

***RISE AND GROWTH OF COMMUNALISM IN INDIA UNDER THE PERIOD OF COLONIALISM***

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**Abstract**

Communalism is the political assembly of individuals based on the strict association. It is basically a political phenomenon, in spite of the fact that it draws its sustenance from religion. The seed of communalism planted by the Britishers developed as a major tree, and creating problems in the society of India. The stagnant economy of India during the British rule was an important factor for the growth of communalism in India. The colonialist in order to draw out their rule planted the seeds of discord between the Hindus and Muhamadans and they encouraged communalism. The British saw the unity between Hindu and Muslim they understood that their endurance laid on being ready to keep individuals divided, for they had managed to set up their rule in light of the fact that politically India had been a divided nation at the hour of their entrance. The communal awareness emerged because of the transformation of Indian society under the impact of colonialism. Communalism was one of the results of the colonial character.

**Keywords:** communalism, impact, British, policy, divide and rule, etc.

**1. INTRODUCTION**

Communalism is the political assembly of individuals based on the strict association. It is basically a political phenomenon, in spite of the fact that it draws its sustenance from religion. The main danger, the globe facing is the rising of communalism. Communal people are the individuals who practice politics using religion. To win some close to home or political finishes, the communal minded people intentionally associate religion to that specific issue. Communalism is truth be told a result of pilgrim rule. It is the British rulers who made communal cognizance among Indian individuals. One can actually say that strict character began to arise as principal personality during the frontier period. In this way communal cognizance gradually leaked through our common society and communal division turned out to be genuine to such an extent that it turned out to be nearly difficult to deflect parcel of our nation just before independence. The seed of communalism planted by the foreigners developed as a major tree, and creating problems in the society of India. Parcel of individuals had lost their lives and properties. A sharp report after the independence of India shows the way that most important problem facing by India, as danger to the advancement is communalism.

After Independence clashes and uproars based on religion is a standard involvement with the day today life of India.

**1.1 Constitution of India and Communalism**

The Constitution of India received for this kind of secularism which comes out from Article 25 to 30 providing for opportunity of religion and protection of social and educational rights of minorities, just as some other Articles. To begin with, it guarantees opportunity of religion to individuals just as to strict gatherings. Second, it guarantees equality of citizenship that is no discrimination on grounds of religion (Article 15.1), equality of opportunity in public employment (Article 16.1.2), no discrimination in educational institutions (Article 29.2) and no communal electorate (Article 325), despite the fact that there is an uncommon provision for reservation of seats for scheduled castes and scheduled tribes (Article 330) 1 and 332). Third, it accommodates division of State and religion, that is, no exceptional charges for advancement of religion (Article 27) and no strict instructions in State educational institution (Article 28). The provisions in these articles clarify that the intention of the Constitution is neither to contradict religion

nor to advance a defense of culture, however just to maintain the nonpartisanship and unbiasedness of the State in issues of religion.

## **2. IMPACT OF BRITISH POLICIES AND COMMUNALISM IN INDIA**

The British policy of playing off one community against the other brought about the origin of communalism in India. The colonialist in order to draw out their rule planted the seeds of discord between the Hindus and Muhammadans and they encouraged communalism. Communalism in Indian politics has been an incredible and formidable snag in our constitutional advance. The contempt among Hindus and Muslims was caused by the British as a political gadget to sustain their rule. 'Divide and Rule' has consistently been the cornerstone of the British administration in India. Not exclusively did the British statesmen forestall the welding of them in to a single country; however they additionally attempted to incite hostility between them to blame their shared contrasts for withholding the transfers for capacity to Indian hands. During the initial not many years of the opportunity movement the two networks worked in a feeling of comradeship for the removal of British. The British statesmen understood the circumstance at an early date and scented the danger on the off chance that they pooled their efforts to oust the foreign rule. The British rule and its policy of 'Divide and Rule' bore exceptional duty regarding the growth of communalism in modern India, however it is additionally evident that it could succeed simply because of internal social and political conditions. The reality was that the state, with its monstrous force, could advance either public integration or a wide range of disruptive forces. The pioneer state chose the last one. It utilized communalism to counter and debilitate the growing public movement. Each existing division of Indian society was encouraged to forestall the emerging unity of the Indian public. An effort was made to set locale against district, province against province, caste against caste, language against language, and reformers against orthodox, the moderate against the militant, radical against traditionalist and even class against class.

### **2.1 Communal reward**

The British policy of Divide and Rule found another articulation in the announcement of the communal honor. Before convening the third meeting of the Round Table Conference Ramsay Mac Donald announced on August 10, 1932 the Communal Award which he had guaranteed in his closing discourse at the subsequent gathering. The Award depended on the British theory that India was not a country, but rather a congeries of racial, strict and social gatherings, castes and interests. It gave Government's acknowledgment to the following minorities 1)Muhammadans 2)Depressed classes 3)Backward classes 4)Indian Christians 5)Anglo Indians 6)Europeans 7)Commercial and Industrial classes 8)Land holders 9)Labor 10)Universities 11)Sikhs. A fixed number of seats were distributed to every minority and exceptional separate electorates were relegated to each. The plan encouraged the Muslims as well as to see themselves as public units with their specific interests separate from the interests of the overall group of Indians. Nothing could be a more adequate strategy for fractionalizing the nation and preventing the growth of the cognizance of identity. The plan clearly took for granted that the projects and gatherings in India at the middle and in the provinces would be determined not by economic, political and social contemplations but rather based on strict and communal interests.

The British bias against the Hindus was keenly disguised and the inclination in favor of the Muslims covered under a demonstration of decency. Simultaneously the majestic interests were protected both against Muslims just as, the genuine antagonism of the Hindus. Take for instance, the arrangements at the middle. It was suggested that the total number of seats in the lower place of the Federal assembly would be 250. The Muslims were designated 82 seats; the Hindus 105 the Depressed classes 19 and the other gatherings and interests. The Hindu majority populace was decreased to a minority. The Muslims got the offer which they were demanding. In any case, the division of seats was figured out how to such an extent that no community could come into power on

its own solidarity. Consequently doors were broadly opened for intrigues abandonments, deceitful and unprincipled alliances. The Communal Award evoked a decent arrangement of shudder and hatred in the nation. The underlying thought process of the Award was to part the Indian public in too little and commonly antagonistic segments. The Award was against the soul of democracy. It encouraged dissidence and strict malevolence. It brought forth the possibility of Pakistan, the regular and painful aftereffect of which was the segment of the nation. The communal honor was an anachronism. It had no historical premise. In no nation was the principle of isolated electorate and portrayal ever acknowledged based on religion, sex, caste.

### **2.2 Separate electorate**

It was during the last 50% of 1906 that Morley; Secretary of State began to concentrate on the formation of constitutional reforms. He was in touch with the Viceroy Minto and Minto on his part appointed a committee to go in to subtleties and set up a dispatch. This dispatch was prepared in early 1907 and was shipped off London on 19 March. It filled in as the premise of the reforms which were enacted in to law by the Indian Councils Act of 1909. The most unfortunate component of the new Act was the unnecessary importance that it provided for communal interests. For the Muslims the main change achieved by the Morley-Minto Reforms was the foundation of separate electorates. The colonial authorities and the communalists together advanced another incredible instrument for the spread and combination of communalism in separate electorates. Separate electorates handed elections and legislative councils over to fields for communal clashes. Since the electors were solely the devotees of one religion, the candidates didn't need to engage citizens belonging to other religions. They could, therefore, make blatantly communal offers and citizens and others who tuned in to these bids were steadily trained to think and cast a ballot communally and as a rule to think as far as 'communal' force and progress and to communicate their socio-economic grievances

in communal terms. The system of reservation of seats and weightage in assemblies, taxpayer supported organizations, educational institutions and so on, likewise had similar results. All Hindu and a few British sees of the Indian scene have recommended the production of communal electorate was a break of majority rule principle. In any case, Morley saw the force of Muslim contention that to make Muslim seats relied upon Hindu votes. It would upset communal relations and would bring about a more profound split rather than in the awareness of a typical citizenship simple reservation of seats would have given no change since Hindu votes would not have gone to a Muslim candidate who recognized himself entire generously with the interests of his community. Another contention in support of the innovation was that it was the unanimous demand of huge community.

### **3. EMERGENCE OF MUSLIM NATIONALISM WITH THE SUPPORT OF THE BRITISHERS**

Aside from Hindu nationalism and the ethos or appearance of Indian nationalism the establishments of Muslim nationalism were extensively strengthened and reinforced every now and then by the British policy of playing off one community against the other. Despite the fact that not similarly as Hindus, the Muslims in India too, were divided based on organization, race, language and religion. The British, anyway consistently regarded them as one homogeneous community and a political community brimming with antagonist feelings towards the Hindus. In the beginning this was not piece of any policy but rather just mirrored the British view of the Indian reality. Britishers treated Hindus, Muslims, and Sikhs as separate networks and sociopolitical elements which shared little for all intents and purpose. India, it was stated, was neither a country nor a country in-the making, nor did it comprise of identities or neighborhood social orders, yet comprised of organized, totally unrelated and antagonistic religion-based networks. Britishers stretched out official favor and patronage to the communalists. Communal demands were promptly acknowledged, in this way politically strengthening communal organizations and

their hold over individuals. The segment of India was the culmination of an amazing movement of Muslim nationalism which began in the second 50% of the nineteenth century, represented by the establishment of the Mohammadan Anglo Oriental College at Aligarh in 1877. There was not really any communalism in India before the last quarters of the nineteenth century. As is notable, Hindus and Muslims had battled side by side in the revolt of 1857. In any event, when some Muslim intellectuals began to see that Muslims in some pieces of the nation were lagging behind Hindus in modern education and in government occupations, they accused not Hindus but rather the public authority's anti-Muslim policy. Sayed Ahmed Khan, without a doubt one of the outstanding Indians of the nineteenth century, began his educational activities without any communal predisposition. British duty regarding the encouragement of communal dissidence remains a verifiable fact. On 31st December 1906, the Muslim class was formed at Dacca with a view to support whatever conceivable, all measures emanating from the Government, and to ensure the reason coreligionists. The objects of the class were defined as follows.

- To advance among the Musalmans of India feeling of steadfastness to the British Government and to eliminate any misguided judgment that may arise concerning the intention of the public authority with respect to any of its measures.
- To ensure and advance the political rights and interests of the Musalmans of India and to consciously speak to their requirements and goals to the Government

#### **4. RISE AND GROWTH OF COMMUNALISM IN INDIA**

During the revolt of 1857, which is portrayed as the main battle for independence, Hindus and Muslims battled one next to the other joined in their motivation of defeating a shared adversary. The British saw this unity and understood that their endurance laid on being ready to keep individuals divided, for they had managed to set up their rule in light of the fact that politically India had been a divided nation

at the hour of their entrance. This acknowledgment prompted the popular British 'Divide and Rule' policy. Religion should be probably the best factor to divide the individuals. It is utilized as an influential mechanism to attain economic, political and other social activities. And British utilized religion as their weapon to divide the strength which India had overall. Till 1870 the British mistreated the Muslims extraordinarily for they considered them answerable for the revolt. After 1870 the British changed colors and instead began favoring the Muslim community. The rise of nationalism had compromised the British force in India and their efforts clearly were coordinated to smother it. Presently an important element of the public movement was that it took longer to spread among the Muslim community. Subsequently the early patriot's movement was made up mainly of individuals from the Hindu, Parsi and Christian people group. The British saw the nonappearance of the Muslims in this movement and immediately began working on ensuring that they didn't join the movement. The British began implementing policies too that advanced the activities of communal forces, and divided the public battle. At the point when the British opened up the administration of the nation most positions were taken up the Hindus since the education culture had not spread to the Muslim Community making them understand left and demand an exceptional reservation.

#### **5. FACTORS RESPONSIBLE FOR THE GROWTH OF COMMUNALISM**

The stagnant economy of India during the British rule was an important factor for the growth of communalism in India. It was profoundly established in and was a declaration of the interests and goals of the working classes in a social set up in which opportunities for them were inadequate. The communal inquiry was, therefore a working class question second to none. The main allure of communalism and its main social base additionally lay among the working classes. It is, in any case, important to take note of that an enormous number of working class individuals remained, all in all, liberated from communalism even in the 1930s and 1940s.

According to Bipan Chandra communal politics till 1937 was organized around government occupations, educational concessions and the like as likewise political positions - seats in legislative councils, city bodies, and so forth - which empowered command over these and other economic opportunities. According to him communalism created as a weapon of economically and politically reactionary social classes and political forces. Communal pioneers and gatherings were when all is said in done aligned with these classes and forces. The personal stakes purposely encouraged communalism as a result of its ability to distort and redirect well known battle, to keep the majority from understanding the main problems.

❖ **Politics of appeasement:** Political coalitions, incited by political contemplations, take choices, which advance communal savagery. Take the case of Shah Bano case. Muslims reacted forcefully against the Supreme Court judgment which granted a Muslim divorcee, Shah Bano, maintenance in overabundance and in protraction of the Shari'ah, which licenses maintenance just for the iddah (a quarter of a year post-divorce) period. The then Central government headed by Rajiv Gandhi toppled the judgment by passing the Muslim Women's Act in early 1986.

❖ **Decisive phase:** On August 8, 1990, the VP Singh government at the Center announced execution of the Mandal Commission report on occupation reservation to the SC/ST/OBC gatherings. Apprehending a split in the BJP's Hindu vote bank, its leader, LK Advani, announced a "Rath Yatra" on August 23. His communal odyssey meandered from Somnath in Gujarat to Ayodhya in UP, leaving a rash of mobs afterward. This mission drove straightforwardly to the destruction of the Babri Masjid on December 6, 1992. In Mumbai alone, more than 800 individuals were murdered in the resulting December 1992 and January

1993 mobs. The loss of life in Surat was more than 300. In Mumbai, the police was shamelessly partisan.

## **6. CONCLUSION**

In India the segment of the nation is viewed as a multifaceted tragedy; the British policy of divide and rule had a focal influence in it. The communal awareness emerged because of the transformation of Indian society under the impact of colonialism. Communalism was one of the results of the colonial character. It profoundly established in the minds of the individuals of India by the activities of colonial rulers. Each existing division of Indian society was encouraged by colonialists to forestall the emerging unity of the Indian public. The British rulers understood the contrasts between the Hindus and Muslims and set out on the policy of Divide and Rule. They professed to be the heroes of the Muslim minority went all out to win over to instruct working classes. They supported for the growth of Muslim rebellion. The British promptly acknowledged communal organizations and pioneers as the genuine representative for their networks. The Government unreservedly rewarded communal pioneers with titles and positions of profit.

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