

GS-1 Fundamentalism, Communalism & Secularism Notes

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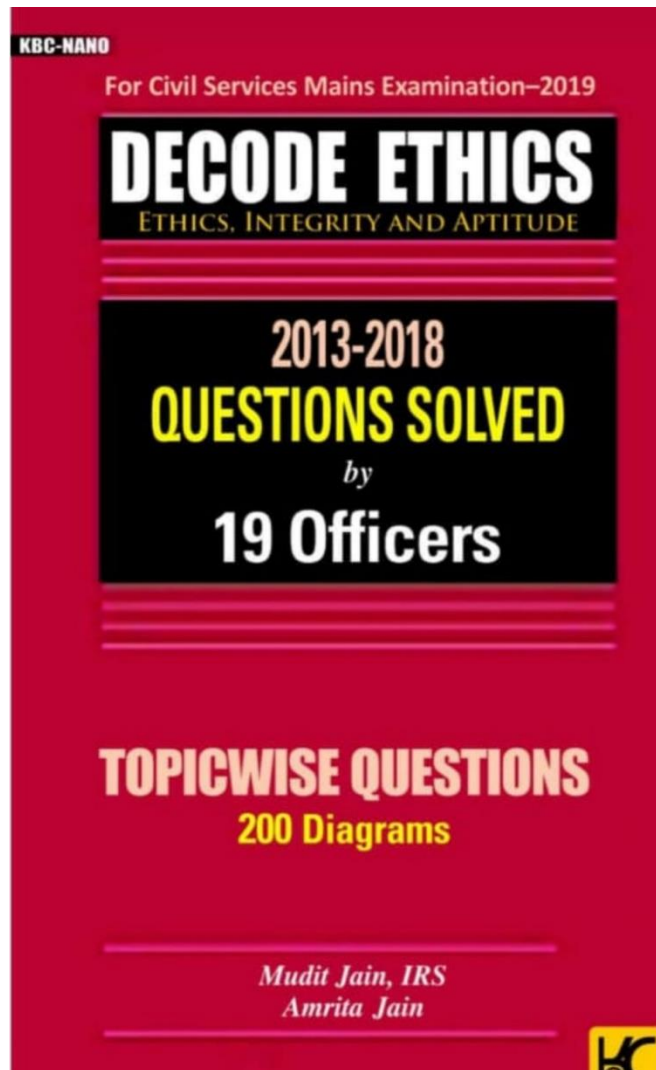
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**Ethics Paper 2019 – References From “Decode Ethics”
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- | | |
|----------|---|
| Q 1. (a) | <p>What are the basic principles of public life? Illustrate any three with suitable examples.</p> <p>Decode Ethics Book Page No: Public life page 76, principles page 81.</p> |
| Q 1. (b) | <p>What do you understand by the term ‘public servant’? Reflect on the expected role of public servant.</p> <p>Decode Ethics Book Page No: Public servant page 294, roles page 82, values from code page 195</p> |
| Q 2. (a) | <p>Effective utilization of public funds is crucial to meet development goals. Critically examine the reasons for under- utilization and mis-utilization of public funds and their implications.</p> <p>Decode Ethics Book Page No: 331-333, sample question 2 page 334</p> |
| Q 2. (b) | <p>“Non-performance of duty by a public servant is a form of corruption”. Do you agree with this view? Justify your answer</p> <p>Decode Ethics Book Page No: PoCA (forbearance) page 335, sample question 2 page 344</p> |
| Q 3. (a) | <p>What is meant by the term ‘constitutional morality’? How does one uphold constitutional morality?</p> <p>Decode Ethics Book Page No: 195</p> |
| Q 3. (b) | <p>What is meant by ‘crisis of conscience’? How does it manifest in the public domain?</p> <p>Decode Ethics Book Page No: 266-268</p> |
| Q 4. (a) | <p>Explain the basic principles of citizens’ charter movement and bring out its importance.</p> <p>Decode Ethics Book Page No: 315-318</p> |

Q 4. (b) **There is a view that the official secrets act is an obstacle to the implementation of Rights to Information act. Do you agree with the view? Discuss**

Decode Ethics Book Page No: Confidentiality page 182, administrative secrecy page 257, RTI rejections page 300

Q 5. (a) **What do you understand by probity in governance? Based on your understanding of the term, suggest measures for ensuring probity in government.**

Decode Ethics Book Page No: 291, 292, sample question 2 page 294

Q 5. (b) **“Emotional Intelligence is the ability to make your emotions work for you instead of against you.” Do. you agree with this view? Discuss.**

Decode Ethics Book Page No: Values-emotion page 96, definition page 200, quotes page 219, 220

Q 6. (a) **“An unexamined life is not worth living.” – Socrates**

Decode Ethics Book Page No: Socrates ideal life page 222, Kierkegaard life page 239

Q 6 (b) **“A man is but the product of his thoughts. What he thinks, he becomes.” – M.K.Gandhi**

Decode Ethics Book Page No: 109-111, 125-126, sample question 10 page 242

Q 6. (c) **“Where there is righteousness in the heart, there is beauty in the character. When there is beauty in the character, there is harmony in the home. When there is harmony in the home, there is order in the nation. When there is order in the nation, there is peace in the world.” – A.P.J. Abdul Kalam**

Decode Ethics Book Page No: Kalam’s quote in reverse page 123

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UNIT 32 FUNDAMENTALISM, COMMUNALISM AND SECULARISM

Structure

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- 32.1 Introduction
- 32.2 Basic Concepts
 - 32.2.1 Fundamentalism
 - 32.2.2 Communalism
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- 32.3 Aspects of Fundamentalism
- 32.4 The Communal Divide
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- 32.8 Further Reading
- 32.9 Answers to Check Your Progress

32.0 OBJECTIVES

After you have studied this unit you should be able to

- describe fundamentalism
- explain communalism with the help of relevant examples
- clarify what is secularism and how it works in India.

32.1 INTRODUCTION

In this unit we begin by clarifying the basic concepts of fundamentalism, communalism and secularism. We then explain up each of these basic concepts and expand on them. We take up first the concept of fundamentalism and describe it. Next we turn to communalism and note down the reasons for communal riots and examine their economic and social dimensions. This is followed by an analysis of inter-community dynamics.

Finally we turn to secularism which is seen, in some ways, as a panacea to fundamentalism and communalism. We examine some different views on secularism, including Gandhiji's viewpoint.

32.2 BASIC CONCEPTS

Let us put forth the basic concepts of our unit first.

32.2.1 Fundamentalism

Fundamentalism is the first of our three concepts and it stresses the infallibility of

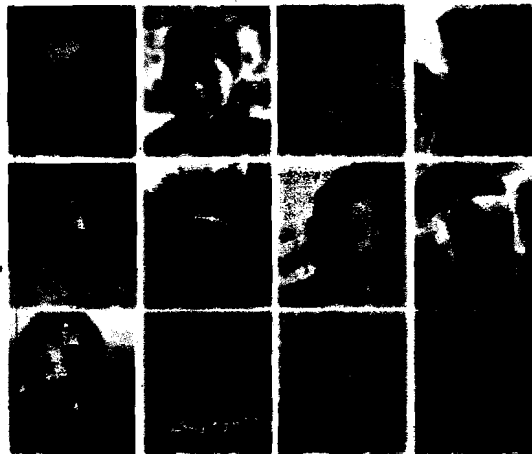
a scripture (e.g. the Bible, the Granths, the Gita or the Quran) in all matters of faith and doctrine. The believers accept it as a literal historical record. The result is that a militant stand is taken by the followers; often preceded or followed by a desire for a separate homeland. At times, this too is taken as a prophecy in the scriptures. Fundamentalism thus separates a certain community from the mainstream. However, society, by its various arms (the police, army and so on), attempts to suppress or eliminate the fundamentalists. This is especially so when they begin acting outside of the law. Communalism is associated with eruption of violence and riots, these conflagrations may not have any particular aim or goal (apart from communal ascendancy or supremacy). Fundamentalism however is an organised all encompassing movement which aims at promotion of societal goals specifically in the light of religious enshrinements. Operational strategy includes peaceful as well as war-life uses and movements.

32.2.2 Communalism

While discussing the nature of politics in the new states of Africa and Asia, Clifford Geertz, an American anthropologist (1963 : 105-157), wrote, "When we speak of communalism in India we refer to religious contrasts, when we speak of it in Malaya we are mainly concerned with racial ones, and in the Congo with tribal ones". Here the significant link is between communal and political loyalties. Thus when we talk of India we are talking mainly of religion based oppositions. Communalism has been described as a sectarian exploitation of social traditions as a medium of political mobilization. This is done to punish the interests of the entrenched groups. Thus communalism is an ideology used to fulfill socio-economic hopes of a community or social groups. It requires proposals and programmes to ensure its very existence. These become active in phases of social change. Communalism arose in India during its colonial phase. Communal politics bases its strategies on religion and tradition. The interpretation of history is for purposes of mobilisation. Communal organisations have little room for democracy. Secondly they may also involve racist contrasts and perpetrate the same. They consider egalitarianism as abnormal and support patriarchy as a familial and social norm. Communalism is therefore a

- i) belief system
- ii) social phenomenon.

Communalism arises out of a belief system, and assumes great solidarity within a community which is not always true. We find that there are often intercommunity quarrels. Further, the protagonists of communalism hold a particular view of history and take care to point out that a community has been identified with common



Members of different communities. Why is that only particular communities are antagonistic to each other?

sufferings and goals as a whole. The exclusiveness of the community is stressed vis a vis other communities, and it is therefore considered logical to fight for one's rights in a literal way.

Communalism in India has, as noted earlier, a colonial legacy wherein the rulers (Britishers) used religious contrasts, existing among the different communities to their advantage by giving them prominence.

After Independence economic modernization of India expanded economic opportunities but not enough to curb unhealthy competitiveness. Job sharing among the different communities from a smaller pool of opportunities in causing much heartburn. Independence from the colonial power unleashed a horrendous communal holocaust, caused by the partition of the country into two parts on the eve of Independence in 1947.

32.2.3 Secularism

The conceptual construct of secularism is adopted in India by way of a solution to the problems, posed by fundamentalism and communalism. Ideally speaking, it denotes a situation where there is a clear distinction of religion from such spheres of life as political and economic systems. Each religion is to be respected and practiced in private. In ideological terms it is not a system of beliefs and practices that is to be mixed with political ideology, with a view to wooing any particular community into the voting booth. By and large, secularism separates religion and polity. It endorses the view that there should be provided equal opportunities by the state to all the communities. Further, for secularists all religious beliefs are to be approached rationally and finally social life is to be approached in an equalitarian manner.

Further the term secularism refers to the ideas opposed to religious education. It has been linked to the process of secularization. This is the process by which various sectors of society are removed from the domination of religious symbols and also the domination of religious institutions. Finally the idea of secularism has been transferred from 'the dialectic of modern science and protestantism' in the west to South Asian societies. This transference is full of problems and cannot be conceived in terms of a smooth process.

Box 32.01

India cannot cease to be one nation, because people belonging to the different religions live in it ... If the Hindus believe that India should be peopled only by Hindus, they are living in a dreamland. The Hindus, the Mohammedans, the Parsis and the Christians who have made India their country are fellow-countrymen, and they will have to live in it only for their own interests. In no part of the world are one nationality and one religion synonymous terms; nor has it ever been so in India.

— M.K. Gandhi, *Hind Swaraj* (1908)

32.3 ASPECTS OF FUNDAMENTALISM

Fundamentalism as a concept was first used in 1910-1915 when anonymous authors published 12 volumes of literature called them 'The Fundamentals'. In the early 20s the print media used this word with reference to conservative protestant groups in North America. These groups were concerned about liberal interpretations of the Bible. Alarmed by this the conservatives insisted on some "fundamentals" of faith. These included belief in the virgin birth, divinity, the physical resurrection of Jesus Christ and the infallibility of the scripture. As mentioned these and other fundamentals

were published in 12 pamphlets called *The Fundamentals* between 1910-1915. Thus began the specialised usage of the concept of “fundamentalism”. Thus a fundamental movement is one which takes infallibility of a scripture as a basic issue and as a guide to life. Some fundamentalists add that there is no need to even interpret the scripture as meaning in it is self-evident. *This often amounts to intolerance of any form of disagreement or dissent. Thus there is an apprehension that fundamentalists are narrow minded, and bigoted.*

T.N. Madan (1993) has pointed out that the word Fundamentalism has gained wide currency in the contemporary world. According to him it refers to a variety of norms, values, attitudes which either judge the fundamentalists or condemn them outright. This word is sometimes erroneously used in place of communalism. In fact the word fundamentalism has become a blanket term. That is to say that various fundamental movements across the world are actually not identical but differ in various ways. But they are linked by a ‘family’ resemblance.

Fundamentalist movements are of a collective character. They are often led by charismatic leaders who are usually men. Thus the 1979 Iranian movement was led by Ayatollah Khomeini, and the recent Sikh fundamentalist upsurge by Sant Bhindranwale (Madan, *ibid*). Fundamentalism leaders need not be religious leaders. Thus Maulana Maududi, founder of the Jamati Islami in India was a journalist. K.B. Hedgewar, founder of the Rashtriya Sewak Sangh was a physician.

The fundamentalists are a practical people and try to purge the way of life of all impurities (religiously speaking). They reject all corrupt lifestyles. An example of this is Dayanands critique of the traditional, superstition filled way of life (see Unit 26 of Block 6 for details on this). Thus Maududi characterised the present Muslim way of life as ‘ignorant’ and Bhindranwale talked of the ‘fallen’ Sikhs who shave off their beards, cut their hair and do not observe the traditional Sikh way of life. Thus fundamental movements are not only about religious beliefs and practices, but lifestyles generally.

Thus fundamentalist movement are reactive and a response to what the persons involved—the leaders and participants, consider a crisis. The crisis calls for urgent remedies. The basic programme is presented as a return to the original tradition. That is to say to the contemporarily redefined fundamentals, which cover the present-day needs. This usually involves a selective retrieval of tradition. It may even be an invention of tradition.

The case of Dayanand (see Unit 26, ESO-05 for further details) illustrates this very well. He tried to evolve a sanitized Hinduism in response to the challenge for conversion by Christian missionaries (Madan, *ibid*). He claimed that the Vedas were the only true form of Hinduism and his call was back to the Vedas.

In Iran Khomeini developed an Islamic state based on the guardianship of the jurists. Again Bhindranwale gave a selective emphasis to Guru Gobind Singh’s teaching rather than those of his immediate successors. **Assertion of spiritual authority and criticising the culture are two aspects of fundamentalism. A third crucial element is that of the pursuit of political power.**

The pursuit of political power is very important to fundamentalism, for without it we would be presented with a case for revivalism. The Arya Samajis were ardent nationalists in North India, and the movement had its political overtones. Again the RSS which has been described as a cultural organisation has had close links with political parties, and contemporarily with the Sangh Parivar. This covers both cultural and political aspects of Hindu nationalism. This explains why fundamentalist movements often turn violent, and the ideology of secularism is rejected. They are

totalitarian and do not tolerate dissent. However these movements also perform a particular role in modern society which cannot be ignored.

Thus an objective intellectual analysis should consider fundamentalism as a distinctive category. It is not theocracy or backward communalism.

32.4 COMMUNALISM IN INDIA

The ideology of communalism in India was, and still is, that the different communities in India cannot co-exist to their mutual benefit, that the minorities will become victims of Hindu subjugation and that the historically created situation nor culture will allow cooperation.

Communalism took deep roots in Indian polity during the later phase of the national movement and this was encouraged by the colonial rulers. This process was a continuation of the weakness and inadequacy of secularism as conceived and practised during the anticolonial struggle.

Implicit in all the theories has been the assumption that the growth of Hindu-Muslim tension was not the natural and inevitable outcome of changes taking place in the Indian society. Partition was the culmination of the conflict which could and should have been avoided. Further this line of reasoning states that nation building essentially means obliteration of communal moulds and creation of a common identity which decries the existence of differentiated groups based on religion, caste or language. Communal forces are therefore viewed as division and a sign of political underdevelopment. *Communalism arises when one or two characteristics of an ethnic identity e.g. religious beliefs are taken and emotionally surcharged. Communal movements are often brief and exist in a dyad, comprising an opposing force or ideology which has to be countered. Unlike fundamentalism, communalism can only exist dyadically.*

Hindu-Muslims riots reflected the religious fears and socio-economic aspirations of the Hindus and Muslims. Sometimes these riots occur for very minor reasons such as quarrels between Muslim and Hindu shopkeepers (Ghosh, 1981 : 93-94).

The important point is that these are not isolated acts but often deliberate mechanizations of various socio-religious organisations. Recurrent collisions were engineered on festivals by stopping them and various religious occasions by interfering in their process. This was done to inflame communal passions and bitterness. According to Ghosh (1981) the acme of communal rioting was reached in August 1946 in Calcutta when the Muslim League observed a 'Direct Action Day'. Bombay did the same in the following month. Thus Independence was erected on the corpses of many thousands of people. With Mahatma Gandhi's assassination the riots abated awhile, and this situation was basically sustained by Nehru. Again the passing away of Nehru in 1964 and the deteriorating socio-economic circumstances led to the resurrection of communal violence.

32.4.1 Recent Communal Riots

Thus during the late 60s and 1970s there was large scale communal rioting in Ahmedabad, Baroda, Ranchi, Jamshedpur etc. Communal configurations in towns such as Ranchi cast a shadow over predictions and beliefs in the future of workers unity. Again in Bhiwandi where there was a carnage in 1969, it was a shock for the leftists. The grassroots movement among the handloom workers fostered by committed communists was unable to stem the onrush of communal violence.

In 1969 itself a communal riot occurred in Ahmedabad. The inflammatory factors

were insults to holy scriptures and sacred cows. It was suspected however that these riots were politically motivated.

These riots indicated clearly that there were various political factors behind the surface level factors of religion based tensions and confrontations. In the mid seventies the communal riots abated a bit both due to the Emergency and the Janata Regime. The first exercised iron control and discipline the second aroused the hopes of both Hindus and Muslims. The first six years of the eighties once more created an upward incline in the riot-graph. Patel (1990) feels that Communal violence is backed by religious arguments and backing. He feels that those resorting to it are neither true Hindus or true Muslims. Religion does not preach enmity. However the causes which are often given for communal violence are hurt religious sentiments. The causes are flimsy such as playing music before a mosque, insulting the Prophet or the Holy Quran. This is sufficient to provoke violence among some of the Muslims. So also disturbing by Muslims of a religious yatra is enough to rouse Hindu ire. (Patel, 1990 : 41-42).

32.4.2 Reasons for Communal Riots

In the context of our section of recent-communal riots we turn now to some further reasons for the same. As Ghosh (1981) points out the several arguments have been forwarded for the existence and continuation of communal riots. These are:

- i) riots are part of progress in an under developed country. The class struggle is converted into a communal struggle weakening the solidarity of the proletariat class. Further the middle and backward classes have acquired greater political and economic strength and influence and these often assert themselves. Economic conflicts lead to riots as in Bihar Sharif and Bhiwandi.
- ii) Electoral politics determine the objectives and direction of communal violence e.g. Delhi 1986.

These explanations cannot be binding—they cannot be held to the necessary and sufficient. Often economic reasons emerge after (not before) the rioting has begun. Again in a developing society economic factors where competitive or one lagging behind the other can lead to a riot. The same applies to reductionist political causes. The idea of behind-the-scene political manipulation may not be valid.

32.4.3 Economic and Social Dimensions

Regarding gaining economic benefits after the eruption of communal riots we find that in Godhra, Hindu Sindhi refugees from Pakistan gave competition to Hindu merchants. But riots have frequently emerged between Sindhis and Muslims. Again in Punjab while Ramgarhia and other Sikhs have gone beyond the Hindu Khatri in commerce there have been no riots because of this.

Lastly in the Punjab tragedy, the terrorist acts while antagonising the Hindus, are not considered to be the acts of the Sikh community as a whole.

Hindu-Muslim riots in recent times have been confined to medium sized towns and cities. These include areas like Meerut, Aligarh, Moradabad, Pune etc.

Check Your Progress 1

1) Give three reasons for Communal rioting.

- a)
- b)

c)

2) Fill in the blanks:

Hinduriots have in recent times been confined to
.....towns.

The people in a riot tend to be crowd oriented, and the conflict tends to be very violent. These people tend to be merciless. A “cause” is often espoused: for example in 1969 the handbills have a call for *dharmayudha* by the Hindu militants. Thus in recent decades from the 60s onward the trend has been for collectivity orientation and in-group loyalties. Moreover, the functional independence of caste and community are disintegrating and replaced by competitive patterns. This makes for greater tension in interactions between people let alone communities.

Activity 1

Read carefully sections 32.4.2 and 32.4.3 on the reasons for communalism and communal riots. What reasons for the existence of communalism can you add to this analysis? Ask people of different communities their opinions and note them down. Then write a note of about 300 words offering your explanation for the phenomena of communalism. Discuss this with other students at the Study Centre, if possible.

32.4.4 Inter-Community Dynamics

Medium sized towns/cities are being divided on communal lines. We find that the workers don't have class consciousness. The educated middle class professional act as a bridge between Hindus and Muslims. During prepartition there were Muslim doctors, lawyers etc. who also attracted Hindu clients—Similarly Hindu professionals were patronized by Muslim clients—Thus

- i) common bonds developed
- ii) there were common networks and patronization.

Again the existence of Muslim professionals administrators etc. created a positive image for the Muslims. Post partition mass migrations saw these advantages vanishing. Many trade and economic activities are run by Hindus and there were no problems so long as the Muslims were not competitive. There was an interdependence between Hindu employers and Muslim artisans. However, in recent time economic competitiveness come from Muslims and has turned into a religious threat to Hindus. Again channelling of Arab money into mosque renovation and lavish festival celebrations has resulted in an admixture of economics and religion which creates intercommunity tensions and eruptions of violence.

Box 32.02

Biharsharif owes its name to the *mazar* (tomb) of a Muslim saint. It is considered a cultural heritage in Bihar on the lines of Lucknow in Uttar Pradesh. Trouble began over a piece of land near a mosque called 'Mughal Kuan'. Muslims claimed that piece of land as its own. The Hindus planted a tulsi sapling and installed an idol on it. The dispute worsened by 1979 and led to the death of a harijan.

What are the factors which can remedy the communal divide in India. Some suggestions have been given (Verma, 1990, 63-65). The suggestions include that religion should be separated from politics and communal bodies should be banned. Further the freedom of press should not extend to spreading communal ideas.

Communalism needs to be denounced by political leaders and all leading citizens. Measures should be taken for raising the economic lot of the minority community. About all overall ethos should be created which leads to peace between communities and an end to communal violence. Community leaders should explain the situation to the community and defuse tensions. Let us now turn to secularism.

Thus communalism has an ugly aspect and goes against national integration. Religion should not become the whipping boy of political ambitions.

32.5 ASPECTS OF SECULARISM

While fundamentalism and communalism are widely held to be the problematic and disintegrative, the ideology of secularism is held to be a palliative solution to the above. Although there is no single definition of secularism which could be applied world-wide, yet it was first applied to separate the Church from the King. This was the political dimension. In the social sphere secular meant separating the strangle hold of religion over the individual's life. In the Indian context it proclaims the existence of spiritual values which can be stressed in a variety of ways. See also Block 3 Unit 6, ESO-05 'Secularism and Secularization' which deals with this. Thus the word secularism has a variety of connotations in India. As Madan (ed. 1991 : 394-412) notes these dimensions are:

- i) the separation of state from religion.
- ii) equal and impartial treatment of all communities by the state.
- iii) approaching religious beliefs in a spirit of objective rationality.
- iv) ensuring a just standard of living for all people irrespective of community.

32.5.1 Secular Views

Through the judicious use of the philosophy of secularism fundamentalism and communalism can be curbed. On combating fundamentalism and communalism through secularism there are three views that can be presented. These are:

- i) An ideological campaign against communalism can be waged to *decommunalize* people at all levels. The logic of this approach is that communalism will die out only if the communal ideology is removed.
- ii) Grassroot politics is another approach mooted for the eradication of communalism along with a democratic rights approach. That is to say there has to be an awakening at the grassroots level. Secondly a new type of activity is required which is politically oriented but not the grassroots type. The problem however is that unless this grassroots approach has an All-India spread and a unity within it we do not find it likely to do well.
- iii) A major issue concerning fundamentalism, communalism and secularism is religion. How do we approach religion in a secular view ? Firstly we should not dismiss any religions or pronounce them to be false. Second we should try to locate the democratic and the secular in the social basis of religion. Thirdly the irrationalities of religion should be exposed and a rational approach taken.

As Madan (1983) explains India is defined as a secular republic in the Preamble to the Constitution. Secularism in India does not imply abolition of religion but the separation of state from religion. However the separation of politics from religion is not envisaged. The people are free to form religion based political parties. What then is secularism in a multireligious society such as that which India represents.

Activity 2

Do you feel secularism is only an ideology, or can it and is it operating in everyday reality in India? Go to individuals of different communities and ask them this question. Note down their answers in a notebook. Discuss your findings with other students in the Study Centre, if possible.

That secularism can be defined in various ways has been pointed out earlier. However we can say now that secularism implies the separation of religion from state and its relegation to the sphere of personal belief and private commitment. It is important to point out at this stage that this description is not true of any society as this separation happens to be analytical rather than actual. As things stand there are some politics with an anti religious stance. Other are natural towards religion. And finally there are those which follow a secularism which falls between these extremes.

How does the secular policy of India reflect in the pre and post-independent politics of India? In the closing decades of the 19th century the "liberal-plural" theory was advanced by the moderate nationalists. *This approach believed that religion should not be mixed with politics. Its proper sphere was that of private belief.* This would preserve both religious sentiments and those towards the nation would remain intact. This theory demanded sophisticated understanding but the wider society could not grasp it. *This was replaced due to its obvious shortcomings by the "orthodox plural" theory of secular nationalism. This was forwarded by Gandhi. He picked up religion as basic to political action and national identity.*

32.5.2 Gandhiji's Views

The 'nation-to-be', argued Gandhi, should draw from Hindu, Muslim, and all other communities. The idea was to draw popular symbols into the political mainstream creating a national identity. This ideology which was successful in political mobilization has certain problems so far as the post-independent 1947 era was concerned.

- i) Gandhi's idea that religious cleavages which could be handled by using religious loyalties and thus lead to nationhood proved wrong. The idea of orthodox pluralism heightened rather than reduced the rift between different religious communities.
- ii) The ideologies drew the rich and powerful into the national struggle and ensured that they dominated post-independent India.
- iii) Another theory (the radical socialist) which gained some ground had the dream of a secular polity which reflected the dream of the poor masses, both in rural and urban areas. Religious loyalties were relegated away from national identity. National identity it was felt could only be based upon politics, which linked socio-economic facts with the reality of nationhood. Religion was to be a private thing and not to trade upon the domain of politics. This stance resembles the liberal plural theory of religion. However the radical socialists addressed themselves to the poor and attempted to bring about social redistribution of wealth.

This theory of radical socialist secular nationalism took the stage during the second quarter of the 20th century, but could not last much longer. Despite its poverty orientation and orientation toward equal redistribution of wealth this theory failed in the light of Gandhian ideas.

Gandhi's orthodox plural theory of secular nationalism was popular due to various reasons:

- i) the strong religious feeling among different classes and communities. This Gandhi mobilized for a popular base to nationalism.
- ii) Again while desiring to uplift the downtrodden it did not deprive the rich, industrial, commercial classes from the control over social and economic power.

Box 32.03

Nehru wrote in 1961 that being Secular did not mean being opposed to religion. This he stated was not correct. What was true was the existence of a state which held all faiths in equal esteem and provided for them equal opportunities. He also added that this was not fully reflected in mass living and thinking (Gopal, 1980 p. 330).

This theory killed two birds with one stone: it mobilized mass support for nationhood; it also left alone the theory issue of capital and property. The rich felt that the theory did not nail them. At the same time Gandhi never stated that he wanted to sacrifice the interests of the poor to the greed of the rich. Thus we can say that in India the orthodox plural theory of secular nationalism on the one hand and communal tension on the other can provide us some insights into national integration. Thus theories of secular nationalism which are religion or community based cannot be healthy for the polity. However, the theories of secularism which distinguish between religion and politics are the best for the field of politics. Such secular politics can use either the rich or the poor as a base for their activities.

Thus we see that education of the masses is the way to secularism. Being educated they would eschew all fundamental and communal paths and seek to achieve a true democratic republic.

Check Your Progress 2

- 1) Mention two connotations of the word 'secular' in the Indian context.

- a)
- b)

- 2) What were Gandhiji's views on secularism ? Use 7-10 lines for your answer.

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32.6 LET US SUM UP

In this unit we began by explaining the basic concepts of fundamentalism, communalism and secularism. We then turned to an examination of communalism and secularism. The reason for communal riots, and some of the inter-community dynamics were then laid bare. Finally we turned to secularism, examined its various views, and also presented Gandhiji's views on secularism. It was felt that secularism, in its true sense could counter fundamentalistic and communalistic tendencies.

32.7 KEY WORDS

- Communalism** : This is a situation wherein religion and religious communities view each other with hostility and antagonism. They may often come out in open conflict such as in communal riots.
- Fundamentalism** : This word stresses the infallibility of a scripture in matters of faith and doctrine. Certain groups take this to espouse a militant stance and claim sovereignty of a territory based on the same principles.
- Secularism** : This is the principle which believes that all matters of religious faith be separated from other fields of interaction economic, political, administrative and so on. In doing this it hopes to create a harmonious and integrated nation state.

32.8 FURTHER READINGS

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32.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

- 1) a) Economic reasons
b) Political reasons
c) Sociological reasons.
- 2) *Muslim, Medium, Sized.*

Check Your Progress 2

- 1) a) separation of state from religion.
b) equal and impartial treatment of all communities by the state.
- 2) Gandhiji felt that the nation-to-be should take ideas from all communities, not only from Hindus and Muslims. This idea was to draw symbols of religion into the political mainstream. This ideology however failed in post independent India and increased the rift between communities. Also the rich and powerful came into the national struggle and dominated post Independent-India.

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