

**RELIGION AND POLITICS IN THE CONTEXT OF
INDIAN DEMOCRACY**

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Abstract:

India has a sizable population and is known for its multireligious civilization. Hinduism is practised by the majority of Indians, while Muslims, Christians, Sikhs, and Buddhists are among the minority religions.

India is the birthplace of all four of the world's main religions: Jainism, Buddhism, Hinduism, and Sikhism. In India, religion has always been significant in the social, economic, and political spheres. We can see from India's history that religion played a significant part in its formation. We may see the diverse roles that faiths have played throughout India's history. India is a secular state, as stated in the constitution, but we have not succeeded in putting this into practice in daily life. Indian politics have always placed a strong emphasis on religion. As a result, there have been several communal riots in the nation due to disputes between different religious groups. Although Gandhi said in 1942 that "religion is a personal matter which should have no place in politics," India's politics would be lacking without religion. Despite being divided on the basis of religious differences, India was nonetheless able to create a constitution that guaranteed everyone's equality and prohibited all forms of discrimination. In India, religious inequality and prejudice are significant problems. In the name of religion, several innocent individuals have endured suffering. One of the most crucial strategies employed by Indian politicians to win the support of the populace is religion. The majority of Indians are still uninformed in politics and often aren't aware of the strategies used by these astute politicians. These power-hungry individuals are misusing religion because they are aware of how deeply Indians are committed to their faith and their willingness to sacrifice everything for it. The majority of political parties in India are founded

by religious organisations due to the strong impact of religion on Indian politics. When they take over, there is often favouritism of certain groups. Therefore, the effects affect the minority community. Our nation's religious politics have a significant impact on our foreign policies as well.

Keywords:Hinduism, Politics, Communalism, Violence, And Religious Fundamentalism

Introduction:

India attained independence after being emancipated from British colonial domination on August 15, 1947.

Along with gaining its independence, India was split into two countries: Pakistan, a Muslim nation, and India, a secular republic. Millions of people were displaced as a result of this divide, and thousands of innocent people died.

Conflict between Hindus and Muslims has existed in India for a very long period. This war existed long before the British arrived in India, and it finally prompted the colonisation of India and the subsequent division of the nation.

Since then, India has failed to facilitate a reconciliation between Hindus and Muslims. There are disputes among Sikhs, Christians, and other groups in India, despite the fact that the Hindu-Muslim conflict is the most well-known. Most Indians place a high value on their religious beliefs. India's population is very devout and devoted to their religion. India is a nation where individuals from different communities coexist. Consequently, different individuals have various beliefs. Since Hindus make up the majority in India, the minority groups there are now dealing with several problems and are being persecuted.

Religion is described as a person's believe in a supreme being, or to put it simply, a person's belief in god.

Religion is a very clean and beautiful idea, and each religion has its own beauty, yet our country's power-hungry leaders abuse religion for personal gain. India proclaimed itself to be a secular country after gaining its independence, suggesting that all major world religions should be respected equally there. However, after gaining freedom, India has had several racial unrests. Politics and religion are two distinct ideas that may coexist, but there has to be some separation between them. The victimisation of the minority population is one of the main issues India is now dealing with as a consequence of the blending of politics and

religion. Democracy is a system in which the majority rules, yet we often ignore the interests of marginalised groups. The region's interference in Indian politics has seriously harmed the nation's peace and security. In India, there have been many instances of religious strife, including the Ayodhya dispute and the repeal of Article 370, among others. Our nation's politics are now being run by certain arrogant individuals who are disseminating bogus claims in the name of religion. By stating that everything is being done in the name of God, they are attempting to win the support of the populace. The majority of Indians lack political literacy and genuinely accept the falsehoods of these individuals. They are so uneducated and desperate for money that they would accept whatever these individuals say.

As a result, those in power in our nation are misusing peoples' religious convictions and faith.

OBJECTIVE

The goals of this research report are as follows:

1. To research how religion affects politics in the context of the country.
2. To research how it affects India's foreign policy.
3. To research how it affects political, economic, and social stability.

RESULT ANALYSIS METHODS

The majority of the paper's quantitative data comes from secondary sources of sociological and political research that is concerned with Religion and Politics. Where required, occasional use of quantitative data has also been made.

RELIGIOUS FUNDAMENTALISM

We should respect religion as much as we can in order to keep it out of as many activities as we can. Unfortunately, this sentiment only exists on paper. Every aspect of human existence has begun to be influenced by religion; it now dictates one's support for a cricket team as well as their political and social allegiances.

Patriotism and attachments to one's religion are becoming interchangeable terms. The peace and prosperity of countries are being eroded by religious fanaticism. It has shown impressive ability to transform man into a beast, robbing him of reason and inspiring him to inflict unimaginable suffering against his own people. Call it "jehad," "dharma yuddha," or "the

Crusades," but religion's message has been perverted to mean: kill men of other faiths to get a ticket to paradise.

After all, what might inspire an Afghan soldier to fight a "holy war" in a foreign country like Kashmir? A false passion for his faith combined with some financial gain is a dangerous combination. This threat now has a worldwide impact. Nearly all nations in the globe are affected, including India, Pakistan, Israel, Ireland, Indonesia, and the Philippines. Even powerful countries like the USA, Russia, and China have not been able to stop the forces of fundamentalism. What might be the cause of fanaticism's widespread appeal? Does this mean that people are inherently violent and aggressive? Or is it the stress of contemporary life, such as increased financial obligations and a desire for affiliation in an individualistic era? Or does it only serve one's desire for power? Nearly as long as human history, there has been a religious tradition. It is a component of humankind as a whole. According to theory, religion developed as a result of two main requirements. First, since man is a social animal, it satisfied his desire to belong to and live in cohesive groups of others who share his ideas and ideals.

Second, man's confidence in an ultimate being who is both a creator and a preserver was motivated by his dread of the unknown. All religions speak the same language of peace, fraternity, nonviolence, and love for humanity, even if they may refer to the same creator by different names and view him in various ways. However, somewhere along the road, these admirable principles have been lost. because politics has influenced religion. It is being used to manipulate the populace into carrying out the power-hungry, self-serving agenda of the Taliban commander. He said that worshipping idols was against Islamic principles. There was a widespread uproar since the sculptures represented a rich human history. But in the face of the canon's rage, all debates ceased. Because politics was the driving force for the Taliban's action. It had turned to religion as retaliation for the sanctions the west had placed on its government.

The opium of the people is now religion. It operates on the emotional plane, and the emotional high it produces is always intoxicating. Man may behave in ways that defy rationality as a result of it. And a select group of fervently ambitious individuals utilise this emotional hypnotism of the public to promote their own agendas. Ayatollah Khomeini, the spiritual leader of Iran, gave green cards to his young warriors after Iran waged war on Iraq. By flashing this card, those who perished in combat may gain entrance to paradise! Both Maulana Masood Azhar and our own Bajrang Dal have the same goals. They incite the

masses in the name of God by promising them a place in paradise, raising the alarm that their faith is under danger, and encouraging innocent people to engage in atrocious and cruel deeds. In 1992, irrational crowds descended from the roof of the more than 400-year-old mosque in Ayodhya and brought it tumbling down in the name of religion. The young, the ignorant, and the economically underprivileged are a particular portion of society that is dominated by fundamentalist leaders. This social group is the most gullible because they have suffered abuse and neglect and haven't been given a fair opportunity to establish their value to the community. Fundamentalism is the outlet for this angry group's resentment and violence. The method has been quite effective. Holy conflicts are sweeping the globe. Even the 'advanced and forward-thinking' First World countries are not exempt.

In Ireland, Protestants and Catholics have been at war with each other for the last 200 years. No amount of discussion has been able to persuade either side to modify their position. Both parties seek that the state accept their particular branch of Christianity as the official religion. Is it really necessary to combine religion with politics in this day of liberalism, reason, and scientific advancement? If this fundamentalist tendency is to continue, the future seems to be grim. It would result in the tyranny of a few zealots and chaos. The idea of religion serving as a foundation for moral behaviour and growing love for all of God's creation would be abandoned, and it would be replaced with hate and pointless devastation. Mankind will go back a thousand years, into the Dark Ages, and the crowd will rule. The message of harmony, peace, and love that each faith teaches will be overshadowed by boom guns and bullet showers. Imagine a situation in which these unresponsive religious fanatics got into possession of nuclear weapons: a nuclear holocaust would then become a very real possibility. This decay has to be stopped right now. not by coercion, but by amity. Possibly the first approach would be to spread education. Because a literate individual can see through the fanatics' mask. Education alters attitudes, values, and perceptions while eradicating religious prejudice. More job possibilities result from it. The younger generation would not depend on terrorist organisations for support. A knowledgeable populace will elect the proper administration and won't be misled by manifestos with overtly religious and sectarian undertones, which is more vital. Therefore, the only thing that can aid in the process of transformation is public education. Spreading literacy must be seen as a military effort. One method to do this is for every literate to tutor an illiterate. Societies plagued by conflict must take the initiative. A social revolution is essential right now. This is something that a great

community leader can accomplish. Here, religion may be utilised to effect change for the better.

Gandhi utilised religion to promote democracy and patriotism. He imagined a "Ram Rajya" for an independent India. His campaigns against untouchability and his efforts to get Shudras access to temples were essential components of his fight strategy. Because in order to defeat the British authority, he required the backing of every Indian. His most infamous fatal weapon was the Islamic principle known as "ahimsa." Economic progress may stop fanaticism in its tracks. A good example is the province of Xinjiang in China. By constructing motorways, rail roads, and other infrastructure projects, as well as by extending an oil pipeline from the Tarimbasin to Shanghai, the Chinese government launched extensive development in the region. A bloodless coup took place. The Uighur insurgents utterly lost terrain and support. The national and international media should refrain from featuring terrorist organisations in any of their news coverage. Being a member of a fundamentalist group has become a fast track to success and notoriety. A total media blackout might prevent this acknowledgment from happening. Instead, a media offensive should be started to reveal the true political and financial motivations behind the use of religion to foment violence.

There is yet hope. Positive changes could occur. The kids are getting exposed to many communities and cultures of the globe thanks to the information technology and media revolutions that are now taking place. This aids in removing bias and clouding other people's perceptions. The bamboo and iron drapes are opening. And the driven, ambitious Generation X rejects wasting valuable mental energy on unimportant concerns. The talent, not the faith one has, is what matters. Humanity has high expectations for the generation that will follow them, and if they are not met, civilization as we know it may collapse abruptly. Iqbal's renowned aphorism "azhabnahisikhataaapasmeinbairrakhna" is widely known intellectually, but putting it into practise calls for statesmen who consider the next generation rather than politicians who consider the next election. Today's society has to realise that it is time to let go of outdated notions about religion and embrace society as it is. Gay weddings were prohibited because religious individuals said they violated their religious beliefs; nevertheless, even after they were made legal, many people still hold them in low regard.

The regulations may be altered, but the mindset of the people must change. Religious beliefs are holy, but because of the passage of time and the impossibility of continually adhering to old customs. It's past time for us to adapt to the new society's adjustments. Protecting

religious traditions is important, but we also need to adapt to change. Since the world is evolving, it is impractical to adhere to all religious traditions. It is time to adopt a contemporary mindset. There has been a great deal of violence and fatalities due to religious reasons. Even though people are so educated today, they continue to be victims of the myriad biases that exist in society, many of which are motivated by religion. Instead of being a source of love and peace, religion has turned into a cause of conflict and bloodshed. People are taught that killing in the name of religion is acceptable and that everyone who does not adhere to their faith is an enemy who should be killed.

The victimisation of the minority population is one of the biggest issues India is now dealing with as a consequence of the blending of politics and religion. Democracy is a system in which the majority rules, yet we often ignore the interests of marginalised groups. The region's interference in Indian politics has seriously harmed the nation's peace and security. In India, there have been many instances of religious strife, including the Ayodhya dispute and the repeal of Article 370, among others. Our nation's politics are now being run by certain arrogant individuals who are disseminating bogus claims in the name of religion. By stating that everything is being done in the name of God, they are attempting to win the support of the populace. In India, religion has always been significant in the social, economic, and political spheres. We can see from India's history that religion played a significant part in its formation. We may see the diverse roles that faiths have played throughout India's history. India is a secular state, as stated in the constitution, but we have not succeeded in putting this into practise in daily life. Indian politics have always placed a strong emphasis on religion.

CORELATION OF RELIGIOUS PHILOSOPHY AND POLITICS

In the current situation, theocratic thought dominates politics on a global scale. It is common knowledge that religious ideology has a greater role in a nation's political decisions than other ideologies. In essence, there aren't many philosophies, and the most of them are centred on religion. In the political climate of today, religion plays a significant influence. Religion has a significant impact on politics in all nations, including those in the first world. Christianity and Islam have a major effect on the western nations. In the majority of nations in the globe, religion has a significant effect. It becomes almost hard to overlook the effect of religion since it tends to have a significant impact on people's lifestyles, whether it be their eating habits or their fashion choices. The common theme in religious philosophy is that god is the ultimate commander and the origin of all things. Therefore, this causes conflict between

different faiths since each one asserts that their god is the true god and that all other gods are false. There are still differences between individuals based on religion, even in the contemporary situation when the majority of people are educated. Because everyone is related to religious ideologies in some manner, the importance of religion in politics cannot be disregarded. Politicians often take advantage of this to persuade voters to support them by saying that they would preserve their religious beliefs and are strongly in favour of them. The primary issue brought on by religious fundamentalism is that the religious minority often bears the brunt of shady politicians who disregard their demands. The ardent adherents of religious ideas have the opinion that everyone who rejects their faith is an adversary. The church once had sway over political events in the state in the European nations since they were seen as two separate entities. Anyone who disobeyed the church received punishment. But even after the separation of religion and state was established, people still adhered to its teachings. India is a country where religion is highly revered, and the majority of Indians are devout believers. The politicians in our nation are taking advantage of this and persuading the country's ignorant populace—which has a tendency to believe anything—to vote for them. They often disregard the needs of these impoverished people after winning the election. As a result, the affluent continue to become wealthier while the poor tend to get poorer. Every religious believe should be honoured, but all religions should also educate their followers to accept the beliefs of others.

Religion need to eradicate the impact of violence and propagate the idea that love is the only language that matters. It will result in a better world. Politics should eliminate the unfair treatment of minorities and make proper use of the power of religion. Respect should be shown for people as individuals, not for their caste, colour, creed, or religion. Since all persons are created equal in God's eyes, all religious texts have preached love and peace among all people rather than teaching violence. The greatest religion of all is humanity.

GLOBALISATION AND RELIGION

Globalisation is the contact and integration of individuals, businesses, and governments on a global scale.

We have the conviction that we are more similar than we realise. It is establishing connections between various regions of the globe. faith and globalisation go hand in hand since every person on earth has some connection to a certain faith. often speaking, Islamic

nations are closer to other Islamic states, and conversely, anti-Islamic states are often closer to one another. Since religion has such a strong influence on international politics, it also often has an impact on how one nation interacts with other nations. For instance, despite the fact that Israel and America are close friends and both have Christian influences, the United States and Iran do not get along well. On the basis of their shared religious beliefs, several other nations have also become close allies. Religion predates humankind itself. Since the beginning of time, men have worshipped god in diverse ways. Religion has long been the driving factor behind human progress. It's difficult to overlook the impact of religion in today's globalising society, whether that impact is beneficial or detrimental. Globalisation is sometimes seen as the antithesis of religion since it focuses on uniting people, whilst religion does the exact opposite. In the present world, coordinating two faiths is really challenging. But in many ways, technology has also aided globalisation. Through books or charitable activities, for example. Because religion can be spread more effectively than ever before through the use of various technological tools, such as magazines, the media, Facebook, Twitter, and other apps, it perfectly embodies the idea of globalisation.

In the contemporary world, religion and terrorism are intimately intertwined. The majority of terrorist acts worldwide to date have been carried out by various Islamic terrorist organisations. In the modern world, there are several anti-globalization groups, many of which use religious arguments in favour of their positions.

In some ways, religion promotes globalisation, but it also works against it. Despite their distinctions, these two concepts continue to be interrelated. Both of these phrases are difficult to ignore in the world of today. They are almost everywhere.

INDIA AND HINDUVTA

Hinduvta is a kind of Hindu nationalism that is mostly found in India and is significant in Indian politics. It is held that India is a nation of Hindus and that Hindu principles should be used to govern it. Vinayak Damodar Savarkar initially used the word "hinduvta" in 1923. Hinduism is defined as the practise of Hinduism. Since the middle of the 1870s, India has used the word "hinduvta," and it was crucial to the country's liberation fight. The following are some of the key ideas of Hinduvta:

1. There are several political parties in India that adhere to the Hinduvta philosophy, such as the BJP.

2. They see Jammu and Kashmir as being a natural extension of India.
3. They vehemently oppose Christian and Islamic proselytising.
4. They want everyone to adopt Hinduism and to propagate the idea of it.
5. Make India's armed forces stronger.
6. They aim to substitute the western version of secularism with the pseudo-secularism.

Numerous acts of communal violence have been brought on by the idea of hinduvta throughout the nation. Since they are also Indians and are not treated equally because they are not Hindus, people from other religious communities are very angered by it. The government is neglecting a sizable portion of the populace who are also Indians by adhering to the hinduvta worldview. In India, everyone who does not practise a particular religion is regarded as a Hindu.

Numerous individuals revere nature, yet the Indian government does not recognise their religion. They are all compelled to fall under the Hindu umbrella. The minority population often feels aggrieved by this. The majority of Indians believe the Hinduvta notion of god, but we also need to take into account the minority group. Their religious sensibilities are being harmed because they think India is a Hindu state. Gandhi utilised religion to promote democracy and patriotism. He imagined a "Ram Rajya" for an independent India. His campaigns against untouchability and his efforts to get Shudras access to temples were essential components of his fight strategy. Because in order to defeat the British authority, he required the backing of every Indian.

His most infamous fatal weapon was a religious principle called "Ahimsa." There is no denying that Hinduism is one of the finest ideologies in the world, but it does not imply that other religions are any less admirable. Every religion is admirable in its own right. What really counts are people's faith and beliefs.

CONCLUSION

Every aspect of human existence has a very significant place for religion. whether they be political, social, or economic. The significance of religion in human existence is all but impossible to deny. In addition to affecting Indians, it also has a significant impact on Western nations. Our religious beliefs have a big impact on what we do every day. Religion

has a significant impact on everything, from how we eat to how we dress. It is thought that two main demands led to the evolution of religion. It first satisfied man's urge to belong to and live in cohesive groups of people who share his ideas and beliefs since he is a social animal. Second, man's dread of the unknown compelled him to put his trust in a superior being who was both a creator and a preserver. Although the names and forms of this creator may vary from faith to religion, all of them speak the same language of harmony, fraternity, non-violence, and love for all people. But somewhere along the road, these admirable principles have been lost. due to the politicisation of religion. It is being used to influence the people, who subsequently carry out the demands of the Taliban leader's power-hungry, self-serving agenda. He said that idols violated Islamic principles. Since the sculptures represented a rich human legacy, there was a widespread protest. However, in the face of the canon's rage, all arguments ceased to exist. Because the Taliban's action was motivated by politics. It had retaliated against the sanctions the west had placed on its dictatorship by using religion. The common people's drug of choice is now religion. Today's globalising society makes it difficult to overlook the impact of religion, whether it is beneficial or detrimental. Because globalisation is all about uniting people, and religion does the exact opposite, religion is sometimes seen as the antithesis of globalisation. In the present world, coordinating two faiths is really challenging. However, it has also aided globalisation in many ways. Through books or charitable activities, for instance. Because it can be disseminated more effectively than ever before thanks to various technological tools, including magazines, the media, Facebook, Twitter, and other apps, religion is a prime example of how globalisation works. In today's society, terrorism and religion are intimately intertwined. Numerous Islamic terrorist organisations are responsible for the majority of recent terrorist strikes worldwide. Since God sees us as equals, all religious texts have preached love and peace among people rather than ever advocating violence. The most important religion of all is humanity.

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