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ABSTRACT

India is a vocal advocate of secularism but in practice the society is not secularized. Polarization and fragmentation is very much visible in the social life. The historical animosity between two communities especially Hindus and Muslims divided the political as well as social world in the independent India. The founding fathers of Indian constitution shown interest in making India a secular state and enshrined several articles on those secular principles. There are thousands of examples which show how the principle of secularism has been violated in India. The Muslims symbols and sacred places have been attacked in the independent India. The demolition of Babri Masjid in early 1990s, communal riots in Godhra (Gujarat) in 2002 and Muzaffarnagar riots 2013 is clear indicative of consistent marginalization and violence on the body of Muslims. This creates different psyche of Muslims and they try to withdraw their self from public sphere. The socio-economic conditions of the Muslim community in India presently are in a dismal picture. The Muslims are deprived due to lack of representation in public employment.

The number of Muslims in class I and II jobs in various Ministries of the Central Government are very minimal in comparison of their population. The representation of the Muslims in the Parliament also shows downward trend. While their representation in the Parliament was 9.26 percent (73 among a total of 788) in 1982 election, it came down to 6.20 per cent (49 among a total of 790) in 1991 election.

Muslims are denied equal opportunity and representation in the private sector, law and order machinery, whether state police, armed constabulary or central para-military and armed forces. Educational institutions run by minorities are facing various types of constraints. They are neglected in funding and establishing educational institutions. This results into the literacy level going down among Muslims. The school enrolment level of Muslims is also very low. The basic education of Muslim is affected at the lower level and that's the reason for dropout and lack of interest in higher education and professional courses. In socioreligious sphere there is persistent threat for Muslims. Their religious practices are deliberately curbed by countering with loud voices or blocking their way during processions or juloos etc. Most of the studies on Muslims in India are taken into consideration Muslims as homogeneous categories and also imagines that everyone is facing the same kind of problems. Though many studies are also very specific about the community but no study has detached the political aspect or politics has been popularized more than the micro level understandings. This is one of the gaps which I found in the reviews. After the victory of India's right-wing BJP in May 2014, concerns have been mounting about the fate of religious minorities in India. As feared by many faith communities across India, threats, hate crimes, social boycotts, desecrations of places of worship, assaults, and forced conversions led by radical Hindu nationalist movements have escalated dramatically under the BJP led government. India faces serious challenges to both its pluralistic traditions and its religious minorities.

This Study Shows 3 Major Coping Mechanisms 1- **Silence** 2- **Duplicity** 3- **Adjustment** .All these discussions show that Muslims adopt coping mechanism in their everyday life. But there are many issues in which Muslims see from a different point of view which is called "**Ganga Jamuni Tahzeeb**". This culture is part of the Muslims of Gorakhpur. And most of the respondents believe that this tradition is still maintained. But slowly this culture is declining. The respondents also say that the media has shown Muslims in a wrong way. Which has a little negative effect in our City.

KEY FINDINGS OF THE RESEARCH

1-Table 4.8 and figure 4.8 shows that 150 (75%) of respondents expressed good relationship, 30(15%) respondents expressed trusting relationship and remaining 20(10%) respondents expressed average relationship with the people of other community. The result shows that most of the respondent shows good relationship with the people of other community.

2- Table and figure 4.10 the majority of the respondents 128 (64%) replied that political issues were cause of the conflict between Hindus and Muslims. Whereas only 37 (18.50%) respondents replied that cultural issues were cause of the conflict between Hindus and Muslims. Only respondents 35 (17.5%) replied that social issues were cause of the conflict between Hindus and Muslims. Based on the data it is clear that political issues were major cause of the conflict between Hindus and Muslims.

3- Table and figure 4.13 deliver the information about recent incidents that have caused fear or insecurity in your mind. Most of the respondents 128 (64%) answered no fear and they said that they were not feel any fear due to recent incidents. While 61 (30.5 %) respondents could not say anything, 9 (4.5%) respondents answered that they feel fear and insecurity from covid-19 and 2 (1%) respondents answered that they feel fear and insecurity due to NRC and CAA issues. The analysis of this table, evidently prove that a majority of respondents were not feel any fear due to recent incidents.

4- Table and figure 4.14 provide information regarding respondent feel safe and secure in their area. 160 (80%) respondents answers yes, and said that they feel safe and secure in their area, 20 (10%) respondents replied no, and said that they never feel safe and secure in their area and remaining 10 (5%) respondent could not said anything. The result shows that a majority of respondent was feel safe and secure in their area.

5- Table and figure 4.15 deliver the information about Muslims are discriminated against in admissions to technical and professional institutions and in schools and colleges. Most of the respondents 107 (53.5%) answered yes and they believe that Muslims are discriminated against in admissions to technical and professional institutions and in schools and colleges. While 46 (23%) respondents replied no, 44 (22 %) respondents could not said anything and 3 (1.5%) respondents answered don't know. The analysis of this table, evidently prove that a majority of respondents were believed that Muslims are discriminated against in admissions to technical and professional institutions and in schools and colleges.

6-Table and figure 4.41 the majority of the respondents 187 (93.5%) replied never experienced communal abuse or comment because of identity. Whereas only 13(6.5%) respondents replied, they experienced communal abuse or comment because of identity. Based on the results it is clear that 187 (93.5%) respondents never experienced communal abuse or comment because of identity.

7- Table and figure 4.44 the majority of the respondents 178 (89%) replied yes. Whereas only 12 (6%) respondents replied no and only 10 (5%) respondents replied can't say. Based on the data it is clear that most of the respondents were agree and they think that Muslims are denied due representations in the public services.