



REVIEW ARTICLE

MUSLIM RESPONSE TOWARDS MULTICULTURALISM: AN INDIAN EXPERIENCE

***Mohammad Allam**

PGT (History), S.T.S. School (Minto Circle), A.M.U. Aligarh

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ABSTRACT

Multiculturalism as an academic discourse and a state policy drew the attention of scholars and policy maker around the world. The process of globalization brought broader impact on multiculturalism both at national and international levels. At the international level, the trends of assimilation and clashes of cultures can be seen in peaceful co-existence and radicalisation of many nations and communities. At the national level, it has brought numerous challenges and opened better opportunities to the culture of minorities. India, being a multicultural society, is also facing numerous challenges and providing better scope for peaceful coexistence to numerous cultures. Muslim, being the largest minority community in India has an own special identity based on her own distinct culture and religion. This community has own experience of multiculturalism in India. They have responded multiculturalism in their own way. The present paper is about the response of the Muslim community towards multicultural society of India. What are the challenges of multiculturalism to Indian Muslims and how they are responding? The globalization has also created complexities for Indian multiculturalism and Muslim culture in India. This paper has further explored the experience of Muslim in Indian multicultural society. This is important to understand the response of Indian Muslims towards Multiculturalism to understand the response of the Muslims of other countries towards multiculturalism. This study would help in the understanding of radicalisation in the Muslim countries in cultural context. This will further help to the national government and world community in the formulation of policy for peaceful co-existence in regard to culture.

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INTRODUCTION

Multiculturalism emerged as a major discourse and policy in the decade of seventy worldwide particularly, in the Western countries in response to the fast changes brought by globalization due to a large migration of the people from one part of the world to another part. The large migration led the 'identity crises' among the migrated people and created the complex problem of peaceful co-existence to the societies of the host countries and local people. The large migration of the people and their settlement in other countries particularly in the Western countries gave rise to the policy of 'multiculturalism'. 'Multiculturalism' is a policy to acknowledge the cultures of various groups of people and provide a common ground for the mutual understanding of each other cultures. It was also a quest for 'identity' for the groups of people. Politically, 'multiculturalism' was the quest for identity-based on culture and religion. Song (2014) sees

multiculturalism "centers on the thought in political philosophy about the way to respond to cultural and religious differences" and "closely associated with 'identity politics', 'the politics of difference' and 'the politics of recognition'". The quest for identity is to get recognition of one's culture. Multiculturalism is also the way of living of many groups of people with their particular identity; accepted, respected, promoted and empowered. According to Rosado "Multiculturalism is a system of beliefs and behaviors that recognize and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society". (Rosado 2006,p.2) The present world is the world of globalization-the integration of the nations making time and space to lose value. The integration of the nations in term of economic, culture and politics have brought immense changes in all spheres of life. No doubt the technology has played a vital role in the integration. The operation of Multinational Corporations (MNCs) around the world brought tremendous closeness among the nations and broken the boundaries of the

*Corresponding author: Mohammad Allam,
PGT (History), S.T.S. School (Minto Circle), A.M.U. Aligarh.

nations and cultural zones. People came near to each other; some accepted and some rejected the integration of the countries and people. In India, the discourse on multiculturalism started in 1980 to understand Indian multiculturalism in the light of emerging studies. Before 'multiculturalism' Indian had her own discourse on 'composite culture' based on 'unity in diversity' supported by the institutionally and politically. If one sees the components and requirements of 'multiculturalism' then he/she finds that 'Indian composite culture' based on mutual respect to each other's culture was very much similar to 'multiculturalism'. India is a nation of multi-culture. The beginning of composite culture (multi-culture) in India can be traced back to coming of Aryans. As Gill (2008, p.123) states that "the composite nature of Indian culture predated the arrival of Muslims. Earlier incursions by the Sakas, Scythians, Huns, Parthians, Bactrians, among others, left an undeniable mark on Indian culture and contributed to its composite character. In more recent times the British rule left the deepest imprint on it". The coming off numerous races led the start of acceptance and rejection process of cultures. The first clash as history depicts, can be seen in the clashes of the culture of Dravidian and Aryans. The culture of Aryan first tried to assimilate the Dravidian and other cultures and then dominate. From till then, India is witnessing clashes of Aryan culture represented by a particular group and cultures of all other groups which came to India and settled down. The unique feature of Indian culture is that it has been dynamic in nature. The culture of Indian Muslims is not an exception to this trend of acceptance and clashes.

Islam brought first in India by the traders in South India and then by the conquerors in North India. Politically, Islam started spreading from the beginning of 8th Century when Mohammad Bin Qasim defeated king Dahir and got a hold in 712 over Sind and remained a dominant power till 18th century. During Muslim rule, a culture based on Islam developed which is referred as 'Muslim Culture' or 'Indo-Islamic Culture'. This culture has own thoughts, dining habits, dressing, art, and architecture etc based on Islamic teachings. The coming of many Western nations like Portuguese, British, France, Dutch etc, widened the cultural milieu of India. They introduced 'western culture' (also called as 'modern culture' and 'Christian culture') (if it is seen in the context of religion and in language of people) in India. This 'western culture' became a 'model culture' for the government to promote and aspire for to spread in the societies due to their liberal, democratic, humanistic and rational approaches which resulted in a reaction from the orthodox social and religious leaders. At present, the cultural structure of India can be summed up as the culture of Hindu in the dominant position and the cultures of Muslims, Sikhs, Tribal groups as minor on the basis of religion. There is found large variation in the cultures of the people on the regional ground. The culture of the people of the region of North India is different from the culture of the people the South India; and the culture of East India is different from the West India. All the regions have the own particular cultural trend. So, Indian multiculturalism is complex one encompassing some major cultures and some minor cultures. The major cultures are in the race for domination and trying to assimilate other cultures. While minor cultures are facing the

problem of survival through the policy of assimilation from the majority culture. The beauty of 'Unity in Diversity' is on stake. In the post-Independence period, the emergence of communal organizations which belief in the supremacy of Indian culture (not all the cultures but a particular culture) and advocated for "Indianization" (a term to denote for the culture based on the indigenous thought) of other cultures. This widened the clashes of cultures and created problems in India. Gowalkar (1939, p.44) the head of the cultural organization RSS and one of the ideologue states that "in Hindustan exists and must need exit the ancient Hindu nation and nought else but the Hindu Nation. All those not belonging to the national i.e. Hindu race, Religion, Culture and Language, naturally fall out of the pale of real 'National 'life''. This trend of looking Indian culture into a particular way created challenges to Indian 'composite culture' and threatened the 'unity in diversity'. After 1991, due to liberalization of the economy Indian culture came into re-contact (as independent participants, previously through the British rule as a dependent participant) of the global culture. The global culture can be seen differently from the western culture (western culture is seen by many scholars as Eurocentric). The present global culture is much more than that, encompassing the cultures of the whole world; practiced in numerous regions of the world. It is a culture from Japan to America; from Australia to Europe and from Malaysia to America. The dominant trend in global culture is the western culture.

Muslims around the world responding the 'culture of own nation' (may be multi-culture or may not be multi-culture) and 'culture of glob' (multi-culture) both positively and negatively. Indian Muslims as compared to other Muslim countries have a multicultural society in their country and at the global and national levels responding in their own capacity too. How the Indian Muslim responding towards multiculturalism? This paper has studied the response of the Indian Muslims towards multiculturalism in Indian context. This paper has further explored the experiences of Indian Muslims in multicultural society.

Objective of study

There are following objectives of the present paper:

- I. To study the Indian Culture and the Culture of Indian Muslims
- II. To Study the development of Indian multiculturalism
- III. To Study the Global culture to understand the complexities of Indian multiculturalism
- IV. To Study the response of Indian Muslims towards Indian multiculturalism.

Question of study

There are certain questions which need to be answered to understand the topic of the paper (Muslim Response towards Multiculturalism: An Indian Experience). These questions are:

- I. How did the Indian culture develop over a period of time?

- II. When did the discourse of Indian Multiculturalism develop?
- III. What are the challenges of Indian multiculturalism to the culture of Indian Muslims?
- IV. How the global culture affected the course of Indian multiculturalism?
- V. What is the response of the Muslim community towards the Indian multiculturalism?

These are the questions which this paper has tried to answer to understand the Muslims response towards multiculturalism in the present day global world.

Importance of Study

Due to the emergence of radical forces both at national and international levels, there is needed to understand the causes in the cultural context. The relevance of the present paper is to understand the response of Indian Muslims towards multiculturalism. This understanding will be helpful to understand the condition of Muslims in India and in the world. This will also helpful to understand the challenges of Indian multiculturalism. Whether this policy of multiculturalism is a success or failure? How this multiculturalism would affects the security and prosperity of India? Many western nations after adopting 'multiculturalism' as a state policy are reversing their policies due to complexity. The cases of Britain and Germany are few examples. Can India take back her step too from 'multiculturalism due to increasing complexities'? This paper has explored the various dimensions of Indian multiculturalism which would helpful in the understanding of the relation among communities. This would helpful further in studying the response of Indian Muslims and the Muslims of other countries towards multiculturalism comparatively. The Islamic world is facing the problem of radicalization and locking in horn with the western powers to assert her position in the world affairs. This study would be helpful to see the role of Indian Muslims in radicalization and clash with the western powers. In some countries where the globalization has brought multiculturalism have not been accepted by their people; resulting in the radicalization of politics and clashes on the question of 'identity'. What are the causes of clashes; culture or religion or politics? Huntington (1996,p.20) states that "Culture and cultural identities, which at the broadest level are civilization identities, are shaping the patterns of cohesion, disintegration, and conflict in the post-cold war world". This paper would see the Huntington thesis in the Indian context. At the micro level, in the Indian context, there is needed to understand the response of Indian culture towards the global culture. Indian Muslims who are the largest minority of India, and their culture which is an important constituent of Indian multiculturalism, needs to be understood for the responses of Muslims worldwide. Is response to Indian Muslim same as of the rest of Islamic world? There is also need to understand the response of Indian Muslims to understand the positive and negative forces of Indian multiculturalism. What the world could learn from Indian discourse of multiculturalism which in spite of all odds remain peaceful and preserve her uniqueness. The culture of Indian Muslims as many scholars argue (Abul Aala Maududi, Abul Hasan Ali Hasani Nadwi, Allama Iqbal etc) rooted in the cultures of Arab and Central Asian nations,

assimilated with indigenous cultures; synthesized with other Indian cultures and still today after so many years of off the power, has successfully kept her uniqueness. What is more important to understand, that the culture of same regions (Arab & Central Asia) which Indian Muslims adopted became so isolated and exclusive to adopt other cultures while the same culture which is practiced by Indian Muslims became so adaptive, assimilative and peaceful. How? This paper would be helpful to understand the response of Indian Muslims towards multiculturalism.

Methodology

The present paper has adopted the Descriptive Analytical Method. This paper has used a set of narrative to analysis the propositions made in the study. The 'narrative 'facts' for this paper have been taken from the various sources i.e. journals, theses, books, papers etc. Indian multiculturalism is a combination of the cultures of many groups of the people derived from the region, religion, language etc. In this paper, 'religion' has been taken as the basis of the culture for Indian Muslims. As there is found some sort of homogeneity among the Muslims throughout of the country on the basis of religious practices. Otherwise, geographically, one witnesses the big diversity of cultures. In the same way, the basis of the cultures of others has been taken on religious practices e.g. Hindu, Sikh, Christian, Buddhists, Parsi, and Jain, etc. The numerous incidents of anti-Muslim culture in present India are based on religious practices, not on the region or others. If the culture would not be considered on the basis of religion, then there should be wider responses of the people against these incidents and other religious minority communities. In this paper, the 'cultural diversity', 'composite culture' and 'multiculturalism' have been used in wider context i.e. to show the pluralistic nature of India. Another hand in Indian context the advancing cultural trends are 'cultural diversity', 'composite culture' and 'multiculturalism' and the present paper has taken the last cultural trend to see the response of Indian Muslims.

Indian Multiculturalism: Historical Background

Indian multiculturalism has its own history which can be seen in the context of 'composite culture' and 'cultural diversity'. Indian 'multiculturalism' is a policy to provide the playing field to the numerous groups of people particularly to religious groups. Among these religious groups is the Muslim. Indian Muslims constitute about 14.2 percent of the Indian population (Census 2011). They are the largest minority of India among the six declared minorities (others are Christian, Sikhs, Buddhists, Jains and Parsi) by the government of India. They assert own culture different from the national culture which is diversified and multicultural in nature. The culture of Indian Muslims is an addition to the great Indian composite culture built on 'migration of many races' over a longer period of time. The cultures of migrated people starting from Aryan to European in India assimilated through "melting pot" (Caliendo & McIlwain 2010, p.177) yet some kept their particular identity. All the cultures constitute the important segments of great Indian composite identity and promote the 'unity in diversity' based on the identity of numerous cultures. The discourse on multiculturalism started around 1980 in India in

response to the western world search for peaceful societies in their own countries based on the policy of 'multiculturalism'. But if one sees the promulgation of the constitution of India then, one finds that the constitution replaced 'Indian composite culture' from 'multiculturalism', when it granted 'cultural and educational rights' as fundamental rights to Indian citizen supported by political set up. So, one can say that Indian multiculturalism had started much earlier than the western nations. In India, the discourse related to multiculturalism started on ethnic, religious, linguistic, caste lines etc. Muslim being the second largest majority or the largest minority has an important place in the multicultural discourse of India. The European culture implanted in India by the colonial powers has been accepted as a model culture by one section of the society while for others, the culture of ancient India remains a model. Between these two 'cultural models' the culture of Indian Muslims has to survive and find its place. The response of Indian Muslims towards multiculturalism is to protect and promote own cultural identity. From the early 19th century, there started questioning of the culture of Muslims in India as an integral part of Indian composite culture. The communalists from the side of Muslims and others started to see the culture of Indian Muslims in different contexts. The Muslim communalists asserted the superiority of their culture (deep rooted in Arab and central Asian nations) over Indian culture which led the emergence of 'seclusion' and 'separation' among Indian Muslims. The communalists of other sides declared 'the culture of Indian Muslims' as 'backward', 'outsider' and 'elite' and it's not fitted in the Indian composite culture. As a result, the communalists started to make the culture of Indian Muslims out of the discourse of Indian composite culture. Both these views of communalists got acceptance with the foundation of Muslim League (1906) Hindu MahaSabha (1915) and Rashtriya Swayam Sevak Sangh(RSS) in 1925. Muslim League 'theory of two nations' is an evidence of beliefs of 'cultural superiority' and negative attitude towards the Indian 'composite culture'.

RSS, from its inception, not only focused on the promotion and development of 'Hindu Culture' but openly denied any rights of empowerment to 'non-Hindu people and their culture. Golwalkar (1939,p.42-43), one of the main ideologue of RSS states "the non-Hindu peoples in Hindustan must learn to respect and hold in reverence the Hindu religion, must entertain no idea but those of glorification of the Hindu race and culture must cease to be foreigners, or may stay in the country wholly subordinated to the Hindu nation, claiming nothing, deserving no privileges, far less any preferential treatment-not even citizen's right". So, for RSS, the India is not a multi-culture country. It believes that only one culture has right to exist, flourish and practiced by all the Indian. In other words RSS does not believe in 'multiculturalism'. The surprising fact is that even leader like Jawaharlal Nehru questioned the existence of the culture of Indian Muslims when he states "what is this 'Muslim Culture'? Is it a kind of racial memory of the great deeds of the Arabs, Persian, Turks, etc.? Or language? Or art and music? or customs? I don't remember anyone referring to present-day Muslim art or Muslim music" (Dev 1989,p.244). He further says "I have tried hard to understand what is this 'Muslim Culture' is but I confess that I have not succeeded" (Dev 1989,p.245). Later on,

he acknowledged the 'Cultural Diversity, of the country and its need for Independent India and he took steps to promote it ideologically and politically. Nehru states about diversity in these words "The diversity of India is tremendous; it is obvious. It lies on the surface and anybody can see it. It concerns itself with physical appearances as well as with certain mental habits and traits.....yet with all these differences, there is no mistaking the impress of India" (Bhattacharyya 2003,p.156).

What Nehru wanted in regard to Indian culture? Nehru wanted homogenous Indian culture but by choice not by force. Bhattacharya (2003, p.156) states "Nehru was not, however, opposed to assimilation because without it a nation could never be built, particularly in a society like India. But his idea of assimilation was not a forced or extremely imposed one. He said that such an assimilation process would develop of its own accord through education and contacts, without any special effort". So, the view of Nehru was same as communalists but he was different in bringing homogenous culture by choice not by force as communalists advocate to do. In post-independence period due to the legacy of freedom struggle and Jawaharlal Nehru, India accepted 'composite culture' and strengthened it with both constitutional and political recognition.

The Indian constitution by various provisions on religion and culture strengthened the 'multiculturalism' in India. The constitution granted 'right to religion' and 'right to culture' under fundamental rights hearable in the court of law in case of violation. The constitution states in regard to culture as "29. (1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same."(MOL J2007, p.14) This step of the constitution for the protection of the 'composite culture' put the culture of Indian Muslims in a comfort zone in hostile condition (due to the creation of Pakistan). Indian constitution (on the basis of definition) changed 'Indian composite cultures' into 'Indian multiculturalism'. This can be seen in the recognition of tribal identity in North East India and reorganization of many states on linguistic and religious lines. Muslims being the lesser number did not pose any problem in the reorganization of Indian political system in post-independence and post-partition era. The culture of Muslims remains the important segment of 'composite culture' of India.

Indian Muslim's cultural identity, in the post-independence period, made more political issue than cultural. It has been turned into as a 'vote bank' to reach the corridor of power in a democratic setup. In India, the Muslim culture has seen in 'religious' contexts and dangerous and not in the context of 'secular' and an important segment of 'composite culture'. This provided an opportunity to the communal forces for exploitation of Indian Muslims. Culturally, the Indian Muslims are heterogeneous like other religious groups. The Muslims of the state of Bengal are different culturally from the Muslims of the state of U.P. Kerala, Kashmir etc. In post independence period the quest of Muslims is 'democratization of cultures' or 'democratic multiculturalism' where each and every culture has equality and opportunity for development. Conceptually

the 'multiculturalism' has been accepted constitutionally but not politically.

Challenges to the Culture of Indian Muslims in Indian Multiculturalism

There is a need to see the challenges to the culture of Indian Muslims in multiculturalism before discussing the response of Indian Muslims towards multiculturalism. If we consider the definition of Rosado (2006, p.2) which seems to suit the Indian 'multiculturalism' emphasizes five important basic components of multiculturalism. These five components are "beliefs and behaviors", "reorganization and respects", "acknowledgment and values", "encouragement and enables" and "empowerment". On the basis of these five basic components of multiculturalism which can be applied in Indian context, there can be following challenges to the culture of Indian Muslims. The identity of Indian Muslims is based on their religion Islam and their religious practices are different from the rest of the citizen. Muslims are living in India for the last 1300 years. Indian Muslims as a political master did not face any problem for their 'identity'. Even during the time of the British government, they were somehow comfortable with their identity. It was only during the later period of national movement and in the post-independence period, the identity of Indian Muslims have been challenged. First there emerged an approach by the communalists to not accept the culture of Indian Muslims as an integral part of Indian composite culture and second declared it as a 'foreigner' and an hindrance in the purity and development of so-called the 'national culture'(based on Hindu religion). Indian Muslims have been seen with the cultures of Arab and central Asian. This approach towards the culture of Muslims created hatred towards them and crumbled the monolithic structure of Indian composite culture. The communalists failed to understand what Gill (2008, p. 33) says "multiple identities" of Indian Muslims. He says "As Hindus are confined to only one country, their national loyalties are neatly defined. But Muslims, being a global community, are bound to have varying concepts of nationalism. Besides loyalty to their country origin or residence, they also have the strongest bonds with fellow Muslims living in another country religion is powerful common ground". So, for Gill the tussle was over the 'multiple identities' which Indian Muslims have and 'single identity' which the communalists want to impose on them.

The other challenge to the culture of Indian Muslims is the 'denial' of their contributions to 'Indian composite culture'. A number of intellectuals from right wing do not acknowledge the contribution of Indian Muslims. They question the contributions and values of the culture of Indian Muslims. They reject the synthesis pattern of development of Indian culture without any major contribution by Indian Muslims. Other hand the contribution of Muslims to Indian art and architectures, the dress, the language, the ideas etc all were declared as symbols of 'slavery' and 'foreign subjugation'. The notion of multiculturalism what Bhargava (1999), and states by Bhattacharya (2003, p.153), argues in Indian context "relating to the need for community, a sense of belonging to it, the importance of a secure identity, of status and recognition, of particularity, and the need to recognize and maintain

difference with others", has been denied. This denial of contribution of Muslim culture is meant the loss of Indian identity, the rules of centuries and pushing them into isolation. And no culture in the huge multicultural setup of a vast country could survive except to lose the identity forever by the process of assimilation in the majority culture. The third and fourth challenges to the culture of Indian Muslims are related to 'encouragement and enable' and 'empowerment' of the culture. In the context of the culture of Indian Muslims, there is lacking promotion, encouragement, and empowerment. There is no doubt that in the constitution there are many provisions which encourage and strengthen the culture of Indian Muslims as a minority community. The fundamental rights related to religion, culture and education are meant to encourage and enable the communities having a particular culture. The government also constituted the bodies like Ministry of Minority Affairs to safeguard the interest of minorities in India. The institutions related to minorities have been assigned to work for the upliftment of the minorities. But on implementation front, the failure to follow the provisions of the constitution can be seen.

There is a need to understand the contrast in approaches towards the cultures of minorities, especially to Indian Muslims. One hand the government makes provisions for the promotion of the culture of the minorities while another hand she is unable to stop the propaganda of the communalists against the cultures of minorities particularly Indian Muslims. There is found differences in approaches between the government and communalists towards the cultures of Indian Muslims. The government accepts 'multiculturalism' constitutionally (not politically) in the country but the communalists reject it constitutionally and politically and call for a 'national culture' through 'melting pot' which means the assimilation of all other cultural identities of other religious groups into the culture of majority i.e. Hindu culture. The problem with so-called 'national culture' of communalists is that its form; its sources; and it's constituted, are from the culture of the majority and rejects others. Chandoke (1999) explains what national culture of communalists means when she says that "Indian elites had built a national culture that was based on the invisibility and marginalization of minority groups. Entrepreneurs who were working overtime to create a national culture which could recognizably be called Indian had also built into it the denial of recognition to marginal groups – caste and religious groups, but also tribals, women, and linguistic groups. Our national culture inevitably came to reflect the presuppositions and the values, if not the explicit world-views, of the dominant community. Resultantly, the minorities had been both devalued as well as marginalized, their world-views either sidelined or downgraded, even as they were asked to join something that we euphemistically called the mainstream". These are what challenges not only to the culture of Indian Muslims but the cultures of all the religious minority groups.

In the post-independence period, the provisions were laid down constitutionally to empower minorities especially the Indian Muslims and their culture but could not do enough politically. This contradiction is remained in action for the last more than 65 years. In recent time, due to aggressive 'nationalism' by the communal forces, numerous issues related

to food, architecture, dress, patriotism, minority institutions have threatened the Muslim culture and edifice of multiculturalism.

The Indian multiculturalism which is the backbone of the country has been questioning and attacking by the communal forces. The problems of Indian multiculturalism which are also the problems of the culture of Indian Muslims can be summed up in the three problems identified by Bhargava, Bhaghchi and Sudarshan(1999) and quoted by Bhattacharya(2003,p.154) are ;“overemphasis on identity”, “encouragement of cultural particularity deepens divisions and undermines the common foundation for a viable society”; and “it may result in curbing of individual freedom by advocating “aggressive community power over individual freedom” and thus eroding the values of liberal democracy”. And what the present scenario depicts can be summed up in the words of Arfi (2011, p.5) “Mutual goodwill and communal brotherhood, envisaged in the ideology of secularism, the hallmark of the Indian society and on which the entire freedom movement was based, have vanished. The ideology of hatred that induced Nathuram Godse to murder Mahatma Gandhi flourished and it is very much palpable in the present socio-political lives of the country”. These three problems are challenging the ‘Indian democracy’, ‘dynamism of the society’ and ‘mutual good will ‘on which the unity of the country stands.

Global Culture, Indian Multiculturalism and Culture of Indian Muslims

With the discourse on ‘multiculturalism’, there also emerged serious discourse on ‘globalization’ as many western countries felt uncomfortable with the multiculturalism- particularly from the outcome of globalization. The process of globalization paved the way for large-scale migration of the people from one part of the world to another part particularly, from the third world countries to advanced nations. The migration created numerous problems in the advanced nations for local people and national cultures. The homogenous culture of many western nations could not adjust the migrated cultures; resulted in the radicalization of politics and hatred towards the migrated people .Many western countries like Canada, Australia, USA, France, Germany, Britain etc which adopted multiculturalism as a national policy, experienced various problems. Some countries became successful in multicultural policy like Canada and Australia while other countries failed. Among those countries which failed are Britain whose PM David Cameron states in a speech that “state of multiculturalism has failed” (Laura 2011) and Germany when Angela Merkel (the Chancellor) announced that “the concept that we are now living side by side and are happy about it does not work”. (Evans 2010). The coming of globalization created more complexity for the culture of Indian Muslims in the Indian context. One hand it had to respond the ‘multiculturalism ‘of the country and another hand it had to respond to the ‘global culture’. The culture of Indian Muslims has to respond and adjusts between ‘national culture’ and ‘global culture’. This becomes very tough, when it comes to religion, as one section of Indian Muslims considers it antithesis to their culture and so, could not be adopted. The global culture has been characterized by one section of Indian Muslims as the culture

of the West aiming to extend it worldwide to promote economic interests of the western nations. This can be seen in the context of many current events and festivities which in the words of Agwan (2014,p.137) “have taken a truly global form” like valentine day, Parents day, New Year celebration, use of English as global lingua franca etc. So, naturally, this section would resist the global culture even becoming the part of Indian multiculturalism. Robinson (2007, p.140) quotes three positions of a global culture of Tomlinson (1999) and Nederveen Pieterse (2004).These are the ‘Homogenization’, the ‘Heterogeneity’ and ‘Hybridization’. This can also be seen in the response of Indian Muslims towards Indian and global culture .The “McDonalization” of Ritzer (1993 &2002) as stated by Robinson (2007, p.140) suggests the cultural homogenization of the global culture “emphasizes ‘coca-colonization’, hyper-consumerism’ and the world increasingly westernized cultural uniformity (indeed Mc World)”. This enhances the fear of Indian Muslims to loss of their culture through global assimilation. This fear is seen by one section of Muslims as one of the big challenges to Indian Muslim culture and the culture of the Islamic world. This is also seen as a tool to dominate the culture of the world and markets. In the context of global culture, the Indian Muslims is in the state of confusion; how they should interact with the global culture- as a part of Indian multiculturalism or with Islamic global culture? The former is related to their national identity and later is related to their global brotherhood of Islamic world and civilization (Umma). Thus the ‘global culture’ has created complexity for the cultural response for the Indian Muslims both at national and global levels.

Muslims in Indian Multiculturalism

After seeing the challenges of multiculturalism at national and global levels, there is a need to see and analysis the response of Indian Muslims. Indian Muslims may realize this or not but it is true that ‘multiculturalism’ is fate accomplice of India. Constitutionally and politically this has been tried to implant deep into Indian psych among the people by the secularists. There may be ups and downs in the practice of multiculturalism in India but it cannot be uprooted from India due to many reasons. A nation, which has seven major faiths of the world, 1652 mother tongue, 22 official languages(8th schedule of Indian constitution), a large number of ethnic groups, numerous geographical based cultural zones, and numerous castes, cannot survive without a broader cultural policy or in other words without multiculturalism. And Indian Muslims have to respond wisely. The response of Indian Muslims towards Indian multiculturalism is ambiguous. They want to be part of ‘multiculturalism’ without compromising on their religious identity which is also the basis of their cultural identity. They refuse to interact with other cultures if it collides with their religion. They refuse to accept any common policies which go against their religious beliefs. The one example is ‘uniform civil code’ which government is trying to implement but the Muslims oppose this as against their religion and fundamental rights of religion. They want to have their particularity of culture without any change. There is also found a variation in the responses of different classes of Indian Muslims. The more economically and educationally advance classes of Indian Muslims interact comfortably with other

cultures than the less economically and educationally advanced classes. It means for Indian 'multiculturalism' the educationally and economically advanced classes are more useful. The response of Indian Muslims is also selective both for global culture and Indian multiculturalism. Indian Muslims as a community enjoys the immunity in certain matters from the constitutions such as in the case of 'Muslim Person Laws'. As many Muslim intellectuals and scholars believe that 'person Laws' check the liberty, freedom, equality etc. granted by the Indian constitution. Bilgiri (1999), an Indian Muslim scholar, as quoted by Bhattacharyya (2003,p.154), questions the curbing of 'Personal laws' of individual rights without any check from the liberal democracy. This has been further questioned by Chatterjee as stated by Bhattacharyya (2003,p.154) that "in multi-communal India, which has constitutionally recognized the rights of minorities to maintain their culture and tradition, including religious traditions, secular liberalism is powerless to cope with personal law reform". By using 'Person Law', Indian Muslims want to keep their society not benefitted from the liberal democracy which can be used to bring a better homogenous multicultural society. Another aspect of the response of Muslims in matters of culture is that their response is mostly religious based. They use to see everything in term of religious doctrines which makes their responses emotional and in some cases irrational. They don't see the 'culture for the sake of culture'. As a result, they prefer isolation for the sake of the safety of their culture and identity. As a community, they have to act rationally to be a stronger part of Indian multiculturalism. They need to be rational, visionary and cooperative. They have to use multiculturalism to understand the cultures of other communities to act with them rationally and establish a good rapport with other religious groups. The response of Indian Muslims towards the 'global culture' is not different from the Muslims of other countries. The response of Indian Muslims is selective. They confront both 'Indian multi-culture' and 'global culture' on many issues which confront their religious beliefs. They are much susceptible about the global culture which has manifested into LGBT, Pub etc. Indian Muslims consider themselves as a part of great Islamic civilization bound by Islamic brotherhood around the world. And as many Islamic scholars e.g. Allama Iqbal, Abul Aala Maududi, Syed Qutub etc rejected the western culture. Majority of Indian Muslims too by accepting these scholars have rejected the global culture as manifestation of the western culture. Indian Muslims are also not ready to leave their 'Indian Identity' for global Islamic culture. They want to be part of great Islamic civilization with proud Indian citizen. They also want to protect their 'multiple identities' and want that other should accept and respect their 'multiple identities'. This is a classic case of cultural ambiguity of a community. They want to be part of 'Indian multiculturalism' with their own particular identity and also preserve their 'global Islamic culture'.

Thus one can say that the response of Indian Muslims towards Indian multiculturalism is to preserve, protect and develop own unique culture and identity. There is no doubt that they are interacting with other cultures but not ready to interact on the cost of their own culture. The objectives of 'multiculturalism' to create an atmosphere of mutual respect, preservation of identity, collective responsibility towards national interest and

helping each other in understanding each other cultures for the betterment of the society and nation, are found in the response of Indian Muslims.

Conclusion

The 21st century is the century of globalization which has given rise to 'multiculturalism' worldwide. Multiculturalism has started as a state policy and an academic discourse in the decade of seventy in the western nations and in the 1980s in India. Multiculturalism is a broader policy related to the 'identity' of the nations and citizen. Multiculturalism is an attempt to recognize the identity of many cultural groups to create an atmosphere of recognition, mutual respect and peaceful co-existence. There are various sorts of responses towards the 'multiculturalism'. As a policy, it has been successful in many countries like Canada, Australia etc and failed in many nations like Britain and Germany. Somewhere it radicalized the politics; somewhere it provides peaceful coexistence; and somewhere it encouraged violence. The experience of Muslim countries and Muslims are also the mixed one. The present paper has studied the response of Indian Muslims towards Indian multiculturalism in a global world and come to the conclusion that their response towards 'Indian multiculturalism' is ambiguous and selective one and moves on the twin objectives; the preservation of Indian identity and also be part of global Islamic culture and civilization. They are not ready to compromise on their culture which putting them on the paths of seclusion and exclusion from the national culture. Other hand the culture of Muslims is also facing challenges both at national and global levels. Their culture in spite of having constitutional safeguard is facing the threat from the communal forces. What the basic components of 'multiculturalism' emphasize for successful 'multiculturalism', has been denying to their culture in spite of constitutional provisions. In short, the experience of Indian Muslims in 'multiculturalism' is full of ups and downs, discouraging and marginalizing.

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