Review On Influence Of Religion In Indian Political Culture

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ABSTRACT:

Political culture is also the collection of people's values, orientations, beliefs, and attitudes that they learn from the system and that show up in their actions and reactions to the political system as it evolves and changes over time to meet the demands of society. Political culture, then, is what culture is to the social system for the political system. Political culture, in the opinion of political theorists, has been theorized in order to comprehend the nature and implications of people's responses to political institutions and their operation. It also addresses how these institutions respond to the needs and desires of the public, which are typically expressed as norms, regulations, and laws. Political culture, then, relates to people's socio-psychological perceptions of and responses to political systems, whereas culture refers to the psychological orientation of people toward their social structures. In this article, review on influence of religion in Indian political culture has been highlighted.

Keywords: Influence, Religion, Political, Culture, India.

INTRODUCTION:

Religion as culture can be understood by looking at culture, but it is not just about values and commitments to ideas. Instead, religion serves as the source for a specific set of cultural acts and resources that are mobilized, understood, and used for a variety of ends in various institutional contexts. Religion as culture happens in institutions, groups, social networks, and cultural fields, where it both shapes and is shaped by the cultural growth of these fields.

RECENT REVIEW OF LITERATURE:

In order to appease Hindu religious-nationalist and Muslim fundamentalist groups, Singh A (2018) claimed that the state targets writers, film directors, and academics by censoring books, movies, and other forms of critical expression. She added that this conflict between

freedom of expression and religious intolerance is particularly evident in Indian society. In light of this, this study investigates some of the viewpoints held by graduate Hindu and Muslim students regarding the tension in India between freedom of expression and religious intolerance. Conceptually, the author approaches the debate over free speech vs. religion by using a contextual, secular multiculturalism perspective. This study uses in-depth interviews, desk research, and narrative analysis as its primary qualitative research techniques. The results of this study explore Western secularism principles and the necessity of contextualizing the right to free expression while demonstrating how to resolve conflicts between freedom of expression and religion in Indian society. [1]

According to Prasad MV (2017), religion has always been seen as a crucial component of Indian tradition. People accept it as their way of life. For the vast majority of Indians, religion both begins and ends each day. Its impact on political and economic progress must not be disregarded. Women, in particular, are very sensitive to religious issues among the rural populace. The major and minor political parties use this as an advantage to manipulate the electorate and encourage people to support candidates based only on religion and caste, disregarding the nation's socioeconomic growth. Despite being a secular nation, India has many instances where racial conflicts frequently arise. Numerous dos and don'ts are imposed on people's lives by religion. The women in the countryside are particularly picky about this. Most religious traditions prohibit women from actively participating in politics, and many religions claim that men should be in charge of politics and not women. But in this day of globalization, both men and women must actively participate in all aspects of society if the country is to develop. It is important to empower women to make informed choices when choosing a representative government that will uphold their rights and advance their social, economic, political, and cultural development. Both men and women must actively participate for democracy to succeed. Politics and religion shouldn't mix, and religious politics shouldn't be allowed to abuse the helpless. Community harmony should be promoted, and every effort should be made to uphold and execute it across the nation. [2]

Religious organizations, according to Mofidi, S. (2015), used religious concerns and sentiments to influence policies and create acts to their advantage. Acts of 1909, 1919, and 1935 related to reservations and Muslim Personal Law are just a few examples. During the post-independence era, the aforementioned groups also used religious demands and sentiments to influence laws and policies, including enacting, rejecting, or amending several laws and policies. They have been successful in mobilizing larger groups of people for particular goals. For instance, the personal laws for various communities, particularly Muslim communities, have been a roadblock to the development and application of modern civil laws for all of India with regard to women and their rights. As a result, this effect has kept things as they are. The detrimental effects of religion's role have been the rioting and violence in communities. Conflict and violence between Muslims and Hindus had a

significant impact on Indian politics and society prior to independence since they led to political unrest. Apart from the actual theological strife, separatist ideas and the use of religion by political elites for their own political ends opened the path for confrontation between the two communities. Additionally, being a foreign power and a different religion, the British were the target of some religious violence. With the exception of the partition violence in 1947, this negative function has been far more pronounced after independence. The type of political unrest prior to independence, as a result of the 348 The Role of Religion in Politics Although religion played a part in the Sabah Mofidi movement, the actual reality in the country was very different. However, following independence, religious violence and conflicts took over as the primary causes of disturbances, with most of the violence being based on religion. Following Nehru, religious conflict became more violent as hardliners Under the Hindutva movement, Hinduism grew in popularity. These riots and acts of violence have been used politically by some parties and, on occasion, even by the government. The stability of the Indian state and the country's political order were jeopardized by the riots that peaked in the last decade of the 20th century and the beginning of the 21st. [3]

M. Ozkan (2015) argues that it has been extremely problematic and even incorrect to conceptualize religion and culture as some form of privately held beliefs that should be kept in private life, despite the fact that this type of interpretation has become very common, both in literature and in the way many politicians tend to view society. This is one of the explanations for why some individuals frequently discuss religion as a complex variable in IR and advocate including it in IR studies. But when we label it a subtle variable, we not only minimize its importance but also fail to recognize how crucial it is to include it in IR models. It argues that religion and politics cannot be completely and unambiguously separated from one another, whether in Turkey, India, South Africa, or anywhere else. This changes how we view religion in terms of both theory and practises in international affairs. [4]

Based on S. May et. al. (2014), in light of the so-called "postsecular tendency," modern International Relations (IR) studies have reportedly expanded their critique of the secularism model as the overarching framework for handling the relationship between religion and politics. In the past, it was thought that religion was something that could be easily identified and measured and was mostly unrelated to politics and public life. These assumptions are now, however, being disputed more frequently. This special issue specifically contributes to the recent criticism of secularism within IR by identifying and examining the different ways in which the boundaries between the political and the religious are increasingly blurred in contemporary politics. Our authors examine the numerous parts of this essential problem to determine if the relationship between religion and politics has taken on significant new shapes and dimensions in our contemporary globalized society or whether we are simply beginning to see a pattern that has always existed. In this

introduction, we go through some of the main themes of the current religious and political debates. We emphasize how many and (often) conflicting interpretations of key terms like religion, secularism, secularization, and the post-secular form are shaped by ongoing discourses on the link between religion and public life. Through the imposition of restrictive ideas, our goal is not to eradicate these important areas of distinction. We just wish to call attention to the persistent conflicts that significantly affect how we understand (or confuse) the distinction between politics and religion. [5]

M. Ozkan (2014) claims that a state's foreign policy Three facets of statecraft—ideas and political vision, political competence, and institutional state capacity—determine weltanschauung in international relations. It argues that, as much as the power itself, what nations believe about how to wield their power determines world affairs. I think that current religious-cultural elements and historical legacies (colonialism, imperial history, etc.) both affect political attitudes. There are two situations in which a religious or cultural element in foreign policy could be appropriate. First, the outcomes of foreign policy may be influenced positively or negatively by religious or cultural elements. Although the negative influence does not always lead to violence, it does prevent international politics from achieving its goals. Religious and cultural worldviews have an impact on how we act, see the world, and, most importantly, how we think. Hinduism has a significant negative and stifling effect on India's conception of itself and its current foreign policy formulations. The Turkish case can be considered an illustration of the positive influence of religion because every foreign policy action taken by Turkey may positively influence its other actions in various regions of the world. [6]

The best explanation of religious practises can be found in Christian scriptures, claims N. Anaz (2013). These customs may be comparable or dissimilar, inspired or diffused, but by definition, they all have a relationship to a certain place and historical constituency. In addition, many indigenous religions honour their ancestors as well as gods and natural spirits. Typically, they are limited to a specific area where the majority of their followers also live. They typically have a very regional mindset and viewpoint. Regional religions often have close ties to the dominant beliefs of the area in which they originated and typically neither publicly nor actively advocate proselytizing among their followers. The bulk of followers reside in a certain area or a cluster of states in a region. Imperial religion does not allude to the exploitation of natural resources; rather, it refers to the fact that all people practise religion. Imperial religions often view the world in a much broader, but not necessarily superior, manner. They actively engage in proselytizing themselves, send missionaries all over the world, and actively participate in preaching. [7]

According to N.A. Sandal and P. James (2011), religious phenomena should be investigated as both dependent variables and independent causes (serving as a link between the cause

and the observed result) (as the "product" of non-religious causes). However, disagreement can take one of two methodological forms. The first one focuses on how cultural and religious elements can (or should) be incorporated into the study of international relations and politics. The second one talks about how cultural and religious influences might be measured and studied in an academic setting, as well as how they might influence politics and international relations. [8]

S. Akhtar (2011) asserts that communities with distinct religious and cultural roots do in fact produce various worldviews, which largely influence how they think, conceptualize, and formulate policies. This categorization of religious and cultural characteristics aims to place each cultural-historical experience—which largely draws from religious and cultural experiences—in its proper historical and cultural context. It is not meant to be normative or to imply that one part of a religion or culture is better than another. Based on this classification, it is plausible to claim that Buddhism and Hinduism have regional outlooks, whereas Islam and Christianity have imperial outlooks. In the context of Africa, another group that originated in African history is referred to as "Afro-Christianity." Afro-Christianity is not an imperial religion, despite being much larger than a local religion. This study asserts that one particular religious practise, afro-Christianity, promotes a continental perspective. I contend that people and nations from different religious and cultural backgrounds have different viewpoints on their own selves, regional politics, and international events. Typical objectives, attitudes, concerns, and national role notions are what shape and define their worldview. [9]

NOTEWORTHY REVIEW OF LITERATURE:

The study is not a maiden venture in this direction. Other works have been successfully undertaken in related field and hypothesis tested and established.

A study in this regard has been conducted by Steve Bruce. deals with a wide range of diverse and dynamic interdependencies that have been obtained between "politics" and "religion" across the vast temporal and spatial expanses of humanity's still open adventure in open living [10]. By adopting a judicious selective focus, as framed by a large synoptic vision, Bruce has produced an overview that address often with incisive illumination a number of most consequential of entanglements between these two perdurable forms of co-coordinating enculturation praxis. [11] With the intent of demonstrating that religion matters politically Bruce organizes his analysis around five principal themes, which are empire, nation, party, protest and control. [12] The primary goal is to identify the general array of links between religion and politics and to draw out a series of abstract propositions regarding those connections. [13]

Bellah in his work, 'Meaning and Modernity: Religion, Polity and Self' has written that against

a view of a single and secular path to modernity, there is a need to do a comparative analysis of modernization process and the influence of religion and transcendent religious symbols in shaping them [14]. Against the view that finally democracy and its citizenry would thrive in a procedural republic, Bellah proffered a vision of deliberative democracy and emphasized the vital role religious traditions could play in fostering social cohesions and resisting alienating forms of individualism and the all compassing, logic of the market [15].

In a work conducted by Hart, he has discussed about integration of values and morality into political organization. He has conducted studies of culture social movements and their intertwining with public life [16].

The work of M N Srinivas is based on the premise that the social structure provides the analytical framework for the understanding of the many dimensions of life and culture namely kinship, politics and religion. He does not treat religion as overbearing on social structure. Taking the Coorg case the study shows that there are three structural systems at work, each with its own identity in terms of religious behavior and obligations, yet interdependent in being a part of the total complex of the social structure. The social structure consists of the patrilineal, patriarchal and patrilocal joint family, which is followed by the village community consisting of members of different castes and finally the wider Hindu religious community. The study has tried to develop an integrative perspective on religion that links the three levels in a complex whole [17].

In another study, Gore portrays Indian society in all its dimensions and its social ethos in all its manifestations with a degree of coherence and transparency. The focus on diverse issues, events and developments relating to democracy secularism, nationhood, social transformation, continuity and change in India. Indian social realty is too complex to be amenable for a purely sociological analysis [18].

Culture is a set of publicly shared codes that enables people to develop within its folds. It is a society collectively held symbolic system which is as vital, real and binding as language. Almond and Verba conducted an earlier work in 1963 that treated culture as a set of inner beliefs and values that people may never express but carry around in their heads. The work treats culture in terms of Durkheim's concept as "collective representations" which exerts a strong social force which takes a different meaning in different contexts [19].

CONCLUSION:

All the above mentioned studies are works done at different times by different people on the related issue of the role religion has played in the societies in general and Indian in particular in shaping their culture be it social or political and from all such studies one aspect which has emerged which is a common to all is that religion is a very potent force and plays an integral part in shaping all opinions and attitudes of people influencing their actions and also

at times helping them to resolve their conflicts.

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