

A KEEP DOWN UPON SECULARISM AND ETHNOLOGY

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ABSTRACT

Think of modern instruction in anthropology as a bustling procession of thought across the vast desert of modern wisdom. It often traces traits marked by rationality, science, intellect, and reasoning under the bright sky of worldly principles that have chosen ways in which anthropology may, should, or should continue, and warn of transit ways to be avoided. However, as with the wandering desert trails, it would be a mistake to think that these processes alone have paved the way for anthropology. And so it is with the exception, those discarded deviations that may interfere with profitable living and ‘religious wandering’, those methods of inquiry that are unacceptable or at least a questionable abode within the national cause. Not all anthropologists have strongly criticized the notion of resistance. However, they unanimously agreed to refute the universal claims of the universal secularization theory. The involvement of anthropology on the subject of secularism is more recent than sociology and is described as less common degrees. It first appeared in the 1990's with two key ideas – and a subsequent re-examination of the historical trace of secularism as a democratically bound project of capitalist liberation in Western Europe. Countries-national throughout the modern era, as well as ethnographic studies intolerance as a living cultural reality.

Keywords: Culture, Hinduism, Continentalism, Morality, Religion, Secularism.

INTRODUCTION

Secularism means simply 'away from religion', it is not a threat to private beliefs. In practical terms, in politics and society, it implies the complete separation of the State and religion. Secularism in the West refers to the separation of religion from the state, definitely a good concept, but in India it connotes a different meaning. . It means that the state equally recognizes all religions, in their totality. This includes the religious laws that the religions might have personal laws. Indian secularism officially recognises all faith, as evident from the Constitution and its implementation. The secular character of Indian culture is a result of the intermingling of people belonging to diverse cultural groups over a long period of time. There have been instances of occasional conflicts here and there, but by and large, people have lived together peacefully for centuries.ⁱThe popular cultural traditions of India are the best examples of such cultural synthesis in which a large number of people belonging to different religious groups come together. There are a great variety of thoughts and daily life patterns in our country. Among such a variety, dominance of one particular thought is not possible. That is what is the concept secularism implies. Religion and the world should not be considered separate, however rather as interventions throughout history, both closely related to politics.ⁱⁱ In which the main process was thought to be a precursor or a simple break in it. Secular to be a concept that incorporates certain behaviors, knowledge, and sensitivity into modern life. Appreciating this is not enough to show that what seems necessary is really dependent, that is certain aspects of the "world" are clearly related to "religion." It is a matter of showing how emergencies relate to changes in the system of conceptual framework that is, how changes in the mind express changes in performance.

CULTURAL IDENTITY VIS A VIS RELIGION

India is a composite cultural tradition born out of the protracted interaction and exchange between Hindus and Muslims and adherents of other faiths through the lengths and breadth of the country. The concept of syncretism that means those cultural and religious practices in diverse eco-cultural zone of India has historically converged and people shared common traditions extensively.ⁱⁱⁱ The Concept of 'Multinational or can be named as Transnational religion identity' refers to a private or collective religion that transcends villages, territories,

regions, nations, and territories in order to achieve greater unity of beliefs, practices and society. The term refers to the existence of a world power as a major global power of political power. International theologians are continually rebuilding in the ongoing struggle for ideology and authority in which dynamic alliances of special people, dissidents, ethnic groups, and those excluded from local council structures compete for influence, voice, and recognition. In the nineteenth century, the idea held that people who could be divided into monolingual nations, religions, races, and cultures should form separate political parties based on higher self-knowledge, order, and clarity of religious traditions. However, by the middle of the twentieth century, modern and contemporary ruling ideas assumed that religious movements, ownership, and practices had diminished to the point of modern civilization. By the 1970s, with the Iranian revolution, the rise of Solidarity in Poland, and the growing political power of liberal theology in Latin America, it became increasingly clear that religion continued to play a role in public life and that international religious identity and international religious identity. The organizations can play an important role as opposed to political authorization. Modern land ownership takes a number of forms. One is the direct trade in the Roman Catholic Church.^{iv}The diversity of Catholic beliefs and practices, the cross-border trade of dissenting non-governmental organizations and loose alliances and networks, sometimes associated with the Church but often independent of it, play a major role. Jewish groups and sects are similarly organized horizontally, with many smaller groups requesting support from like-minded groups and individuals elsewhere. Islamic transnationalism or Continentalism is only horizontal, because Islam has no central organizational structure. Some of Islamic transnationalism is officially organized and linked to the state system; some groups have legal and active charities in education, health, and charity work. Many other groups are organized and connected only, often imitating the Sufi brotherhood in an organizational way. The lack of clear, legitimized leadership makes for many Islamic movements or a tendency to resist state control or oppression. Few factors have contributed to the increasing importance of international religious identity since the 1970s. In many parts of the world, especially in many Muslim regions, the advent of mass education, combined with easy travel and communication, has contributed to a dramatic reorganization of religious and political identity. Another change was that the patterns of authority were more widespread and fragmented, and the sources of authority became much broader than those used by theologians of previous generations. Second, religion has been largely organized and opposed to popular opinion. Finally, these developments have helped to

create language and religious communities that transcend local and limited foundations of religious and social identity.

A Glimpse upon Secularism under Preamble is like Unity of Nation Taking Good Things from Everywhere. The secular democratic philosophy, which is enshrined in the Constitution of the country and a Gandhian vision of Indianness, which was well founded during freedom movement are manifestations and demonstrations of our composite culture in modern India. The founders of the Constitution worked against the backdrop of two major genocides - World War II and the Partition of India. Both have been the result of an emphasis on the diversity of group ownership and the subsequent territorial boundaries, excluding those who do not belong to the larger group. At the same time, the system of federalism meant that people who were not exposed to even the slightest democracy became voters of a republic that promised justice, freedom, equality and brotherhood for all. What does national disbelief in the Indian Constitution mean? Question admits that there is no easy answer and you cannot limit yourself to just translating text. It is a constitutional value that seeks to govern the diverse and multiracial society of India, in the context of the unification of the national goal. The guarantee of equality in Article 14; the promise of non-discrimination in Sections 15 and 16; protection from religious taxes and religious instruction in state-funded institutions listed in Articles 27 and 28; approval of educational institutions selected by the language and religious group in Articles 29 and 30; the promise of equal votes without clause in Article 325 and all makes for a constitutional imposition of religious impartiality. God is not present in the entire Constitution. "One nation under God" is not the loyalty the Constitution requires of its citizens. Believer, atheist and agnostic alike, the Constitution does not discriminate.

There are, however, provisions that seek to enforce a balance between the Hindu religion in Articles 17 and 25 (2) (b). Reliance on Hindu sentiments on cattle slaughter is also provided in Article 48, as is the case with the sacred hope of the same public code in Article 44. . Importantly, in Article 25 (2) (a), we can obtain constitutional permission for the state to regulate or impose "any economic, financial, political or other national activity that may be associated with religious practice". Thus, it is absurd to argue that the first Constitution adopted, passed, and passed on to us on November 26, 1949, was not a national document. The introduction of the words "socialist" and "the world" by Amendment 42 of January 3, 1977, is just a major theme already in the original text of the Constitution. It should also be noted that the Introduction itself was drafted only after the Constitution was approved by the Constituent

Assembly. The Background therefore became a one-page machine statement for the purpose of the republic.

RELIGIOUS LIFESTYLE

A Personal Identification Based on Morality-Religious faith is continuously providing the passion to preserve in the way of life. Laws, customs, conventions are not the only means of social control but the religion also formulate and shapes the human behaviour. The social life of a man has religious aspects.

(a) Origin and impact of Pardah system

In medieval Indian society, purdah was customary for Muslim women. A strong purdah came from Amir Timur, when he conquered India and entered the country with his army and women. 'Now that they are in the land of idolatry and are surrounded by strangers,' the women of their families should hide themselves from the eyes of strangers, 'she declares. she was not as strong as Hindu women.' The girl began to look at herself alone in her teens and, more often than not, continued to cling to it until her death. Although the teachings of the Qur'an allowed her to get rid of them after she was of childbearing age, by that time she was so accustomed to it that she felt more comfortable living alone than going out of it. Muslim men were very zealous. in protecting their women from public stigma and viewing them as shameful when exposed to exposure. Monserrate, referring to the women of Akbar's time, wrote that they were 'kept separate from the people'. Similarly, Manucci, writing in the time of Shah Jahan and Aurangzeb, recorded, ' the Mahomedans are deeply involved in the issue of allowing their women to be seen, or touched by hand.' Elsewhere, he writes that among them, 'it was a great shame in the family when the wife was forced to reveal herself'.

(b) Hinduism

It is the way of life- choose to right things by ourselves; it is a way of life. Oppressing people of other faiths and minorities is an act of crime, not a tribute to one's own religion. It is a religion of nature, which means that its philosophies and practices are regarded as universally accessible through sincere study, reasoning, and knowledge without special revelation.^{vi} Hinduism is also a traditional religion developed by a diverse family of philosophers and cultures that have been practiced throughout Asia for thousands of years. Today, Hinduism is a world religion with followers representing almost every ethnic, national, and ethnic

background and living on every continent, and it includes most of the three countries: ^{vii}India, Nepal, and Mauritius. Most Hindu cultures, denominations, or schools share some different, basic ideas despite the absence of a definite beginning in history, a single founder, a central religious institution, or a single authoritative text. Both of these basic concepts are the combination of existence and plurality.

All beings, from the smallest flesh to man, are regarded as the manifestation of the Godhead like the presence, purity, light of consciousness or the manifestation of the divine attributes, depending on the school of thought. Because of this shared deity, Hinduism views the universe as a family or, in Sanskrit, Vasudhaiva Kutumbakam. Humanity, because it is believed to be the most spiritual being, thus has a special responsibility to respect the equal values of all human beings and the basis. the unity of living in one-on-one relationships with others. Ensuring that one's thoughts, words, and actions elevate and promote values such as truth, kindness, equality, compassion, generosity, and equal respect is the way this responsibility is met

RELIGIOUS SENTIMENTS VERSUS SECURITY AND DISCIPLINE OF NATION

Impact Of Dress Code; like the recent hijab issue, Conflicting Issues in religious freedom is the core principle of liberty enshrined in the Preamble to the Constitution. A secular state means that the one that protects all religions equally and does not uphold any religion as the state religion. State observes an attitude of neutrality and impartiality towards all religions. Development is the gradual growth of people and society, in order to become better, more prosperous, ^{viii}which leads to the revelation of the skills of individuals in that society. Religious freedom is one of the fundamental freedoms contained in the First Amendment to the United States Constitution. Recent attacks on worshipers of various religions, however, highlight the unique security challenges facing houses of worship throughout the country. Although the COVID-19 epidemic has temporarily limited our Nation's ability to come together, one day Americans will soon be able to meet safely in their religious communities and must do so without fear of harm.

CONCLUSION

Religion is a powerful organization that organizes communities across the country. Religious-based organizations play a key role in providing social services such as food, shelter and clothing, and promoting a common sense of community. To most people, faith gives strength and hope; comfort and reassurance; moral compass and spiritual direction; and victory over stress and fear. Culture refers to a pattern of historically conveyed meanings embodied in images, a system of inherited ideas expressed in symbolic ways in which men communicate, advance, and improve their knowledge and attitudes in life. Culture is considered to be an all-encompassing reality, as a way of life for people. Cultural patterns given earlier. People of a particular culture are the bearers of that tradition. Culture is characterized by normal behavior and behavior. This type of culture is common in traditional cultures of small and relatively complex communities.

ENDNOTES

ⁱ See Eyerman, R. 2008. *The Assassination of Theo van Gogh: From Social Drama to Cultural Trauma*. Durham: Duke University Press.

ⁱⁱ Id, see also Luehrmann, S. 2005. "Recycling Cultural Construction: De-secularization in PostSoviet Mari El." *Religion, State & Society* 33: 35–56.

ⁱⁱⁱ Mahmood, S. 2005. *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press.

^{iv} M.R. Woodward, in *International Encyclopedia of the Social & Behavioral Sciences*, 2001

^v Lincoln, B., 2000, 'Culture', in W. Braun & R.T. McCutcheon (eds.), *Guide to the study of religion*, pp. 409–421, Cassell, London. MacKay, D.B., 2000, 'Ethnicity', in W. Braun & R.T. McCutcheon (eds.), *Guide to the study of religion*, pp. 96–109, Cassell, London

^{vi} Cox, J.L., 2010. *An introduction to the phenomenology of religion*. Continuum Publishing Group, New York.

^{vii} id

^{viii} Kilp, A., 2011, 'Religion in the construction of the cultural "self" and "other"', ENDC Proceedings,