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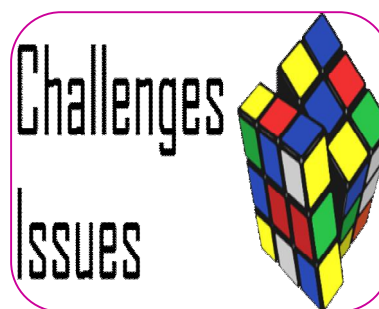


SECULARISM IN INDIA: ISSUES AND CHALLENGES

Dr. Muthyala Sivakumar

ABSTRACT

India is a place where there is Customs, Languages, Religion and tradition are found in the globe. Numerous religions are prospering here since long back, which have their own conventions and convictions. Along these lines India is a multi-religious and multi cultural nation from its known history. It was never mono-religious or mono-cultural. In perspective of the interruption of religious interests and position loyalties into legislative issues one may ask whether India is a genuinely secular or a religious state. Indian culture resembles a strong waterway encouraged with numerous tributaries and the standard streams endlessly. Consequently, Indian culture is exceptionally rich, and surely understood for shrewdness and extraordinary musings. Secularism is a critical part of Indian culture, for which it is additionally notable on the planet. The present paper reveals the insight into Secularism in India, its targets and challenges with regards to India.



KEYWORDS: *Issues, Challenges, Secularism, Society.*

INTRODUCTION

Secularism is in essence an exceptionally respectable idea. It infers peace and amicability between various religions and groups. Secularism was exceptionally significant when our Constitution was drafted and the panel that drafted our Constitution additionally thought so. Secularism was likewise considered as a feature of the 'essential structure' of the Constitution by our Hon'ble Supreme Court. In any case, is the idea of Secularism as conceived by our legislator's defenders still the same? Is it the same as conceived by them before? Is it important today in the advanced setting? What number of individuals in India out of its expanding populace is worried about the term 'Secular'? An extensive piece of the number of inhabitants in our nation is just worried about making a decent living. Neediness is so prevalent in numerous parts of the nation. Would such occupants of our nation try to inspect whether our populace or nation is genuinely secular? Religion is a channel to accomplish liberation. Be that as it may, sadly, it is being turned in present day times to accomplish influence, status and cash. Resilience is related with the word 'Secularism'. Be that as it may, today, the term 'Secular' is the greatest reason for free for all in our nation. Religion is being utilized to win votes. Position separate is utilized for reservation in occupations which should be founded on financial measure. The word 'in reverse' has lost its pertinence in the present setting. We have to instruct our open and engage them to think past station, ideology and religion. All individuals ought to be instructed to be glad for our ethos and culture. We should all be first 'Indians' and afterward individuals from any

religion or group. "Indianans", which is the embodiment of resistance and secularism, ought to be the polarizing point for every one of us.

HISTORY OF INDIAN SECULARISM

Secular conventions are profound established ever. Indian culture is a composite one which depends on the mixing of different profound conventions and cultural developments. In antiquated India, the Santam Dharma (Hinduism) was essentially permitted to create as an all-encompassing religion by inviting diverse profound customs and attempting to incorporate them into a typical standard. The improvement of four Vedas and the different understandings of the Upanishads and the Puranas unmistakably feature the religious majority of Hinduism. Ruler Ashoka was the primary awesome sovereign to report, as ahead of schedule as third century B.C. that, the state would not arraign any religious faction. In his twelfth Rock Edit, Ashoka made an interest not just for the toleration of all religion factions yet additionally to build up a soul of incredible regard toward them. He argued for control of feedback of different religious orders. He requested that individuals wind up idealize in the sacred texts of different religions. The religious resilience communicated by Ashoka over 2,300 years back has been one of the esteemed Indian Cultural Value. Ashoka's Secular standpoint is one of the points of interest of Indian civilisation as well as of the human civilisation itself. Indeed, even after the appearance of Jainism, Buddhism and later Islam and Christianity into the Indian soil, the journey for religious toleration and concurrence of various beliefs proceeded.

In medieval India the Sufi and Bhakti developments security the general population of different groups together with affection and peace. The main lights of these developments were Khwaja Moinuddin Chisti, Baba Farid, Sant Kabir Das, Guru Nanak Dev, Saint Tukaram and Mira Bai. They added to the advancement of a composite culture in such a way, to the point that no one sets out to provoke them. The comments of Guru Nanak, when he says that 'There is no Hindu and no Musalman, as there is no refinement amongst man and man', offer help to the foundations of secularism.

The Mughal sovereign the colossal Akbar likewise, as it were, advanced the arrangement of toleration of various religions. His engendering of Din-e-Ilahi and Sulh-e-kul were very propelled by the soul of secularism. The vast majority of the Mugal lords were tolerant and liberal in their approach. Mansingh a Hindu was the administrator of Akbar's Army. There were forty thousand Rajput troopers and in excess of five hundred were Hindu Sardar. Amid the time of Shahjahan 22.4% was Hindu Sardar. In Aurangzeb's administration, 31.6% was Hindu Sardar. He designated Raja Jaswant Singh as a head of Afghanistan. His first Prime Minister was Raghunathdas and he stayed as a Prime Minister till his passing. The Muslim rulers were not as hostile to Hindu as envisioned by some extremist Hindu pioneers. Then again Hakim Singh Suri a Muslim was the officer of

At present situation, with regards to Indian, the partition of religion from the state constitutes the center of the logic of secularism. The articulation 'common' has likewise an exceptional importance with regards to the chronicled advancement of Indian nation. It is of critical significance with regards to political substances on the ground as they exist now. In India, the word common is related to resilience among the diverse religions. In a secular express, nobody appreciates any uncommon benefit in national life or in a direct for universal relations. No parties of residents arrogate to itself the rights and benefits which it denies to others. No individual experiences any type of incapacity or separation on account of his religion however all indistinguishable to be allowed to share the fullest level of flexibility in his the normal life. Clarifying the thought of secularism in India, Das (1991) cites D.E. Smith, and composes that, 'The secular state ensures individual and corporate flexibility of religion, manages the person as a subject independent of his religion. It isn't naturally associated with a specific religion nor does it try to either advance or meddle with any religion'. As indicated by Rizvi, (2005) on a nearby investigation of the common state in India, it includes three unmistakable however related arrangements of connections concerning the state, religion and person. These are (I) Religion and the individual, (ii) the state and the individual, and (iii) the state and religion.

CHALLENGES OF SECULARISM IN INDIA

India is known for its cultural heterogeneity concerning dialect and religion. Hindus constitute the lion's share, while the Muslims constitute the biggest minority. The enmity between the Hindus and Muslims was to a great extent the production of the British rulers. With a specific end goal to keep them in control, they received a strategy of 'partition and administer' and endeavored to advance sentiments of threatening vibe among the individuals from these two groups. After a long history of freedom, at show as well, the absence of appropriate alteration between them has frequently brought about rough upheavals and mutual uproars, which sadly turns into a genuine test to the common character of our nation. Then again, all the time the political parties, including the national parties, too in some cases, don't enable secularism to overshadow their political advantages. The electorate in India, guided by custom, has a tendency to be receptive to claims in light of position, religion and dialect. By reporting different plans supporting a specific group, political parties, transparently disregard the possibility of secularism they claim to remain for. While dispersing tickets amid races, about every political party take religion of a competitor into thought. Such practice in India represents the best intimidation to secularism.

One of the challenges manages education. The State guarantees a main part concerning education as a device for cultivating popular government and molding the profile of dependable and proactive natives. This part has been developing as of late on the grounds that both International associations and States know that education is imperative to defeat some basic parts of post-advancement and globalization. In the meantime, religions claim to have a vital part in training as well, both as an operator advancing education at the administration of guardians and society, as per their own particular point of view and perspective, and as an essential subject of the educational syllabus. These cases may conflict amongst them and cast numerous inquiries: Does the State have the main driving part in education? Is it appropriate to the State to have the imposing business model of educational issues? Can religion be a piece of the educational syllabus at the diverse levels? Furthermore, in what manner would religion be able to be a piece of the syllabus?

The other thing is the political parties, including the national parties, too here and there, don't enable secularism to outweigh their political advantages. The electorate in India, guided by custom, has a tendency to be receptive to advances in light of position, religion and dialect. By declaring different plans supporting a specific group, political parties, straightforwardly disregard the possibility of secularism they claim to remain for. While dispersing tickets amid races, about every political party take religion of a hopeful into thought. Such a practice in India represents the best danger to secularism.

CONCLUSION

It is point to take note of that we require legitimate educational arrangement as well, to marginally overhaul our current educational modules in the schools and universities. The course books displaying contorted chronicled realities must be changed and common thoughts should be instilled in the blameless personalities of our young age. All religions ought to get their weightage in the course readings of history. The way of life, customs and celebrations of a specific religion ought not to be over-anticipated. The penances and hardships of every religious group what's more, their commitment towards opportunity and advancement of the nation should be focussed in the books of the history at school and school level. The significance of different culture and customs of various religions in the characteristic of the nation ought to must be talked about appropriately. Finally since, India has been pronounced a secular state by its composed constitution, subsequently it is the duty of each Indian to remain by and have confidence in this revelation.

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