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## COMMUNALISM, COLONIALISM AND PARTITION OF INDIA

RESEARCH SCHOLAR – ALPESHKUMAR PRAVINCHANDRA JOSHI  
ASST. TEACHER, LAVARI PRIMARY SCHOOL, TA – TALOD, SABARKANTHA, GUJARAT.  
RESEARCH SCHOLAR, RAI UNIVERSITY, AHMADABAD, GUJARAT  
CO-AUTHOR – DR. DEEPKUMAR TRIVEDI,  
ASST. PROF. OF ENGLISH, BHAKT KAVI NARSINH MEHTA UNIVERSITY.

### SUBJECT:

"It was not just communal riots and partition of India but it was the end of humanity, it was the dreadful story of 20<sup>th</sup> century India. It was the tale of religious misinterpretation; it was the procedure of great political affairs under the shadow of service of the nation. The voices of cry, screams of emptiness by the mentally, economically, homely, socially were the painful and poignant."

Indian English writing and writers are well known all over the world. The British had come, ruled and gone but as the universal law of any things, the negative and positive scars have been left by them in form of partition of India-Pakistan, the seeds of communalism, the long lasting problem of Jammu-Kashmir, the problems of border area. These are the negative effects. While some are the positive like the emergence of English language in India. It made aware us from the world revolutions and the path of independence became easy by the medium of English. However, actually, it has not been longer remaining theirs, now it is ours too.

"In India, however, the word 'communal' has come to acquire an inverted and largely negative connotation - that of socially divisive and politically regressive activities. This linguistic anomaly is a legacy of India's anti-colonial struggle for national independence. During India's movement for independence, many of the legislative, judicial and administrative policies and instruments that the British rulers adopted in response to demands generally from non-Hindu religious communities for protecting the interests of these communities came to be called 'communal'. The meaning of the word 'communal' in that context was understood by the British, the minorities in question, and democratic-minded people in India as something that implied defending the democratic rights of the vulnerable or potentially vulnerable minorities with religious identities. However, the leadership of Indian National Congress (henceforth the Congress) that hegemonised India's movement for national independence viewed any move aimed at safeguarding these vulnerable minorities with suspicion. The Congress view was that any Government move or demand by a religious minority to safeguard minority interests was aimed at weakening the movement for independence by creating divisions in that movement." (Pritam Singh 1)

There are number of prolific writers in India who writes in English. But as one can know that the basic and the fundamental role had been played by R K Narayan, Mulk Raj Anand and Raja Rao. They have been recognized as the pillars of Indian writing in English. This recognition has been welcomed by their contemporary and predecessors. The conflict of

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existence and the number of questions had risen against English language after the end of the British Empire. The great Indian famers rejected it. They had contempt English as a sign and dialect of 'Slavery'. On the other hand, some people liked English. Among such controversies and hostility of this hub medium language, it had been developing in some creative and colorful mind. So they created the Indian English literature. They maintained the balance of their writing. First they wrote with an extinction of local people. Gradually they uprooted the bans and left the worries of consequences. They wrote about society, religion, about Indian values and smashed the restrictions and borders of on surface pompous values of locality and their mind set. In spite of the hostility against English language, the lovers of English had been created the atmosphere and necessity of language before independence. Some were flatterer, some were situational, some were impacted, and some were instructed by the specific sources. But the English language has been securing her place among the multi lingual country India.

There were many writers in India who were attracted with English. They wanted to express their views in that language which was universally understood by the world, they wanted to convey an extremely ruined situation and scenario of India, they wished to narrate the disastrous moments of India. The most of post independence literature of India had been written over the tolerance of partitions and communal riots. Each and every writer of different languages tried to construct the narration of the dreadful scenario of communal riots of India during the time of partition. The great leaders were busy in counting of their personal benefits of affairs. They were interested only in their high positions in newly emerged nations like India and Pakistan. Their personal intent of placement and plan to settle them with high position could no more able to think about dead bodies contained trains. The homelessness, emptiness and losing of dear ones, rapes with women, girls, everywhere people slaughtered each other. The question of containing the basic need of bread-butter, clothes and home was too panic and heart touching. Homelessness, lose of family and orphanage were the instant consequences of the communalism. The whole country had been burnt in the fire of hatred and the political parties and leading figures were not found too convenient to prevent it. The leaders had taken the benefits of the unawareness and illiteracy of people.

There were thousands of people who were totally unaware from the incident of the partition of India. Political and religious leaders led them towards misunderstandings and made them quarrelsome on the basis of region and religion. The provinciality of the states and regions was become hard to justify for the innocent people. Some people were in mood of celebration of independence while some were still didn't know about this very incident. The migration of thousands of people from one region to another created the great disturbance in the high level enigma of their lives. They lost their recognitions, society, economic state, mental strength, and their mediums of earning, homes and even their mother land. It was the deep impact and nightmarish wound which still have an eccentric effects. These effects sprung in specific situations and particular eclipses. The eclipse mostly created by the watchmen of the country - the first watchman is political leaders and another watchman is religion saints and survivors. The main purpose of this discursion associated with the personal reimbursement of the leaders who can do everything for the victory of theirs. They misguide the common people and make quarrel between them. The quarrel between different religious' people becomes responsible for the dreadful riots between two communities.

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Further, India has not only the religious diversities but it also has the internal diversities in each religious in form of castes, various types of religious branches and sects, these sects followed by some specific group of people and their sects are more important for them than any other thing. They quarrel sometimes to specify righteous of their sects thoughts and create internal religious meaningless clashes. In this way they welcome the big disaster in form of violence to one another. In short, the definition of God is varied as their sects and branches varied. The second reason for riots is the class deflection based on the economic conditions and earnings. The higher class or the prosperous class, the middle class and the lower class is the recognition of Indian social system as per the economic situation of a person. It is also one of the effective causes of clashes in community and inters community. This situation judges person by his or her personal assets, money, bank balance and things of comforts. The higher class enjoys all comforts and happiness of life by material things and there is no concern to him that the Government or ruling party runs with good governance or not. But this thing is ever important by the middle class as they have the fixed monthly income in their earning and in their assets. They oppose sometimes for the bad bureaucracy. The administration never rescued from their offence and contempt if they govern misdirection to snatch their rights. The third class of lower category has no more care or interest in the governance of administration because the Government runs the number of schemes and beneficial projects of their welfare. So they have not much care for about their destination and routine life. Another reason for the riots depends on the exaggerating religious feelings of community. The religious affects on the height of culmination and no one can ready to take care of their country; they ever worried about God and rituals.

As Bipan Chandra points out in his book *Communalism in Modern India* –  
"Simply put, communalism is the belief that because a group of people follow a particular religion they have, as a result, common social, political and economic interests. It is the belief that in India Hindus, Muslims, Christians and Sikhs from different and distinct communities which are independently and separately structured or consolidated; that all the followers of a religion share not only a community of religious interests but also common secular interests, that is, common economic, political, social and cultural interests; that Indians inevitably perceive such interests through the spectacles of the religious grouping and are bound to possess a sense of identity based on religion, i.e., religion has to become the basis of their basic social identity and the determinant of their basic social relationships; that they possess the inherent tendency to act and function as a separate group or entity or unit in these fields; that they constitute separate 'organic wholes' or homogeneous and cohesive communities, especially in the political field; that each such religious 'community' has its own separate history; that communal identity and division have always pervaded Indian society, though they may have been reinforced in modern times; that the religious 'community' has become the basis of the organization of modern politics in India and of the perception of economic, political and cultural issues by the Indian people; that a 'real' Hindu or Muslim can belong only to a party of the community and cannot differ politically from other Hindus and Muslims; that all Hindus or Muslims must think alike in politics because they are Hindus or Muslims; that in fact, each religious 'community' constitutes a homogeneous entity and even a distinct 'society' in itself; that there is and can be no such thing as an Indian nation—India has been, is, and has to be, a mere 'confederation of religious communities.'" (Chandra 2)

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The major and minor issues of sub continent India is ever sprung from the races, castes and religion. The factor of issues in this phenomenon is put in form of a little thought of survival of self community by the leading figures of society or community. This phenomenon prompt the whole group of community towards the specific disastrous enigma and dogma which are closely resemble to the central point of creation of minor problems and gradually they upgraded into the direction of major portfolio of the riots under an oath of religious services. The communal riots and quarrel between two persons, two races, two castes and two groups of communities is very usual in country like India. People quarrel, murdered, everywhere is assassination and bloodsheds to each other yet it is considered closely by the world scholars and philosophers that India is one of the most peaceful countries. However, the recent years after the Independence showed the different ratio of this observation. One would heard about the updating system of machinery, software and hardware equipments of their daily use the updating system in country like India is reproduce the wounds of communalism time to time. The time period is fixed after five years' election time or to get benefits of religious purpose. It sprung regularly with different causes and different goals.

The real picture of communalism takes place between the people of two different community or religious as Hindu-Muslim, Sikh-Muslim, etc. India famous for these two's religious fighting and the most important and universal truth for their riots and quarrel lay upon the religious beliefs and understanding. The illiterate people blindly follow the rules and regulations of their religion which has been told by their religious leaders and soothsayers. Another point of creation communalism is the blast of population. Minority of community believes that they should increase their number in population. So they continuously prompt their birth ratio. The third important reason is the dirtiness of politics of our country. The leaders and other ruling personalities misguide the common people and they make quarrelsome them.

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