

Lokmanya Tilak's reply to the Divide and Rule Policy

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Abstract:

Lokmanya Tilak was not only a great Journalist, Mathematician, and Philosopher but also a great strategic planner of the Nationalist Movement for freedom and Modern India. Tilak has replied to the Divide and Rule Policy with 'Unite and Resist', as a reaction to the encouragement of the fourfold program, and other tools of the freedom movement. Tilak used to give a strong reaction to every evil action of the Britishers. Britishers used to find ways to continue their imperialism and used to make different rules and laws to rule India in a smooth manner. For the sake of their interest, the Britishers made many evil laws and implemented many policies in India to stay in India. Tilak was well aware of the intention of Britishers, hence Tilak always busy with the strategy to build a strong National Movement of India.

Tilak set goals and involved common people in the Movement, so he took different issues and reached out to the common man, and wrote editorials. The present paper deals with Tilak's reply to the divide and rule policy, further how he gathers people. How he started Ganesh Utsava, and Shiv Jayanti as a platform for togetherness, and discussed the Tilak's role and philosophy to establish a four-fold program as a strategy against the British rule and further Swaraj, Swadeshi, Boycott, and National Education became useful strategy and a useful to fight against imperialism. In this paper, we have discussed the history of divide and rule politics, and its impact on the socio-political integrity of India, and further, discussed the different strategies and effects put by the Britishers to continue their imperialism in India. On the other hand, Lokamanya Tilak and National Movement also gave planned answers to the divide and rule policy. It has been also discussed in this paper. Also discussed the role and influence of Lokmanya Tilak on the contemporary issue of freedom.

Keywords: Divide and Rule Policy, Fourfold, Swarajya, Boycott, National Education, Swadeshi, Freedom Movement, British rule

Introduction:

India was once called "Sone ki Chidiya" or "The Golden Bird" before British rulers drained all of its wealth. At the beginning of the 18th century, India's share of the world economy was 23%, equivalent to all of Europe put together, but by the time the British were expelled from India in 1947, it had dropped to less than 4%, according to the BBC. Before that India was a major exporter of cotton and used to export finished goods. But during British rule, it has become an importer of British goods, with decied its share of world exports dropping from 27% to 2%. The Britishers were only interested in exploiting India's natural resources as they transported items such as coal, iron ore, cotton, and other natural resources to ports for British shipping.

They have given ill-treatment to the Indians as they were forbidden to travel in the first-class compartments of the trains, even though they could afford it. Britishers humiliated and insulted Indian people by saying "Dogs and Indians not allowed" in the first class compartment of the trains. Whereas thousands of Indian workers died during the construction of the railways.

The imperialist policy of divide and rule was used by the Britishers as a political strategy during the period of the entire colonial India. The occupiers used the strategy to pit the locals against each other to help them rule the area. Whenever the British felt threatened by Indian nationalism and saw it grow, they divided the Indian people along religious lines. Tilak is known as the architect of 'Modern

India'. His famous slogan "Swaraj is my birthright and I will have it", this statement changed the face National Freedom Movement', and converted it into a popular movement.

Divide and Rule policy:

The divide and rule policy was a strategy used by the British during colonial rule in India. The Britishers used "divide and rule" as a technique during colonial rule in India. This policy was intended to divide the Indian people and spoil their unity so that it would be easier to continue British rule. This policy was used to keep the Indians divided so they would be easier to control. The British used this policy to create divisions between different religious groups, castes, and ethnicities. They also used it to split different regions against each other. The British used the divide and conquer policy to their advantage in several ways. By controlling the media, and education they allow certain information to be published in newspapers. They also used this policy by giving preferential treatment to certain groups over others in this way exploiting India's natural resources.

The divide and rule policy has been used by the Britishers for many years and ended after India's independence in 1947. The divide and rule policy has had a lasting impact on Indian society. This created divisions among people that are still evident today. With the help of this, they politically controlled India for many years and established imperialism by making it a colony. They controlled the economy by exploiting natural resources and labor also. They also controlled the culture by imposing their values and beliefs on the people, and they also used the strategy of divide and rule. The British imperialists were not the only ones who impact India, but also The Dutch, French, and Portuguese also established their colonies in India. These other colonial powers also used divide and rule to control their colonies. Imperialism has had a very negative impact on Indian society. This has led to the exploitation of people and resources. It also caused divisions between different religious and ethnic groups. Imperialism is one of the main reasons; India is such a diverse and divided country today.

The "divide and rule" policy was recognized as a "divide and conquer" strategy adopted by British colonialists to maintain power and emphasize India's religious diversity. Therefore, they divided the kings of the state and imposed British rulers. Britishers were aware that Indian Society is vast and diverse, divided into different social and religious groups. Hence it's not too difficult to manipulate people who are no longer divided and ruled. The Divide and Rule policy adopted by the British in India sought to divide people based on social, economic, religious, and political conditions. Britain introduced "divide and conquer" in India through the Morily Mint reform. In this way, Britain launched a divide and rule policy in India. Sir Mint took a divide and rule approach and sought to break the team spirit of the people.

The British succeeded in pitting one group against another and fomenting discord between the Indian communities and creating discord in the community. The British also used divide and rule to prevent the rise of any ruler who could unite the people against them. This policy succeeded in preventing any united front against British rule. The divide and rule policy began to unravel in the early 20th century, with the rise of dedicated leaders, who succeeded in uniting people against British rule.

Tilak's Strategy:

Lokmanya Tilak was a popular and influential leader of the National Congress extremist group. He knew that the Britishers had continued the land revenue and continued the collection of seas, even after the loss of crops and drought of 1895. Lokmanya Tilak realized the intention of the Britishers and started an important task of drought after the famine of 1895. Tilak advised the farmers, and provoke farmers to not give revenue by saying, 'If the crop is low, then the farmer should get relief from the seas, and it is the right of the farmer to demand exemption'. Tilak provokes farmers to ask for help as a right.

Tilak strongly criticized the way of handling 'Plague' by the British officers. In the period, these offices were very rash to the Indian people, as they humiliate women and other people. Tilak raised the issue of the behavior of the British officers, and the way of handling the plague situation. Tilak

started affordable grain shops for the common people, and also started public hospitals for the victims. During this time General Rand was assassinated, and Britishers became rude to the Indians. At that time Tilak suggested to the Government that, 'Ruling is not to take, and wrote many intense articles one after another. As a result, he was charged with provoking people and sentenced to eighteen months in prison. Tilak was a founder of Nationalistic Education; the purpose of his education is to awaken people and makes them aware of the illness of the British. Tilak had worked hard to install the spirit of Nationalism among the youth, and masses. Tilak's idea of nation was a so vast and big, According to him, 'India as a nation is not only a geographical concept or a political entity; it is a nation there were strong feelings of Nationalism among the Indians. So he communicates this message through newspapers, corner meetings, and public speeches, and developed a new wave of Nationalism.

As soon as Tilak completed his graduation, he realised that spread of Education was the only method for the country's uplift. According to him, 'Education is a sure way to inculcate a national feeling among the youngsters'. Keeping this in mind Tilak established the New English School, and the Deccan Education Society along with his colleagues. Tilak's educational thoughts, especially about nationalistic education evolved in his late life. Tilak propounded the concept of 'Nationalistic Education'. He used educational institutions for the development of Nationalism among people. His process of political education gives knowledge, tries to create skills, and inculcates values congenial for the working of the political system. Divergent groups, the dissatisfied sections in the society can be given political education for the overthrow of the political system.

Tilak popularized the Maratha Shivaji icon and held the first Shivaji festival in 1886. The religious symbolism used by Tilak prompted princely states such as Baroda and Sangli to join the national movement and used the Hindu religion to get amplify the national movement by starting the birthday calibration of the lord Ganesha as a "Ganesh Utsav", where people from all castes and religions started coming together, even after the ban of such gatherings. Lokmanya Tilak wanted ordinary men to understand freedom movements, and get involved in them with all his capacities, so he started his revolutionary activities from 1898 to 1920, and motivated people to participate in the freedom struggle.

To provoke thinking among the masses, he founded two newspapers, the Keshari and the Maratha, in which he expressed his anti-governmental views in robust terms. He recommended covering the sufferings and sacrifices for the reason of the country. The extremists, therefore, projected their views by expressing their dissatisfaction with the increasing westernization of Indian society, their dissatisfaction with the achievements of Congress driven by the use of moderates, exposing the deteriorating financial conditions in India and pointing to the reactionary coverage of the partition of Bengal.

Lokmanya Tilak urged the people to support the British government during the First World War in the hope that they would grant them self-government. He supported the Home Rule League Movement in 1916. During this movement, he gave the slogan, 'Swaraja' is my birthright and I will have it'. He popularized the Home Rule League Movement by touring Maharashtra and by touring the country, and he asked the conscious Indian society to adopt a policy of passive resistance i.e. non-cooperation with the British.

Conclusion:

Tilak encouraged the boycott of foreign products, the use of Swadeshi products, national schooling and passive resistance to British-made items, and the use of homemade or Swadeshi products. This initiative aimed to create work and employment opportunities. It proved to be a very effective weapon against monetary exploitation of foreign aid and against British persecution in India. Tilak pointed to the national training program boycotting universities and public schools across the country and endorsing the institution of national universities independent of government control. Extremist leader Lokmanya Tilak preached non-cooperation with the government in all sectors, which created a lasting impact on the minds of Indians regardless of caste, class, and religion.

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