goddesses. Some Hindu communal political parties were also engaged in bringing together the Hindus of different castes and organising them into a separate community. Prominent Hindu fanatical leaders also played an important role in preserving the exclusive identity of the Hindus. A Hindu was considered as one who regarded India as both his motherland and his holyland as well. This provoked the Muslims who could accept India as their motherland but not their holyland because they had their own concept of Dar-ul-islam i.e. land of Islam. Some Hindu leaders also propagated a communal version of the concept of 'nation' by propagating that India comprised of people who were united by a common religion, history, language etc. and because Hindus are the majority community they alone constitute the Indian nation. Some Hindu political bodies go to the extent of preaching a step-motherly treatment to the Muslims, implying a second-class citizenship to them. They blame all Muslims for the partition of the country in 1947. Such views and activities tend to alienate the Muslims.

## 27.7 MINORITY COMMUNALISM

The rise of Muslim communalism has been caused by different factors. But it has turned out to be very aggressive. Muslim communalism cannot be studied in isolation. It has to be studied in the context of majority communalism. The causes of minority or Muslim communalism can be broadly summed up:

- (a) **Colonial policy** – The British after taking control of the country by eliminating the Mughal rulers followed a policy of weakening the Muslims economically and politically to eliminate the possibilities of any future challenge. As compared to the Muslims, the Hindus prospered more through modern education and British patronage. The Muslims felt isolated and developed communal feelings as a deprived community.
- (b) **Socio-economic causes** – the policies followed by British rulers led to an uneven and unbalanced development of the Hindus and the Muslims. The latter were relatively insulated from the economic and educational opportunities. The economic status of the Hindus made the Muslims feel deprived and persecuted. This sowed the seeds of alienation among the Muslims, and inspired communal feelings.
- (c) **The Aligarh Movement** – This movement was started by Syed Ahmed Khan to spread western education among Muslims and develop in them a feeling of loyalty towards British rulers. Muslims were discouraged from joining the Congress and the national movement. This deepened the political divisions between the Hindus and the Muslims and created a separate Muslim factor in Indian politics.
- (d) **Reversal of British policy** – when the Hindus prospered, and nationalist feelings grew under the leadership of the Indian National Congress (which the British considered as a Hindu organisation) the British rulers began to follow a policy of special treatment for the Muslims and encouraged the demand for a separate nation voiced by a section of its elite. This resulted in strengthening of communal feelings among the Indian Muslims.
- (e) **Impact of Religious revivalism** – Religious revivalism has also contributed to the growth of communal feelings. The Wahabi movement which was directed against non-Muslims later became anti-British. This had its impact on the growth of Muslim communalism. Some leaders of the national movements also used religion to arouse nationalism which sharpened the division between the two main communities. This had the effect of undermining India's traditional secular society and composite culture.

- (f) **Policies of the rulers** – To satisfy the Muslims and to keep them away from joining the nationalist movement, Lord Curzon, sought to partition Bengal in 1905. Similarly, the successors of Curzon used one religion against the other by introducing the system of separate electorates for the Muslims. This resulted in constant tensions between the Hindus and Muslims. Further to promote their political rights, the Muslim League was set up in 1906 as the sole representative of the Muslims. This formally led to a split of the national movement on religious considerations.
- (g) **Hindi-Urdu controversy** – The language factor was also used by the British Colonial rulers as an instrument to divide the two communities. This division has persisted even after independence. Anti-Urdu campaign by a section of the Hindus and the anti-Hindi campaign by the Muslims has divided the two communities beyond the issue of language.

The case of Sikh communalism also falls within the scope of minority communalism. Some Sikhs claim themselves as a separate religious community and a handful of them also nurse separatist aspirations. Some of them fear that Sikhism would lose its separate identity within Hindu dominance. Some Sikhs have been demanding the introduction of Gurmukhi language in the educational institutions of Punjab. But it was not granted by the Supreme Court. Some Sikh groups have also been demanding a constitutional recognition of separate identity for their community. "Operation Bluestar", and the riots of 1984, deeply hurt the Sikh psyche. However with the democratic process having set in and elections having been held in Punjab, the communal problem in Punjab seems to have been largely solved. Liberal Sikh opinion have played a major role in this process of normalisation in Punjab politics.

## 27.8 CONSEQUENCES OF COMMUNALISM

Communalism is an enemy of democracy, social change and economic progress. It has to be criticised always because it is evil.

- (i) **Personal enmity** – Communalism creates enmity, between people of different communities and thus poses a threat to national unity.
- (ii) **Economic loss** – When there are communal riots shops are looted, government buildings are burnt etc. so it involves a lot of economic loss.
- (iii) **Loss of lives** – As communal riots involve violence there are always loss of lives.
- (iv) **Political Instability** – When there is communal conflict there is no political stability and sometimes the concerned government has to resign.
- (v) **Challenge to national unity** – This is the most dangerous result of communalism because it puts the future of the nation in danger.
- (vi) **Threat to national security** – When there is communal conflict between the two communities the security of the entire nation is challenged because the security of the country depends on the unity of its society.

## 27.9 SUGGESTIONS FOR MINIMISING COMMUNAL-TENSIONS

Communalism is a curse for society and as such it should be done away with. Some suggestions for minimising the problem are :

- (i) Communal organisations should not be allowed to operate and people helping such organisations should be punished.

- (ii) Both the majority and the minority community should be given equal opportunities so that there is a balanced development in the society.
- (iii) Adequate facilities should be given to Muslims to improve their economic position and develop a sense of security.
- (iv) Both the Hindus and the Muslims should to keep religion separate from politics.
- (v) The law and order machinery should function in an unbiased manner.
- (vi) In areas where communal riots occur frequently special steps should be taken to prevent tensions.
- (vii) The media like T.V., Radio and newspapers should not be allowed to cover those news items which show communal violence in any partisan way.
- (viii) People in the society should be taught to respect and tolerate people of all religions.
- (ix) Educational institution should preach communal peace and harmony.
- (x) The government should make laws which are equally applicable to all religious communities.

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### INTEXT QUESTIONS 27.3

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1. What is majority and minority communalism ?  
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  2. What are the causes of minority communalism ?  
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  3. What are the results of communalism ?  
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  4. Can you suggest some measures to end communalism ?
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### 27.10 WHAT IS REGIONALISM?

Regionalism means excessive attachment for a particular region or state as against the country as a whole. Such feelings may arise either due to the feeling of continuous neglect of a particular area by the government or it may arise because of increasing political awareness among the people of a particular area which was once backward. Regional feelings may give rise to demands for autonomy and this threatens the unity of the country. Regionalism has been present in India since the pre-independence days when the Britishers were encouraging the people of different regions to think about their own region only. But various factors have combined to strengthen the feelings of regionalism since 1947. Some of these are .

- (i) Firstly, because of the vast size of our country different regions are at different stages of economic and social development. Thus deprived people started political movements for their own regional interests. (Example - Jharkhand or Bihar etc)
- (ii) Secondly regionalism has also emerged because of the attempts made by the governments to impose a particular language or ideology on people who desire to follow a different path

- (iii) Emergence of various regional parties and then attempts to capture power by all means have also encouraged regionalism. (Example Asom Gana Parishad of Assam, Telugu Desam of Andhra Pradesh etc)
- (iv) Improvement in transport and communication have created an awareness among the people of backward regions to realize their differences and relative deprivations. This has resulted in the growth of regional consciousness.
- (v) Personal and selfish goals of the politicians have also given rise to regional tendencies. As the central authority has become weak, regional and state leaders have got the opportunity to increase their own power by encouraging regionalism.
- (vi) Creation of linguistic states (i.e. imposition of the language of the majority in a state on linguistic minorities, and neglect of the language of the minorities) has also given rise to regionalism within the States. Thus the re-arrangement of the boundaries of the states on linguistic basis too encouraged regional loyalties.
- (vii) Continuous neglect of an area or a region by the government and increasing interference in the affairs of the states by the central governments have also resulted in the growth of regionalism.
- (viii) Inter-state tensions around resources have also encouraged regionalism. Whatever may be the cause of regionalism it should be curbed when it threatens the unity and integrity of the nation. Regionalism can prove to be a positive phenomenon if people having regional feelings are able to balance the interest of their region along with the interest of the nation as a whole.

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### INTEXT QUESTIONS 27.4

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1. What is regionalism?  
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2. What are the two specific causes for the rise of regionalism?  
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3. Name two regional political parties.  
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### 27.11 DIFFERENT FORMS OF REGIONALISM

Regionalism in India has assumed various forms like:

- (a) **Demand for state autonomy** – Regionalism has often led to the demand by states for greater autonomy from the centre. Increasing interference by the centre in the affairs of the states have led to regional feelings. Demand for autonomy has also been raised by regions within some states of the Indian federation. (For example, the Ladakh region of the state of Jammu and Kashmir or Uttarakhand in UP, and Hill People in West Bengal).
- (b) **Secession from the Union** – This is a dangerous form of regionalism. It emerges when states demand separation from the Centre and try to establish an independent identity of their own.

Disputes between states over the sharing of river water, primacy given by the States to the language of the majority and to people of their own states in job opportunities have also given rise to feelings of regionalism. Migration of people from state to a

developed state for employment opportunities have often resulted in a hostile attitude against the migrants.

## INTEXT QUESTIONS 27.5

1. What are the different forms of regionalism?  
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2. What is the most serious form of regionalism?  
.....
3. Who are the migrants?

## 27.2 THE ROLE OF REGIONAL POLITICAL PARTIES

An unique feature of the Indian party system is that in recent times a large number of parties have come to represent particular regions or caste groups. These regional parties usually operate in a limited geographical area without any national aspirations. Some states where regional parties are active are Assam, Tamil Nadu, Andhra Pradesh etc. Causes for the rise of such parties are :

- (a) India's culture is a mixed one and it is impossible for one national party to give adequate recognition to the problems of all regions. Consequently, local leaders have exploited the feelings of people and formed regional parties to cater to the needs of specific groups. Example – Akali Dal, Jharkhand Party etc
- (b) Some regions of India, for some historical reasons, aspire to preserve their special entity and oppose all steps towards national integration. To maintain such identity regional parties have come up. They are particularly strong in India's North-East.
- (c) When there are fights among the members of a national party, those who are denied party tickets to contest elections, often set up regional parties to counter the national party. Example – Kerala Congress in Kerala, Jana Kranti Dal in Bihar etc.
- (d) Economic backwardness of some regions and accusation made by such areas against the centre's policy of ill-treatment towards them have led to the rise of regional parties.
- (e) To protest against the undue increase of central power, some regions have formed their own regional parties. For example the Telegu Desam Party of Andhra Pradesh etc.

Regional parties operate in a limited area and promote objectives which are specifically related to their area. At the central level they have not been able to play an important role because of the dominance of the national parties. However regional parties have formed governments in various states and are implementing their policies successfully. With the United Front coming to power they have begun to play an influential role in national politics. They have been able to compell the national parties to solve regional problems and have also focussed the attention of the people of backward areas on various issues of national importance and thus have made them politically aware.

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### INTEXT QUESTIONS 27.6

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1. What is a regional party?  
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  2. Name a few prominent regional parties.  
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  3. What are the causes for the rise of regional parties?  
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  4. What is the importance of regional parties ?  
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### 27.13 MEASURES FOR CORRECTING REGIONAL IMBALANCES

Regionalism has been an important aspect of Indian politics. Sometimes, it has posed threat to the unity of the country. Hence it is necessary to take steps to reduce such tendencies. Some such measures are :

- (a) To promote even development of the nation the hitherto neglected areas must be given more importance so that they feel a part of the national mainstream.
- (b) The central government must not interfere in the affairs of the state unless it is unavoidable for national interest.
- (c) Problems of people must be solved in a peaceful and constitutional manner. Politicians must not be allowed to misuse the issue of regional demands.
- (d) Except for issues of national importance, the states should be given freedom to run their own affairs.
- (e) Changes are necessary in the centre-state relations in favour of the states, and for introducing a system of national education that would help people to overcome regional feelings and develop an attachment towards the nation.

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### INTEXT QUESTIONS 27.7

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1. Suggest some measures to do away with regionalism.  
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  2. Can you suggest one measure to promote national unity.  
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### WHAT YOU HAVE LEARNT

Attachment to a particular religion or a religious community is not communalism. But only when one religious community opposes another religious community, it is "communalism". It is an ideology that stresses the exclusive identity of one particular religious group in relation to all other groups. It divides the society. Communalism also arises when religion is used as an instrument to promote political goals. In fact, it is often politically motivated.

As earlier noted, communalism in India was born and encouraged by the British as a policy of divide and rule. To keep religious differences alive the colonial rulers treated Indians

not as Indians but as members of religious communities. In the political and administrative spheres various acts were passed and measures were taken to keep the society divided. This ultimately resulted in the partition of our country and the creation of Pakistan as a separate Muslim State. But the partition could not eliminate communalism. The communal virus has persisted in the post-independence era.

Communalism in the politics of India has different dimensions. In the broader sense it means the pursuit by the major religious groups of the interest of their own community even when it is against national interests. In the narrower sense it includes regional, religious, or caste organisations pursuing similar goal. In both cases, national integration, social peace and harmony is adversely affected.

In Indian politics, Hindu communalism or majority communalism and Muslim communalism or minority communalism co-exist and reinforce each other. Each depends on the other for its existence, and derive strength from each other. Hindu communalism seeks to preserve the fundamental principles of Hindus, and Muslim communalism thrives on separatism, and both are opposed to democratic, nationalist, and secular ideas. They thrive on feeling of insecurity and fear.

Communalism has affected Indian politics in the following ways :

- (a) Several political parties have been formed in our country on the basis of religious principles and religious feelings.
- (b) At the time of elections communal feelings play an important role. Even in today's age of modernity nearly all political parties put up candidates on the basis of caste and community. Such candidates gain votes from the people of their own caste/ community.
- (c) Besides political parties voters are also influenced by communal feelings while giving votes. They generally vote for those candidates who are of their own religion or caste.

Regionalism means strong attachment to a particular region or a state as against the country as a whole. This feeling arises either due to the continuous neglect of a particular area or because the people of a particular region become politically aware and seeks to fight perceived discrimination. Regionalism is a problem because it threatens the unity and integrity of the country.

The two prominent manifestations of regionalism are :

- (a) agitation for separate state-hood. Examples, demand for Telengana, Bodo-land (Assam), Gorkha land etc. and
- (b) secession from the Indian Union. For example – demand for Khalistan, demand for Nagaland etc.

## TERMINAL EXERCISE

1. Explain the meaning of communalism and trace its origin.
2. What is majority and minority communalism ?
3. What is regionalism ? Why is it dangerous ?
4. What are the main forms of regionalism ?
5. Suggest some measures to do away with communalism.
6. Explain the measures to lessen regional imbalances.

## KEY TO INTEXT QUESTIONS

### 27.1

1. Communalism is the politics of conflict between two communities.
2. Morley Minto Reforms of 1909, Government of India Act 1919.
3. Partition of the country in 1947 and the creation of Pakistan.

### 27.2

1. The class nature of our society, people being too sensitive towards their religion etc.
2. Important role of anti-social elements, rivalries between traders of different communities.
3. When people are poor they are easily attracted to people who have money and the latter then manipulate their communal feelings.
4. Communal harmony can be strengthened by bringing about a balanced development of the two communities.

### 27.3

1. Majority communalism is Hindu communalism and minority communalism is Muslim communalism.
2. Low socio-economic position of the Muslim, Aligarh movement etc.
3. Communalism disrupts social harmony and peace.
4. Government should apply all laws equally.

### 27.4

1. Love for one's religion.
2. Discriminatory policies of the Centre, backwardness of one's region etc.
3. Asom Gana Parishad (Assam), Telugu Desam (Andhra Pradesh).

### 27.5

1. Demand for State-autonomy, secession from the Union etc.
2. Secession from the Union.
3. Migrants are people who move from one place to another.

### 27.6

1. Regional party functions in one particular region.
2. Telugu Desam of Andhra Pradesh, Kerala Congress of Kerala etc.
3. To protest against Centre's increasing power, to pressure the historical identity of one's region etc.
4. Regional parties force the centre to solve regional problems quickly.

### 27.7

- Central government should not interfere in the working of the State government, all regions should be given equal importance.
2. Centre-State relations should be changed in favour of the States.