

India in Transition Following World War Two

For two hundred years, the people of India had demanded independence from the British Empire. The song *Vande Mataram* served since the late 1880s as a patriotic rallying cry for all Indians to unite against the British occupiers. The British protest served as a way to bring together many groups in India that had for hundreds or thousands of years been fighting among themselves, sometimes leading to violence and death at a large scale. The Hindus, Muslims, and Buddhists all had long-standing conflicts with one another. The violence is not based on the original religious teachings of the three groups since all of them promote peace as a core value. However, the cultural traditions, political objectives, and history of violence among them explains better the historic tension and violence among the three groups. In recent years a similar conflict occurred between two religious groups. The violence in Northern Ireland was between the so-called Catholics and Protestants. Actually, it was about politics. One of the groups favored a strong relationship with England while the other promoted separation from them and complete autonomy. The violent feud between these two groups dated back to 1609 and peace finally obtained in 1998.

Approximately 130 people are killed annually due to this violence and in earlier times the death totals were much higher with an average of 381 deaths annually for thousands of years. During some violent clashes, tens of thousands will die in a single year. The only reason that widespread violence did not occur during the 1800s was that the British occupation stopped most of the violence, but deep feelings of anger towards one another remained among these three groups and the other cultures inside of India.

Simulation Learning Objectives

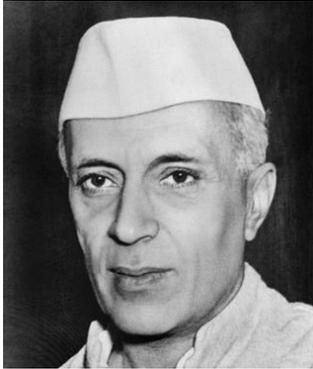
1. Connect the historical context for the relationships and previous disputes among the three cultural/religious groups during negotiations at the United Nations conference.
2. Recognize how historical context shaped the goals of each group and their negotiation strategies. How could have events turned out different? What are the forces of history at work that make this process for change so difficult?
3. Assess each group's success in achieving their goals in short term and long term.
4. Consider the merits of those goals considering the ensuing historical events.
5. Speculate about new dynamics and possible changed outcomes if the smaller cultural/religious groups whose fates were heavily influenced by the decisions by the three leaders were involved in the negotiations as well.
6. Experience the challenges and skills needed for effective negotiations.

Your Task: You are members of a United Nations (UN) commission composed of leaders from the Hindu, Buddhist, and Muslim religious groups that dominate India at in 1945 at the end of World War Two. You know the future of this land will be important to the entire international community. Review the demographic information on other pages about the population, religions, geographical placement, and political leadership of eight regions of old India. Use that information to decide hold to build a stronger India or to spin some sections off as separate countries. Create a new map of previous boundaries of old India as a result of these deliberations. Establish policies to build trust and peace among the different cultural/religious groups.

History of the Three Religious Traditions in India

Hinduism in India

Nehru Leads Hindu Interests



Jawaharlal Nehru (14 November 1889 – 27 May 1964) was the first Prime Minister of India and a central figure in Indian politics before and after independence. He emerged as the paramount leader of the Indian independence movement under the tutelage of Mahatma Gandhi and ruled India from its establishment as an independent nation in 1947 until his death in 1964. He is considered to be the architect of the modern Indian nation-state: a sovereign, socialist, secular, and democratic republic. The son of Motilal Nehru, a prominent lawyer and nationalist statesman and Swaroop Rani, Nehru was a graduate of Trinity College, Cambridge and the Inner Temple, where he trained to be a barrister. Upon his return to India, he enrolled at the Allahabad High Court, and took an interest in national politics, which eventually replaced his legal practice. A committed nationalist since his teenage years, he became a rising figure in Indian politics during the upheavals of the 1910s. He became the prominent leader of the left-wing factions of the Indian National Congress during the 1920s, and eventually of the entire Congress, with the tacit approval of his mentor, Gandhi. As Congress President in 1929, Nehru called for complete independence from the British Raj and instigated the Congress's decisive shift towards the left.

History of Hinduism in India

Hinduism is the largest religion of India, with 80.5% of the population identifying themselves as Hindu. India is one of the three countries in the world - apart from Nepal and Mauritius - where Hinduism is the majority religion. Its culture originated in India between 2000 and 1500 BC. As a consequence, Hinduism has had a profound impact on India's history, culture and philosophy. The name *India* itself is derived from Greek *Ἰνδία* for *Indus*, which is derived from the Old Persian word *Hindu*, from Sanskrit *Sindhu*, the historic local appellation for the Indus River. Another popular alternative name of India is *Hindustān*, meaning the "land of *Hindus*".

Christian missionary groups from Western Europe sought to convert the populace--Muslim, Sikh and Hindu-- to Christianity, often using external aid, education and medical care as an inducement or bribe, and thus have been at loggerheads with right wing Hindu groups who wanted the Christians expelled. The Christians have endured persecution and killings as a result. The conflict was more about the potential changing of India's culture more than it was about direct confrontation of Christianity.

Religious violence has plagued India throughout its history with persecution of Hindus, Muslims, Buddhists, Sikhs, Christians, and many other. In the Kashmir Valley (located at the northern border of India), the Hindu population has plummeted as an outcome of the civil unrest in the 20th century when more than 500,000 members of Kashmiri Pandits (Hindus) were forced to leave the valley by Pakistani Muslim militants.

Pakistan sponsored the militants attempt to overtake Kashmir from Indian rule in line with presumably the majority Muslim population's desire for independence, which was expressed at independence but overruled by the ruling Hindu Maharajah and the British during partition. In Punjab, the Sikhs form the majority population.

Ancient stories talk about violence between Hindus and Buddhists. A Hindu supposedly drew a picture showing the Buddha bowing at the feet of one of the founders of the Hindu religion. On complaint from a Buddhist devotee, a Buddhist emperor issued an order to arrest him, and subsequently, another order to kill all the other Hindus in the region. Around 18,000 followers of the Hindu sect were executed as a result of this order. Sometime later, another Hindu drew a similar picture. The Buddhist aristocratic leader burnt him and his entire family alive in their house. He also announced an award of one silver coin to anyone who brought him the head of a heretic (non-Buddhists). As a result of this order, his own brother was mistaken for a heretic and killed by a cowherd. Their ministers advised that "*this is an example of the suffering that is being inflicted even on those who are free from desire*" and that he "*should guarantee the security of all beings*". After this, the leader stopped giving orders for executions. There is great debate among historians whether any of these incidents occurred, but have been used along with other allegations to justify violence of Hindus and Buddhists.

Around 986 AD, an invading Muslim army reached Punjabi Hindus region of India. The Hindu king sought a peace agreement which was rejected. The Hindu king replied, "*You have seen the impetuosity of the Hindus and their indifference to death. If you insist on war in the hope of obtaining plunder, tribute, elephants and slaves, then you leave us no alternative but to destroy our property, take the eyes out of our elephants, cast our families in fire, and commit mass suicide, so that all that will be left to you to conquer and seize is stones and dirt, dead bodies, and scattered bones.*" An attempt was made to provide a ransom to the Muslim commander which was rejected. The result was religious violence included burning the Hindu villages and towns, massacre of people in numbers that Muslim historian Al Utbi in Tarikh Yamini called "*beyond number*", demolishing of idol-temples, and the plundering of the wealth of the Hindu homes and king's treasure by the Muslim commander's friends and soldiers.

Another example of the violence occurred when a Muslim Sultan invaded India in the early 11th century. Hindu temples such as those at Mathura, Drwarka, and others were plundered and destroyed after stripping the Hindu idol statues of their gold. Over 50,000 Hindus were killed. The preceding examples of violence continued while the Muslims controlled India before the arrival of the British who stopped most religious violence in India. As is seen elsewhere in this document, the Buddhists and Hindus inflicted violence and death upon the Muslims as well during this violent period.¹

¹ Wikipedia, https://en.wikipedia.org/wiki/Religious_violence_in_India

Buddhism in India

U Nu Leads Buddhist Interests



U Nu (25 May 1907 – 14 February 1995) was a leading Burmese statesman, Social Democratic politician, nationalist, and political figure of the 20th century. Nu was born to U San Tun and Daw Saw Khin of Wakema, Myaungmya District, British Burma. He attended Myoma High School in Yangon, and received a B.A. from Rangoon University in 1929. In 1935 he married Mya Yi while studying for a Bachelor of Laws. Burma gained independence from Britain on 4 January 1948. U Nu became the chairman of the Old Myoma Students Association in Yangon. He became the first Prime Minister of independent Burma, and he had to deal with armed rebellion. The rebels included various ethnic groups, White Flag

and Red Flag communist factions, and some regiments in the Army. Yet another challenge was the exiled Kuomintang (KMT). After being chased out of China by the victorious Communists, they had established bases in eastern Burma, and it took several years in the early 1950s to drive them out. A democratic system was instituted and parliamentary elections were held several times. Throughout the 1950s, U Nu oversaw the implementation of the Pyidawtha Plan, a national economic development plan to establish an industrial welfare state in Burma.

History of Buddhism in India

Buddhism is a world religion, which arose in and around the ancient Kingdom of Magadha (now in Bihar, India), and is based on the teachings of Siddhārtha Gautama who was deemed a "Buddha" ("Awakened One"). Buddhism spread outside of Magadha starting in the Buddha's lifetime. The practice of Buddhism as a distinct and organized religion lost influence after the Gupta reign (c.7th century CE), and declined from the land of its origin in around 13th century, but not without leaving a significant impact. Buddhist practice is most common in Himalayan areas like Ladakh, Arunachal Pradesh and Sikkim. Buddhism has been reemerging in India since the past century, due to its adoption by many Indian intellectuals, the migration of Buddhist Tibetan exiles, and the mass conversion of hundreds of thousands of Hindu Dalits.

The decline of Buddhism has been attributed to various factors. Regardless of the religious beliefs of their kings, states usually treated all the important religions relatively even-handedly. This consisted of building monasteries and religious monuments, donating property such as the income of villages for the support of monks, and exempting donated property from taxation. Donations were most often made by private persons such as wealthy merchants and female relatives of the royal family, but there were periods when the state also gave its support and protection. In the case of Buddhism, this support was particularly important because of its high level of organization and the reliance of monks on donations from the laity. State patronage (financial support) of Buddhism took the form of massive propertied foundations.²

² Wikipedia, https://en.wikipedia.org/wiki/Decline_of_Buddhism_in_the_Indian_subcontinent

In 1193, Qutb-ud-din Aybak, a Muslim Turkish commander, seized control of Delhi, leaving defenseless the northeastern territories that were the heart of Buddhist India. The Mahabodhi Temple was almost completely destroyed by the invading Muslim forces. One of Qutb-ud-Din's generals, Ikhtiar Uddin Muhammad Bin Bakhtiyar Khilji, invaded Magadha and destroyed the great Buddhist shrines at Nalanda. The Buddhism of Magadha suffered a tremendous decline under Khilji.

Muslim Mughal rule also contributed to the decline of Buddhism. They are reported to have destroyed many Hindu temples and Buddhist shrines alike or converted many sacred Hindu places into Muslim shrines and mosques. Mughal rulers like Aurangzeb destroyed Buddhist temples and monasteries and replaced them with Islamic mosques.

Buddhist monks may not have initiated the violence but they rode the wave and began to incite more. While the ideals of Buddhist canonical texts promote peace and pacifism, discrepancies between reality and precepts easily flourish in times of social, political and economic insecurity. Tens of thousands of Buddhists are said to have been killed by the Hindus and temples destroyed over the past thousand years according to Buddhist leaders. However, Hindus and Muslims believe those stories have been told to justify creating a separate country for the Buddhists. The Buddhists want to be left alone and have little interest in staying inside the larger Indian nation. Influenced by their nonviolent beliefs, the Buddhists are not interested in military alliances with the Superpower Nations or neighboring countries in South Asia. Neither are they interested in acquiring nuclear weapons for defensive purpose of building large conventional armies to defend their nation or even take aggressive action against others.

Muslims in India

Mohammed Ali Jinnah Leads Muslim Interests



Muhammad Ali Jinnah (25 December 1876 – 11 September 1948) was a lawyer, politician, and the founder of Pakistan. Jinnah served as leader of the All-India Muslim League from 1913 until Pakistan's creation on 14 August 1947, and then as Pakistan's first Governor-General until his death. Born in Karachi and trained as a barrister at Lincoln's Inn in London, Jinnah rose to prominence in the Indian National Congress in the first two decades of the 20th century. In these early years of his political career, Jinnah advocated Hindu–Muslim unity, helping to shape the 1916 Lucknow Pact between the Congress and the All-India Muslim League, in which Jinnah had also become prominent. Jinnah became a key leader in the All India Home Rule League, and proposed a fourteen-point constitutional reform plan to safeguard the political rights of Muslims. In 1920, however, Jinnah resigned from the Congress when it agreed to follow a campaign of Satyagraha, which he regarded as political anarchy. By 1940, Jinnah had come to believe that Indian Muslims should have their own state. In that year, the Muslim League, led by Jinnah, passed the Lahore Resolution, demanding a separate nation. During the Second World

War, the League gained strength while leaders of the Congress were imprisoned, and in the elections held shortly after the war, it won most of the seats reserved for Muslims. Ultimately, the Congress and the Muslim League could not reach a power-sharing formula for a united India, leading all parties to agree to separate independence of a predominantly Hindu India, and for a Muslim-majority state, to be called Pakistan.

History of Muslims in India

The roots of violence against Muslims lie in India's history, stemming from lingering resentment toward the Islamic domination of India during the Mughal Empire, policies established by the country's British colonizers, the violent partition of India into a Muslim Pakistan, and a secular India with a large but minority Muslim population. Some scholars have described incidents of anti-Muslim violence as politically motivated and organized and called acts of genocide, or a form of state terrorism with "organized political massacres" rather than mere "*riots*". Others argue that, although their community faces discrimination and violence, some Muslims have been highly successful, that the violence is not as widespread as it appears, but is restricted to certain urban areas because of local socio-political conditions, and there are many cities where Muslims and Hindus live peacefully together with almost no incidences of sectarian violence. In anti-Muslim riots in India there are three Muslims killed for one Hindu. The economic competition between Hindus and Muslims also results in planned riots where Muslim businesses are specifically targeted. Many social scientists feel that many of these acts of violence are institutionally supported, particularly by political parties and organizations connected to the Hindu nationalist organizations. For example, killings are far higher in areas where the Hindu candidates face stiff electoral opposition than in areas in which it is already strong and likely to be elected.

Hindu nationalists use the historical subjugation of India by Muslims as an excuse for violence. They feel that, since the Partition, Indian Muslims are allied to Pakistan and are possible terrorists and, therefore, the Hindus must take revenge for these past wrongs and reassert their pride. The higher fertility rate among Muslims has been a recurring theme in the Hindu Right's rhetoric. They claim that the higher birth rate among Muslims is part of a plan to turn the Hindus into a minority within their own country.

The violence has become a substitute for class tensions. Nationalists, rather than deal with the claims from the lower class, instead view Muslims and Christians as not "*fully Indian*" due to their religion, and portray those who carry out these attacks as "*heroes*" that defended the majority from "*anti-nationals*". Muslims are viewed as suspect and their loyalty to the state is questioned because of the ill-will still prevalent after the violence during partition.³

³ Wikipedia, https://en.wikipedia.org/wiki/Violence_against_Muslims_in_India

Background on Bargaining Issues during this History Simulation

Due to long period of cultural/religious struggle within India, negotiation would be difficult for the UN Commission. Rather than separating the important bargaining positions for the Buddhists, Hindus, and Muslims, the major issues for each of the three groups are combined together. As has been stated elsewhere in this document, most of the conflict among the three groups is about cultural differences, political control, and their history of violence against one another. Examining their religious documents and common beliefs reveals three peaceful religious traditions.

The Hindus were the dominant religious tradition for more than 3,000 years. Second oldest were the Buddhists. Newest were Muslims who entered India during the 1500s when they conquered northern and central sections of the country as part of the Mughal Empire. Muslims intermarried with the local Hindus and stayed in the country after the Mughal Muslim Empire fell apart and was replaced by British economic and colonial control. While each religious tradition was peaceful, they would sometimes engage in armed conflict to defend themselves which occurred for hundreds of years before the creation of Pakistan.

It is natural for people of similar cultural and religious traditions to move within the country to be with people of common background. India developed different personalities for each of its eight major regions. Some regions blended with large numbers of each religious traditions, a single one dominated others. Aristocratic rulers of a region could be of a different religious tradition than the majority of the population which can lead to lack of trust and peace by the inhabitants. While aristocratic rulers tend to stay in the same geographic area since a major part of their power is their enormous land ownership, average Indians may migrate within the country just as people move around the U.S. to pursue work opportunities or for family reasons. To keep peace, the aristocratic leader was tolerant of members of different religious traditions than their own and often permitted limited freedom. Aristocratic family generally stayed in the same region for hundreds of years while natural movements of people led them on journeys into or outside of this region.

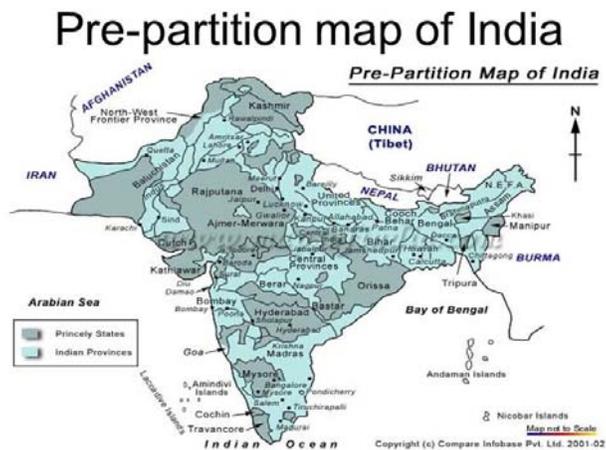
The largest and oldest group within India was not happy with the idea of splitting away sections of the old country to form new ones. After all, the three religious groups had lived together for thousands of years. However, the minority religious groups (Buddhists and Muslims) sought more freedom and therefore demanded independence from the Hindu-dominated national legislature, judiciary, and executive leaders. It was easier for the minority religious groups to demand independence if they were located on the outside geographic boundaries of India, especially if they were the majority within that smaller region. That magnified their power and influence in comparison with the older and larger majority Hindus.

Rather than engaging in war, these smaller religious groups often sought to create a new nation wanted the older and larger country to “*recognize*” them diplomatically as legitimate separate countries. A problem with creating new countries was that it required the movement of millions of people who had historically lived in India. There was not a process to reimburse people for their lost land, homes, and businesses. Even more important, moving away resulted in a loss of their historic roots in a part of India that they and their ancestors had lived for generations.

An important consideration for the old country of India and any potential new ones was being a safe place to live. They needed borders that were reasonable to defend from one another. Direct access to the coastline made it easier to transport goods in and out of their country so that another country could not stand between them and the shoreline or heavily tax them. Not everyone in a religious minority group would want to move so they expected constitutional protections so they could practice their religion and lifestyle.

Not everyone was in favor of having the United Nations place peacekeeping troops inside their country. While it might increase protection for them, it also projected the image that they were too weak to defend themselves. It was a calculated gamble whether to have the United Nations place troops in the country. However, relying on the U.N. to send in troops to help them in case of attack was a risk since it took so much time in the U.N. to make a decision and then more time to mobilize troops from a coalition of U.N. countries. Nonaggression pacts with neighboring countries could help reduce tensions, but those agreements could be easily violated as was seen during World War Two between Germany and the Soviet Union. Both soon became bitter enemies of each other.

Another way to reduce tensions would be mutual agreements to not become involved with joining either the democratic or socialist countries with defense pacts. India sought to be a neutral nation and avoid involvement in the Cold War. However, such agreements were an option for protection. Another option for protection was to purchase or receive as gifts high technology weapon systems from Superpower countries such as U.S., Great Britain, Soviet Union, China, or any of their proxy nations that might give them weapons provided by Superpowers. In addition to their worry of the South Asian countries of violence against one another, acquiring such high technology or nuclear weapons could be a defensive strategy against China which all the countries viewed as a threat due to the real need of this enormous country with a skyrocketing population growth to acquire more natural resources such as timber, coal, and water. Agreeing to not acquire these advanced weapons could be viewed as an open invitation to China to conquer their countries. As seen during events in the Cold War time period, fear is a powerful motivator for actions that could provoke war when none was intended.



Demographic Breakdown of India among the Three Groups

These are demographics of India before British leave. Look at the map for location of these regions. Use this information during your negotiations.

Region 1

- Population: Over 30,000,000.
- Religion: 71% of the population worships the Hindu religion.
23% of the population worships the Muslim religion.
4% of the population worships the Buddhist religion.
- Politics: The ruling princes in Region 1 worship the Hindu religion.
- Geography: Region 1 is adjacent to other regions where the Hindu religion is predominant.
-

Region 2

- Population: Over 30,000,000.
- Religion: 30% of the population worships the Hindu religion.
65% of their population worships the Muslim religion.
3% of their population worships the Buddhist religion.
- Politics: The ruling princes in Region 2 worship the Muslim religion.
- Geography: Region 2 is adjacent to another region where the Muslim religion is predominant.
-

Region 3

- Population: 18,653,000.
- Religion: 80% of the population worships the Hindu religion.
12% of the population worships the Muslim religion.
4% of the population worships the Buddhist religion.
- Politics: The ruling princes in Region 3 worship the Muslim religion.
- Geography: Region 3 is adjacent to other regions where the Hindu religion is predominant.
-

Region 4

- Population: 7,193,000.
- Religion: 7% of the population worships the Hindu religion.
8% of the population worships the Muslim religion.
69% of the population worships the Buddhist religion.
- Politics: The ruling princes do not all follow the same religion, and their numbers roughly equate with percentages in the general population (mostly Buddhist religion, some Hindu and Muslim).
- Geography: Region 4 is not adjacent to other regions where the Buddhist religion is predominant.

Region 5

Population: 30,000,000.

Religion: 84% of the population worships the Hindu religion.
12% of the population worships the Muslim religion.
2% of the population worships the Buddhist religion.

Politics: The princes in Region 5 worship the Hindu religion.

Geography: Region 5 is adjacent to other regions where the Hindu religion is predominant.

Region 6

Population: over 30,000,000

Religion: 27% of the population worships the Hindu religion.
70% of the population worships the Muslim religion.
2% of the population worships the Buddhist religion.

Politics: Region 6 princes worship the Muslim religion.

Geography: Region 6 is not adjacent to other regions where the Muslim religion is predominant.

Region 7

Population: 4,370,000.

Religion: 29% of their population worships the Hindu religion.
69% of their population worships the Muslim religion.
2% of their population worships the Buddhist religion.

Politics: Region 7 princes worship the Hindu religion.

Geography: Region 7 is adjacent to other regions where the Muslim religion is predominant.

Region 8

Population: 17,000,000

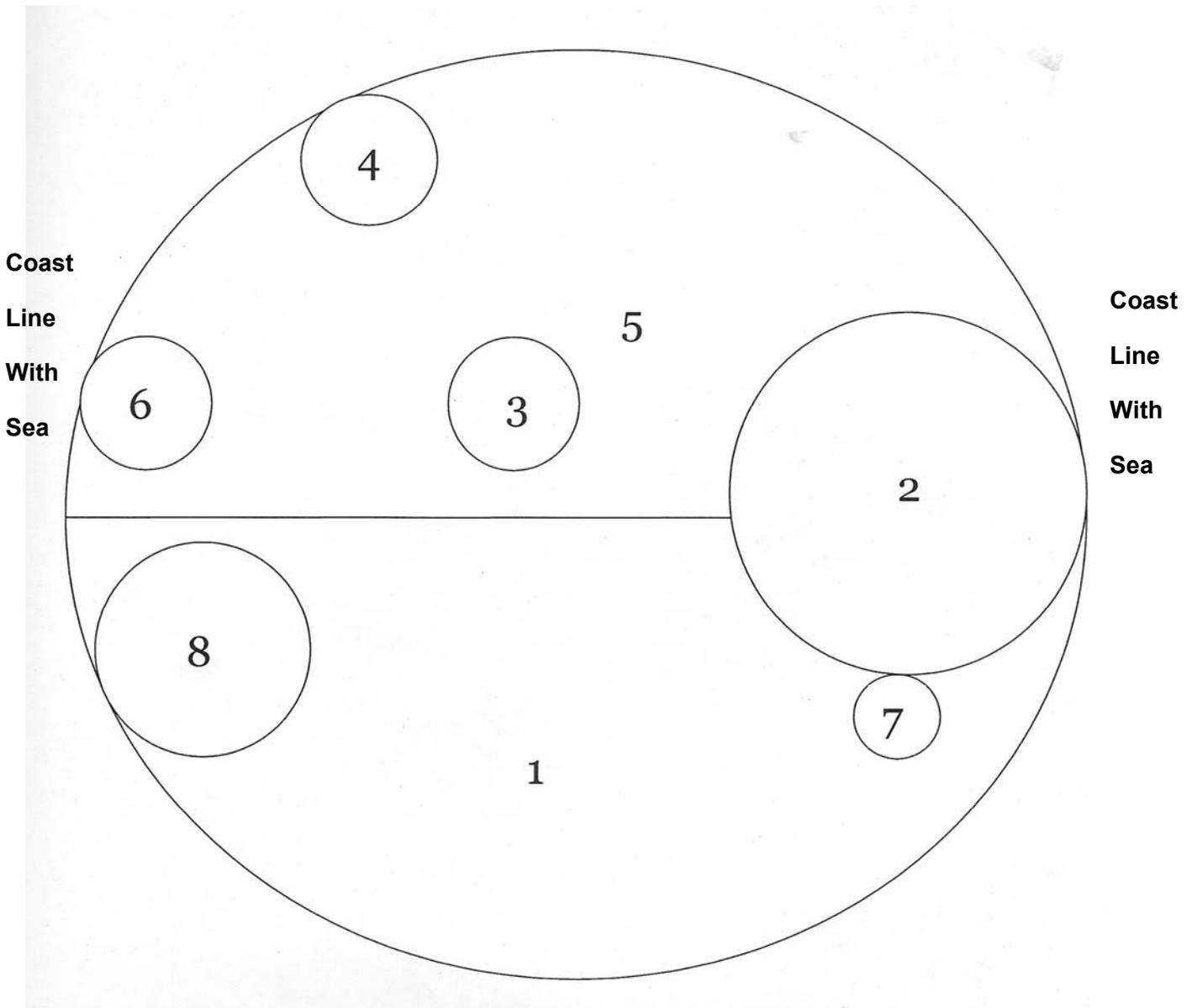
Religion: 1% of their population worships the Hindu religion.
4% of their population worships the Muslim religion.
89% of their population worships the Buddhist religion.

Politics: Region 8 princes worship the Buddhist religion.

Geography: Region 8 is not adjacent to other regions where the Buddhist religion is predominant.

Map of India before the Breakup

Each of the regions on this map is described through the previous population chart. This map is accurate, but distorted. The purpose is to have you focus on the general location of each region and their demographic makeup rather than thinking about how India actually will change over time. It is critical to use the information from the population tables when negotiating about reorganizing India. That information helps to explain why some regions may want to break away, other regions to combine (even if it means moving people from one side of India to the other), and why it is so difficult to govern different areas since people of one religious group may be the leaders while the majority of people from another religion. Also notice the different sizes of geographic area and number of people.



Coast Line with Sea