

## Relevance of Vipassana meditation in reducing religious bigotry of Police personnel in Maharashtra

Surendra Genoo Bhalerao

School of Social Work, Tata Institute of Social Sciences, Deonar, Mumbai (India).

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**ABSTRACT:** This paper emphasizes the contemporary relevance of Vipassana meditation in reducing religious bigotry of Police personnel in investigation and treatment while performing responsibilities at work place with special reference in Maharashtra. The history of India has strongly classified the conflict between original Brahmanical perspectives based on rituals, sacrifice and hatredness whereas Buddha's perspectives on the base of meditation and morality as two antithetic ideologies in society. The several studies in the context of brahmanical perspectives have revealed the hatredness of police personnel at work place. One of the higher caste IPS cadre posted on DySP has publically revealed that, she has filed fake cases (IPC307) on 21 Buddhist and Muslims and beaten them who had filed case under Atrocity Act against people from her community. Vipassana is the training for development of morality within one and expand it for other to develop peace and harmony within and outside. The vipassana meditation has demonstrated the remarkable positive changes in almost all dimensions as reduction in work related stress, increasing compassionate behaviour in personal and professional life of Police personnel. It is contemporary appears as essential need of motivating and involving the police personnel in vipassana meditation course to bring positive changes in their behavioural pattern to develop peace and harmony in society in the process of nation building.

**KEYWORDS:** Vipassana meditation, religious abhorrence, police personnel, compassionate behaviour

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Date of Submission: 26-02-2019

Date of acceptance: 20-03-2019

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### I. INTRODUCTION

The Indian Constitution has laid the rules, regulations and duties for common, selective and elective people in line of democratic and values based directive principles to work for the welfare of people of the country and to maintain peace and harmony of all the citizens of India. The lengthiest written constitutions in the world in which rights of every citizen of country has emphasized by considering personal, professional and social values within the framework of humanity, integrity and nationality (MoLJ of GOI, 2015). The history of India has strongly classified the conflict between Brahmanical perspectives and the perspectives of Buddha as two antithetic types of society. Buddha's commencement of society and his rejection of the castes system is infinite congruency with his attitude of universalistic inclusiveness and generosity (Tola F. & Dragonetti C., 2009). Buddha's way is renowned for its meditation and high moral ideas, as he was a muni, a yati, a sramana, a bhiksu. It has historically connection to the Sramanism constituted Jainism, Samkhya and Yoga whereas the Brahmanical perspectives have origin in rituals and sacrifice by diverting ultimate discipline of morality as goal of enlightenment (Joshi M.L., 2008). Vipassana is the training for development of morality within one and expand it for other to develop peace and harmony within and outside. Brahmanical perspectives are still present in new form of the perspectives in Hinduism in divinely ordained system of varna and their dharma (duties, vocations and privileges), doctrine of untouchability, the customs of devadasi, sati etc (Ibid:33). Since few years, the intensity of challenging freedom, justice, and integration has strongly risen by openly reactivation of anti-humanity groups in the society. They expect their dominancy in the society to exploit others in the name of caste and religion and they promoting such mentality in various private and government professions (Siddiqui K., 2016). The protesters including Deepak Gaur a leader of Youth Equality Foundation (Azad Sena) and Abhishekh Sukla, a founder of Arakshan Virodhi Party with others found burning copy of the Indian Constitution, and giving slogan against SC/ST Act, Dr Babasaheb Ambedkar and Constitution in premises of Parliament but police neither prevented them or nor arrested immediately. After two days, the complaint has registered. Chief Minister, Arvind Kejriwal tweeted that it is shocking that Constitution of India burnt in police presence and not action had taken immediately. Is BJP government in collusion? (TOI: TNN, 2018; TOI: TNN, 2018a). It was extremely surprising information has recently revealed through the social media as one of the IPS officer posted as DySP at Majalgaon in Beed district of Maharashtra has publically revealed that, she had filed 21 false cases against the Buddhists who filed complaints under SC/ST Act at her police stations. She added that, she has filed fake cases under Section 307 (attempt to murder) of the IPC against the Muslims, ostensible so that they are unable to procure bail easily. She also revealed that, she has cross-examination techniques

including apparently, beating up Buddhists. While her posting in Pune, she did not arrest higher caste accused for three days and advised to file false cases against the Buddhist (The Indian Express, 2018).

Maharashtra has incredible history of improvement of social integrity. Several Saints and social reformers have contributed their life in making people aware about humanity and justice in society (Patel J., 2009).

Maharashtra has International Academy of Vipassana Meditation at Igatpuri. It has many as 188 main centres and 140 non-centres in the world where as 29 centres are in Maharashtra (VRI, 2010). Millions of people benefited including Police officers. Therefore, it is great opportunity for Police personnel in Maharashtra to get benefits of vipassana in their personal and professional life and reduce stress, depression hatredness in personal and professional life. The study conducted on 44 human service professionals undertaking a two and half-day mindfulness with metta training found that, the vipassana had helped them in improvement in their compassionate level of behaviour after the course (Naidoo D., Schembri A., Cohen M., 2018).

Necessary literature review method has opted to justify the relevance of vipassana meditation in reducing religious bigotry of police personnel through the relevance information from various sources including books, journals, newspaper, web based information, case studies and government reports. With efforts of Vipassana International Academy at Dhammagiri Igatpuri and the recommendations from higher commissioner level officers, including recommendations of Police commissioner in issuing the GRs; the Government regulations regarding giving necessary pay leave for government staff for the vipassana course. The purpose of GRs to fulfill necessary requirement for the staff to attend the vipassana course to give the fare trial of vipassana meditation technique to start developing compassionate, attentiveness and stressless insights for good outputs at work place and in day today life of the police personnel.

### **Police Mechanism as an essential Agency**

The police mechanism is an essential agency, that responsible to create an ambience of peace, safety as well as social harmony as directed under constitutional framework. The role of police is to prevent and investigate crime, prosecute criminals without any biasness and maintain law and order to achieve constitutional objectives (Bharti D., 2006).

The term 'Police' refers primarily to be an agent of the State whose function is the maintenance of law and order and especially for the enforcement of the regular criminal code. Initially the concept of Police has brought in to exist in USA almost from the first settlements Boston created in 1631 and in New Amsterdam (Later New York) in 1643. After few centuries, it has existed in UK in 1829 by Sir Robert when he was Prime Minister of UK. In India, Indian Administration as under Indian Police Act 1861 had formulated the first enacted police force in 1861 (Jaiswal S.R., 1997). The principles of the Indian Constitution determine the fundamental rights and duties for every citizen of India in the personal and professional life. Individual or collective biased act at work place invites the suspension about the servants and that profession. The prejudice behaviour of selective castes servants creates the suspected and insecure atmosphere among marginal community (Dar N.A. and Chitra C., 2017). The main aim of establishing police mechanism was to ensure the safeguard to all the citizens about their fundamental rights. However, the Police profession as stressful profession in dealing with environment of violence and under pressure of several connected stakeholders at work place like other professions but it has no means to make negligence in rights of specific marginalized community that several studies have revealed. The code of conduct for the police in the country has approved at the Conference of the Inspectors General of Police in 1960 and later it has accepted by Govt. of India. The some instructions laid as Police must prevent crime and disorder, need to considered welfare of the people in mind and be sympathetic, well-manner, keep away from prejudices and promote harmony and in diversity and renounce the practices of derogatory to the dignity of women and disadvantaged segments of the society (CHRI, 2008).

### **General challenges for Police Personnel**

The police personnel commonly feel stressful condition due to the overburden at work place due to the limited availability of the staff, as there were 12,115 posts vacant in Maharashtra. It helps in increasing health problems, de-motivation, overstress and overstretched. According to recent newspaper article report, the retired officer Mahesh Buch informed that, 449 Mumbai police died due to sicknesses like heart attacks in last decade. NCRB report added that, there were 200 police suicides from 2006 to 2011. Maharashtra police force also feels under tremendous occupational risk in performing duty, due to other types of labour, under pressure of hierarchy and maintains law and order in the state. It leads depression, mental disturbances, somatic complaints and in some extreme cases suicide too (Kumavat S. D., 2006).

Police occupation is more physical and mentally challenging. Within this occupation, one of the study shows that, the constables from crime branch were more stressful than constables from special, traffic and executive branch. The several reasons like long working hours, sleepless nights, long travelling, irregular eating

habits, poor living conditions, disturbed personal life, ill treatment by seniors and declining public self-confidence in the police force lead stressful and uncomfortable feelings that sometime leads in uncontrolled temper (Tayde S.S., 2012). Study carried by the Human Right Watch has brought unbelievable truth of police mechanism. It was found that, instead of policing throughout the public involvement and consent, the police abuse and pressurize as primary crime examination and law enforcement approach. Several police officers revealed that, they forced to commit abuses. There are four clusters of issues brought in focused especially they failure to investigate the crimes; arresting targeted people in false charges and illegal detentions; torturing and giving ill-treatment; developing space for extrajudicial killings. The first three abuses mostly considered by discriminatory biases of the police officers for traditionally marginalized or vulnerable section of the community to raise bribe. There is also political pressure to interfere in the criminal case according to dominant party and pressure of local political leaders makes criminal protected or not investigated appropriate evidences (Human Right Watch, 2009).

### **Religious bigotry of Police Personnel in prevention, protection and investigation**

The many Indians avoid any contact with the police or receiving call from police for assistant by believing that they do not want to take any kind of risk in demand of bribes, torture, illegal detention or even death and that generally leads in avoiding any doubtful information from police. It leads the several obstacles in investigation in the case and the police do not get appropriate clue of the case in their investigation. In several cases, local NGOs revealed that, the police do not register complaint or investigate crimes against Scheduled castes under special laws endorsed to ensure protection of Scheduled Castes (Human Right Watch, 2009).

According to the IndiaSpend report, the crime against the Scheduled Castes especially newly Buddhists has grew by 26 per cent over decade to 2016, from 16.3 cases per 1,00,000 to 20.3 per 1,00,000, conviction rates remain low on April 4, 2018. According to the National Crime Records Bureau (NCRB) in the decade to 2016, in India the cognisable crimes against Scheduled Castes pending police investigation roles 99per cent from 8,380 cases in 2006 to 16,654 cases in 2016. 25per cent crimes rose against Scheduled Castes in Maharashtra and the cases pending investigation rose 137 per cent between 2006 to 2016 (Saldanha Alison, 2018).

One cannot blame or consider suspected or prejudiceness of whole police personnel because some of them are carrying their duty morally due to their trustworthiness in humanity and justice. However, the huge numbers of cases that revealed discriminative behaviour of police personnel as well as many cases were not been registered for further process. The few cases have highlighted here to introduce the suspectability as well as prejudiceness of police personnel in prevention, protection, treatment or investigation about SC or new Buddhist community of Maharashtra.

In 1997, the brutal act of caste discrimination of PSI Manohar Kadam of SRP Force in ordering random firing on mob of Buddhists people on 11<sup>th</sup> July, 1997 at Ramabai Ambedkar Nagar, Ghatkopar had revealed the behavioural prejudiceness in police personnel. About 10 people killed and about 26 people injured but still the complaint had delayed up to 2001 just to register by considering reason of waiting for commission report. Government investigation could not take it seriously and tried to misguide the investigation for the decade after the incident happened. Government did not just stop in misguiding investigation but had also given bail to culprit for several years that had created unsafe atmosphere among the witnesses and relatives of victims (Indian Express News Service, 2009).

Unethical influence and pressure on police mechanism has failed to arrest Manohar alias Sambhaji Bhide even after several complaints filed against him especially about his direct or indirect involvement in Bhima Koregaon Attack, unethical statement concern to reproductive health, insulting Saints Dnyaneshwar and Tukaram and violating banned by the police. He has openly misguided the media, newspapers and court that his name was not Mahoar Bhide or Manohar Vinayak Kulkarni but to be Sambhaji Bhide (Sutar K.D, 2018; Karande A., 2018; More A., 2018). He misleadingly added that he did not know about grave of Govind Gaikwad situated near to memorial grave of Chhatrapati Sambhaji Maharaj at Vadhu, he also condemned that Sambhaji Brigade and Maratha Seva Sangha has damaged the real history. He goes at Vadhu villages to salute Chhatrapati Sambhaji Maharaj at his memorial place (Karande A., 2018).

He has insulted the women and men by stating that, who had eaten the mangos from his farm had given birth to the baby boys. NMC also finds Bhide guilty of violating the PCPNDT Act with his remarks that, the numbers of couples blessed with sons after eating mangos from his orchard but he could not arrested (Times of India, 2018). He also insulted Saint Dnyaneshwar and Saint Tukaram by provoking statements in Pandharpur Wari that, Manu was greater than Saint Dnyaneshwar and Saint Tukaram (The Hitvada: Nagpur, 2018). Last year at Alandi he had made the provoked riotous atmosphere in the peaceful Wari programme where Alandi Temple Committee had asked cops to ban them to participate in Wari programme of this year but still the police could not prevented or arrested him for his communal provocation. He publicly stated at Raigadh that, his followers are like tigers and they will protect him from any arrest or any law (Pune Mirror-July, 2018). Warkari and other communities had condemned the statement of the Bhide. Several people and organizations had

condemned his statements and filed case against him but still he could not be arrested by police, which shows the prejudiced behaviour of the police mechanism (The Hitvada: Nagpur, 2018).

The reality revealed from the incident that, it was prejudicially provoked Maratha youth to attack on Buddhist community in the name of assumed crime. The real story is that, there was no rape happened with girl from Maratha community. A father of girl himself told that, he just want to admit her girl to find physical status of her daughter and he admitted her girl to hospital and the report also had clarified that, no rape or any kind of injury happened to girl but few young taken that issue to revenge of their prestige. They made rumour in the village to gather huge mob of people and attacked on Buddhists residential area. The media also could not give the much clarification on the rumour and considered the rape has happened (Singh N., 2016). Several news had also titled, as a girl has been raped i.e. the new placed by Firstpost as Nashik: Teen taken into police custody after allegedly raping five-year old girl, villagers protest (Firstspot, 2016).

Maratha mob of people beaten Buddhists and vandalised their homes, mob also burnt their vehicles but still unfortunately, no arrests have made immediately by the police to control the situation. Some police staff including police officers had made entries in the office registered but intentionally made more delay to reach on time in emergency and that made more space for prejudiced protesters to attack Buddhists and destroyed the public property (Lokmat Nashik, 2016). They also burnt about 20 vehicles in front of police. The biasness of the police made space for prejudiced to beat Buddhist community people and vandalize statues of Dr. Babasaheb Ambedkar and Buddha and destroyed their houses and house equipments in Igatpuri and Trimbakeshwar Tehasils (Chari M., 2016).

It has seen in month of August end of 2018 that, several intellectual personalities, media, media debates, political leaders and common people were trying to express their views on suspected direction of investigation of fact concern to Bhima Koregaon attack. The Police investigation about Bhima-Koregaon attack is intentionally diverting attention to hide their prejudice intention to make efforts to not arrest the actual culprits and misguide public by diverting attention by arresting other people. The cases filed against Manohar Bhide and Milind Ekbote is still pending for investigation. Police are not giving their any conclusive remark or making charge sheet against anyone by saying that the investigation is in process (PTI 2018; Rizvi A., 2018). The video clips of actual incident happened are with police in which the prime culprits are seen clearly in attacking Buddhist community and the destroying their vehicles by throwing stones dumped on tares and burning vehicles and keeping all shops closed to struggle people for necessary requirements for the people coming to Bhima Koregaon. High court has slammed Pune Police who connected with investigation of sub-judice case of the Bhima-Koregaon Maharashtra for the organizing press conference to prejudicially consideration of arrested activists linked with Maoist organization by showing evidences in press conference, though the case is under court for to determine (Zee Media Bureau, 2018). Several retired judges and lawyers have criticised the prejudiced role of police in general and Additional Director – General (Law and Order) Mr. Param Vir Singh. The police also have not given these documents to the court or the defendant lawyers. Plea also seeks suspension of ACP Shivaji Pawar, Swargate Division of Pune city, and sought directions to the National Investigation Agency (NIA) (India FP Staff, 2018). Revealing proudly one's cruel act, the IPS officer told public that she tied the hands and legs of Dalits who had filed case against the upper castes and take out her anger about (the Atrocities Act) on them. She had file cases against the Dalits and Muslims under section 307 and she was giving advised to upper caste people to file fake cases against the Dalits under Section 122 of IPC (New Indian Express, 2018).

### **Essence of Vipassana**

Vipassana is essential technique in the history of India that introduced by the Gautama Buddha before twenty-five centuries. The vipassana encourages one to a practice (patipatti) with aimed at "seeing things as they really are". The ontological position comes with the epistemology of 'embodied reflexivity', that following the body (breath in anapana and sensations in vipassana) but it is not an end here. It needs to have 'natural' breath and 'impermanent' sensations where 'metta' is all about doing. It cultivating loving-kindness, forgiveness for all beings is an effort to develop the parami (quality) of metta, compassion. In Vipassana teaching, the 'Metta' is the metaphysical category and hence, not just we follow the breath (natural) and body sensations (as they arise and pass), we are raises specific kind of our feelings with following sensation, awareness and equanimity (Selim N., 2011). Attachment is one of the reasons of suffering that increases craving and sometime leads possessiveness as well as hatredness for them who being obstacles in getting it. Vipassana meditation helps person to develop one's detachment by practicing equanimity that increases cooperation and compassionate behaviour (Marin J.M., and Others, 2016).

The ability of Vipassana is to tranquillize the mind of human, changing its confusion to calmness with increased energy, makes it a positive mental health and an exceptional human possible development method. The meditation makes free oneself to live for higher values, wealthier goals: loving kindness, empathy, sympathetic happiness and peacefulness. Vipassana thus shows the way to people from self-importance to

mature, societal love, to a life of selflessness and this personal alteration becomes the channel for social transformation and improvement (Pethe M.B. and Chokhani R.M., \_\_\_\_). Vipassana spread in the whole world by efforts of several his followers among all Chakravarti Samrat Ashoka was one of them whose symbol of Chakra on national flag and the emblem considered from the ideal principles of the State of Chakravarti Samrat Ashoka (MoHA, 2007; MoCA, 1950). He was greatest Ancient Indian emperor of largest dynasty in history of India and an ideal personality in administrating state by emphasizing welfare and happiness of the citizen of the state. He was the follower of teachings of Buddha and built eighty-four thousands caves with several specified scriptures about morality, meditation and wisdom to create space for followers of Buddha to learn the teachings of Buddha and meditate at these peaceful places. Samrat Ashoka was known as 'Chand-Ashoka' means extremely cruel or aggressive before walking on the path, directed by the Buddha but after walking on his path he become drastically changed by self-realization and become popular as 'Dhamma-Ashoka or Priyadarshi' means 'Compassionate Ashoka (Rajpal L and Vats M., 2016 & Voss T., 2016).

Vipassana has its several benefits in various angles in humanitarian and environmental. Vipassana helps in managing stress and other psychological problems (Dhule S., Gawali S., & Lomate A., 2014). About sixty MPs and fifty-five peers have had training Lord O'Donnell, the former cabinet secretary had attended vipassana course who found very helpful of the vipassana in their life. The hundred health and three hundred teaching professionals from public sector have attended vipassana meditation course in Westminster centre and found positive changes in their behaviour, and reduced the absenteeism during the service. Three thousands pupils and three hundred staff have trained at Manchester, Blackpool found increase in their attentiveness, reduction in stress, anxiety, depression and increased in positivity in life (Booth R., 2015).

### **Relevance of Vipassana in reducing religious bigotry of Police Personnel**

The study conducted by Ronel & Others has found impact of Vipassana meditation in reducing criminal behaviour in life like other similar studies of Lavie, 2008; Ronel, 2006; Ronel, Haski-Leventhal, Ben-David, & York 2009 (Ronel N., Frid N. and Timor U., 2013). The study carried out on lipid profile found usefulness of vipassana in controlling cholesterol level that prevents the problem of heart attack and other physical problems (Ingole A., Bahattare V, Chaware S., 2015).

The study conducted in Tihar jail on inmates had revealed that, 19per cent inmates found that, the vipassana helped them controlling one's mind. About 14per cent agreed that it helping in regulating breath whereas 17 per cent said that, vipassana is a secular practice and anybody from any religion can practice vipassana meditation. The participants of the study also added that, vipassana has helped them in controlling anger, preventing from evil thoughts and managing stress. Some of the participants disclosed that, they could able to control on their habit of drug and substance abused. More than one-third inmates reported that, they practice vipassana regularly in their wards whereas just 3per cent inmates were not practicing vipassana. They also started controlling their feelings after vipassana course. Study revealed that, vipassana is an essential instrument that can change person positively even one has extreme criminal background (Bohet A., Wadhwa T., 2007).

The Government of India, several State Governments, and various PSUs across the country have understood the advantages of Vipassana Meditation and therefore they released circulars and GRs related to Vipassana Meditation, as well as creating particular provisions for employees to sit in Vipassana Courses across the nation. List displayed on the vipassana web site revealed the release of various GRs published from ministry/state/organization for further procedure for the information of their staff to get advantages of vipassana meditation course. Total twenty-nine circulars and GRs across the country have released from which sixteen circulars and various departments of Maharashtra State (Global Vipassana Pagoda, 2016) release GRs as more than 50 per cent. Still it seems to be need of motivation to the professionals from various departments in general and professionals from police department in particular who are stills under suspensions of the local people.

Police mechanism is one of the core part of any state or country that play the vital role in prevent and control the crime and injustice by investigating and creating secured environment in the state. Police profession in the country is going under stressful situation due to the several reasons but every problem has solution if one search. Vipassana is one of the best solutions on reducing stress and enhancing ethical responsibility in society. Several police officers and other staff have attended vipassana meditation and found positive changes in their physical and mental behaviour. Indian Police Chief Hasmukh Patel has adopted a tranquillity approach after vipassana course and found improvement in his behavioural pattern. He expected police staff should go under that training to improve their behaviour while working with community (Shearlaw Maeve, 2014). There were several positive changes reflected after the Delhi Police undergone training of vipassana meditation in all dimensions such as work related, humanitarian, enhancement in personality and professionalism and deep inner lives (Agrawal R., Bedi K.2002). About 1,280 police staff has successfully completed the vipassana course in 1999 from which more than half of police continued practice vipassana after their course and have found positive changes (Times of India (e), 2001). It is good opportunity to the police personnel to attend and apply

the vipassana technique to enhance the personal and professional qualities in their life to re-establish of reduced trustworthiness about police profession in the society.

## II. CONCLUSION

The police mechanism plays a vital role in social protection for every citizen, prevention of unethical activities and in enhancement in social welfare activities. The police professionals carry the several essential responsibilities but most of the time they feel stressful, exhausted or depressed due to the lack of sufficient staff, heavy burden from senior staff, lacking ethical maturity, lack of understanding of stress released techniques, no interest in attending vipassana meditation develop constrains in personal and professional growth. Several studies revealed that, some police found prejudiced about Buddhist community and other most marginalized communities to keep their dominancy at work place but that reducing the trustworthiness of police mechanism and creating environment of insecure for marginalized and minority religions of the community. Post period of Chakravarti Samrat Ashoka emphasizes the teaching of Buddha for developing ideal society and state in the prosperous characteristics in the history of India that has centralized the regulation of mind for linked moral and prosperous relationship. He has build up eighty four thousand caves for society to develop compassionate behaviour for harmonically environment in the society by utilizing caves develop inner peace and compassion with the support of meditation.

Vipassana emphasizes the non-sectarian, moral and scientific perceptive in personal and professional life in action which will enhance the compassionate relationship among the communities and will help in developing national integrity in the country. Vipassana meditation has emerged as helping tool for the police professionals in their physical, mental and social enhancement in their personal and professional life. It helps one to reduce prejudice behaviour and hatredness in life and promote compassion and ethics in personal and professional life. Vipassana helps in creating humanitarian environment in society to enhance the welfare-based activities, develop national integration and promote sustainability and prosperities. Therefore, motivating and involving police personnel in vipassana meditation course is contemporary relevance for enhancing positive and compassionate behavioural pattern, attentiveness, efficiency and consistency in work as well as effectively carrying responsibility of enriching peacefulness and happiness in society.

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Surendra Genoo Bhalerao" Relevance of Vipassana meditation in reducing religious bigotry of Police personnel in Maharashtra" International Journal of Humanities and Social Science Invention (IJHSSI), vol. 08, no. 3, 2019, pp.11-18