



FACULTY OF JURIDICAL SCIENCES

COURSE: B.A.LL.B 204

Semester II

SUBJECT: SOCIOLOGY-II

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Lecture- 15



LECTURE 15:

Communalism About Communalism, in a broad sense means a strong attachment to one's own community. In popular discourse in India, it is understood as unhealthy attachment to one's own religion. It's an ideology that, in order to unify the community, suppresses distinctions within the community and emphasizes the essential unity of the community against other communities. In this way it promotes belief in orthodox tenets and principles, intolerance and hatred of other religions and thus, divides the society. Positive aspect of communalism stands for the affinity of an individual towards his own community involving efforts for the social and economic upliftment of his community. However, in negative connotation, it is an ideology which emphasises the separate identity of a religious group in relation to other groups with a tendency to promote its own interests at the expense of the others. Communalism in India Communalism as a political philosophy has its roots in the religious and cultural diversity of India. It has been used as a political propaganda tool to create divide, differences and tensions between the communities on the basis of religious and ethnic identity leading to communal hatred and violence. In ancient Indian society, people of different faith coexisted peacefully. Buddha was perhaps the first Indian prophet who gave the concept of secularism. Meanwhile, Kings like Ashoka followed a policy of peace and religious tolerance. Medieval India witnessed the arrival of Islam in India marked by occasional occurrences of violence such as Mahmud Ghazni's destruction of Hindu temples and Mahmud of Ghor's attack on Hindus, Jains and Buddhists. While, religion was an important part of people's lives but there was no communal ideology or communal politics. Rulers like Akbar and Sher Shah Suri followed the religious policy of toleration towards different cultures and tradition practiced across country. However, some sectarian rulers like Aurangzeb were among the least tolerant towards other religious practises. As a modern phenomenon it has arose as a result of British colonial impact and the response of Indian social strata.