SECULARIZATION

Indian social structure is changing rapidly today, and why not? Change is ultimately the law of nature. Since society or social structure is also a part of that nature, therefore social changes are also natural or natural. Yes, it is another matter that the process of change is going on faster in a particular area of the society then it is slow in some area. In an important area of Indian social life, since the British period, a special process of change has been active which is visible in the day-to-day activities of public life. That important area is 'Dharma' and the process in that is called 'Secularization'. Today, looking at the daily life of the Indian people, especially the doctors, lawyers, laborers, clerks, shopkeepers, etc. of the cities, it becomes clear that the importance of religion in their lives has diminished considerably. Most of the people do their actions or behavior not for religious purpose but for personal gain or other purposes. Many ancient customs, traditions or customs are followed not because of religious opinion, but because of practical benefits. It can also be said that some rationality has come in the person or there is a continuous decline of righteousness in life. The inclusion of rationality in personal and actions or the reduction of righteousness is secularization. Industrialization, post-communication, development of cities, independence, western culture, social mobility, two world wars, reform movements etc. have encouraged the process of secularization in Indian life. One thing is particularly worth mentioning in this regard, and that is, perhaps no other religion has been affected as much by this process as Hinduism. But before we study how secularization has affected life, it would not be inappropriate to understand its meaning.

Meaning and Definition of Secularization

As it is clear from the above discussion that secularization can be understood as that social process by which rationality is gradually incorporated in religious, customary or traditional practices. In other words, the behavior of public life has a practical use, not a religious one. As a result, what was earlier considered to be transcendental, now its interpretation starts in cosmic context. It can be said more clearly that secularization is the human, social, practical or logical explanation of transcendental, traditional, divine or religious ideals.

Dr. M.N. Srinivas (Dr. M.N. Srinivas) best suited for secularization's definition. In your words, "The term secularization means that what used to be religious is no longer perceived as such. It refers to a process of differentiation that affects various aspects of society—economic, political, legal and moral— are seen to be more isolated from each other.

This meaning of secularization will become even more clear from some of its key elements. Important Elements of Secularization

Some of the main elements of secularization are as follows-

1. Lack of Religiousness - As has already been explained that one of the major elements of secularization is the loss of religiosity along with his intelligence. As secularization increases in the life of the common man, there is a decline in religiosity. As a result, the thoughts of individuals change and they are replaced by social objectives or practical benefits.

2. Rationalization - A key element of secularization is rationality. Under this, all beliefs, ideas or things involve logic. On the basis of logic and reasoning on every problem in life, it is rationality to change the thoughts on the basis of modern knowledge. The increase in rationality is secularization.

3. Process of Differentiation - Lastly, the process of differentiation can also be mentioned as a very important element or characteristic of secularization. The process of differentiation in secularization means that differentiation increases in the society. Various aspects of society – economic, political, religious, moral, legal etc. In all these areas the importance or influence of religion diminishes. Take the state for example. Earlier the king was also below the priest, but today religion and state have become separate. It is clear that under this process the bondage of religion in different areas of life ends.

Factors of Secularization

Every process must have some or the other reason or causes. The process of secularization that is going on in India today, has also had some special reasons. Although it is difficult to throw light on all the reasons for this process, yet some important factors can be presented as follows for the convenience of study.

- 1**. Urbanization** - Urbanization has contributed immensely in the process of globalization. This fact is clear from this that secularization has taken place the most in the cities. Overcrowding in cities, with improved means of transport, advanced education, fashion, materialism, rationalism; All factors like individualism etc. are present. As it is clear from further discussion
All these reasons provide immense help from secularisation.

2. Modern Education - Perhaps the most important of secularization is parental education. In fact, the education system that is being followed in India today has

Western put. Apart from this, for almost 200 years, India would get completely western education, a natural result of this was that western values have been found in the culture here. This has clearly had an impact on religions here, especially Hinduism.

On the one hand, this brought about a change in the thoughts of the individual, and on the other hand, Hindus have been forced to think about their religion for once. It is from this teaching that his conscience has been awakened to re-evaluate the rigid and superstitious rules and restrictions of his religion. Apart from this, scientific attitude and reasoning power have taken birth in him. Now not only do they do things in the name of religion, but they also see some pragmatism in them. Not only this. Modern education has encouraged inter-caste marriages by providing the opportunity of co-education, and on the other hand has discouraged the feelings of untouchability, untouchability, purity-profane, etc. Needless to say, all these are symptoms of secularization which is a direct result of modern education.

3. Social and Religious Movement - Many social and religious movements have also contributed a lot in secularization. Leaders like Sir Syed Ahmed Khan, Raja Rammohan Roy, Keshavchandra Sen, Swami Dayanand, Govind Ranade, Mahatma Gandhi etc. initiated many social and religious movements in this country from foreign rule. These movements pointed out the misconceptions and shortcomings of Hindu religion and also made substantial reforms in it with their voice. Among these movements, Arya

Samaj, Prarthana Samaj, Brahmo Samaj, Ramakrishna Mission, Theosophical Samaj, Sarvodaya movement etc. are prominently noteworthy.

4. Development of the means of Transport and Communication - Advancement in means of transport and communication not only increases social mobility but also creates new cities, industries, businesses, mills and factories. There is also origin and development. Due to this, people of different types of religion, caste, region and country establish contact with each other and exchange of ideas. The feeling of equality is awakened among the individuals and the tendency for rational criticism of different religions also increases. Apart from this, there is an end to their narrow ideology and outlook and at the same time the rigidity of the caste-line also comes to an end. Along with this, traveling together by people of caste and religions in rail, bus etc. is also helpful in making the thoughts of purity, impurity and untouchability loose.

5. Western Culture - Before the establishment of the English state in India, there was a Muslim state and both their influence and pressure as a ruling class were on the people of India. As a result, the influence of Muslims on the lives of the people here is clearly visible. But on Indian culture, the influence of western culture has been even more widespread. Western culture brought about revolutionary changes in all aspects of Indian life, especially in religion, art, literature, general and family life. Due to this there was considerable relaxation in the rules of the caste system, untouchability and. Discrimination on the basis of purity and impurity decreased, and tendencies like individualism, occultism, irreligiousness, materialism etc. were encouraged. Perhaps needless to say that all these are helpful in increasing secularisation.

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6. Lack of Religious Organizations – The absence of religious organizations has also contributed substantially in the development of secularisation. The name of a particular Hindu religion can be taken in this regard. In fact, apart from Hinduism, almost all other are highly organized - Followers of all religions like Muslims, Sikhs, Christians etc. are very fanatical about their religion, as well as have enough religious organization in them. It is a pity that such a thing is not seen in Hinduism. One is Hinduism itself, there are many sects and sects; Secondly, Sampark is not even a good organization of Hinduism. Apart from this, due to the difference of opinion in this religion, a Hindu strongly criticizes another Hindu on religious grounds - a Hindu strangles his own brother religiously. All these have naturally had an impact on Hinduism. While on the one hand many Hindus have adopted other religions after suffering from the atrocities of Brahmins, on the other hand educated Hindus are getting away from religious fanaticism. They are strongly opposing the beliefs, beliefs, ideals and bigotry of Hindu religion. All these are the basis of secularisation.

7. Secularization of Indian Culture - Although the secularization of Indian culture itself is happening. This process is very rapid. Under the influence of western culture, there has been a substantial secularization in the culture here. Apart from this, movies, newspapers, radio, television etc. have contributed a lot in the secularization of the culture here. Through all these means, different religions, castes, sects get knowledge of each other's good and bad and come in contact with each other. Since India itself is a secular republic, therefore all the above means of propaganda are also available.

8. Government Efforts - Government efforts have probably contributed the most in increasing secularization - there can be no two opinions in this. The 'Caste Disabilities Removal Act, 1850' in 1850

was the first step of the government to curb the effects of the caste system. The 'Bengal Sati Regulation, 1829' was passed in 1829. The Hindu Widow's Remarriage Act, 1856 was passed in 1856, in which the age of marriage for girls was kept at least ten years. In the year 1872 the 'Special Marriage Act, 1872' was passed which allowed inter-caste marriages. After this, the independent Indian constitution neither declared India a secular or secular state. In 1949, the 'Hindu Marriage Validating Act' was passed. It has legalized marriages that took place before and after the passing of this Act. In 1954, the Special Marriage Act was passed again, which is an extension of the Act of 1872. Apart from this, the 'Untouchability Offenses Act, 1955' is the first legal step to remove untouchability, through which efforts have been made to remove all the disabilities of the untouchables. In addition to all this, in India everyone is treated as equal before the law. According to Article 15 of Savdhaan, the State shall not discriminate against any citizen on grounds only of religion, caste, race, sex, place of birth or any of them. To what extent all these have been helpful in increasing the secularization in the government effort rate, there is probably no need to understand this.

Secularization and Social Change in Indian Society

Dr. M. Srinivas has beautifully presented many important changes in the context of secularization in his famous book 'Social Change in Modern India'. On the basis of the same presentation, the major areas of social change resulting from secularization in Indian society can be described as follows:

1. Change in the concept of Pollution and Purity and Secularization

The concept of purity has been an important part of Indian life and religion, especially Hinduism. In almost every Indian language, there is a concept of purity and impurity. Impurity is used in the sense of filth, filthiness and uncleanliness and even sin, and purity is used in the sense of cleanliness or purity etc.

The structural distance between different castes in India can be defined only by the sense of purity and impurity. A higher caste is 'holy' than a lower caste. The castes who want to attain high status try to make themselves more pure by sanskritisation and maintain sufficient separation from the impure castes in relation to sex, food and food and marriage etc. In the caste-stratification, the occupations of different castes, food and lifestyle etc. are also based on this concept of purity and impurity. Upper castes are vegetarians and do only pious occupations. As their living habits are also more pure. On the contrary, the lower castes consume dirty things like meat and fish of buffalo, goat, pig etc.; Bhangi Chamar etc. do unholy business, and their living condition is also dirty.

Apart from the caste-system, the sense of purity and impurity also holds an important place in relation to blood-relations. Traditionally, the actions performed at the time of birth, death and menstruation etc. are impure. In these also the work done at the time of death as compared to the birth

considered more impure. Sexual relations are prohibited during pilgrimage because there is a feeling of purity in worship etc. In day to day life also the place of purity and impurity has been important. To be pure, a man has to take a bath, put on holy clothes and stay away from impure persons, even if the impure person is a member of his family. Apart from this, on the day of any particular festival or Shradh, the subject cannot even drink water in order to remain holy until that Shradh or festival is completed. Traditionally, a person cannot shave himself.

Nor can he himself touch the bathing utensils after shaving. Only the hairdresser can shave her and after shaving someone else will wash her face and hands and then that person will be able to touch the utensils. In fact, women, especially widows, accept the idea of impurity more. Righteousness has been regarded as purity and sin and misconduct as impurity. Probably this is the reason that daily bathing in the holy river, worshiping in the temples, listening to religious stories, satsang with religious persons, rhetoric etc. have been considered as the things of the religious world above the mundane elements.

As a result of the activity of secularization over the years, there has been a demand for purity and purity.

Emotion has come to the cosmic plane. Today occupation caste or purity and impure

"Can be adopted on merit, not on the basis of They are Nowadays Brahmins also do business and a Chamar also holds the position of a minister. Apart from this, money, power etc. are being accepted in modern times to measure the height and height of the businessman, rather than the bases of purity and impurity etc. Today the profession of a priest is inferior to that of a bureaucrat. Similarly, secularization is also happening in the rules related to food, food and marriage. In cities, it is definitely difficult, if not impossible, to activate the idea of purity and impurity in relation to food.

2. Changes by Secularization in Life-circle and Rituals

In Indian life, especially in Hinduism, rituals have been given prime importance. There are many rites to be performed in the whole life cycle like conception, chaul, naming, upanayana, samvartan, marriage, funeral etc. All these rites hold a very important place in Hinduism. For example, the Upanayana ceremony is also important. The process of secularization is reducing the importance of all these sacraments. Even some sanskars have been completely finished like conception, chaul, sampavartan etc. Naming ceremony is also considered as a social occasion rather than as a sacrament, on which friends and relatives come together to celebrate and eat and drink. Even today the rules related to marriage rituals are not followed as strictly as they were done earlier. Earlier the marriage ceremony was completed in 5 or 6 days, today the ceremony is completed in one night or even in 2 or 3 hours. Apart from this, even under marriage, now many sub-samskaras are performed only for nominal purposes. Only Home, Saptapadi and Kanyadaan have become more important. Apart from this, the wedding and friends all show more interest only in Feast and 'Jaymal'; At the time of Home Saptapadi and Kanyadan, only very close relatives are present. Thus, marriage today has become an occasion for a social celebration rather than a religious ceremony. The effect of secularization in marriage rituals is evident from the increasing day by day importance of dowry system. Today in marriage relations, more pressure is given on dowry and not on religious matters.

Due to the increase in the age of marriage, today a girl has got the opportunity to get education and many of its traditional things are getting relaxed like maintaining the cleanliness of the kitchen. Knowledge of the rules of caste and purity, obeying the orders of mother-in-law, worshiping husband as a deity, etc. In fact, education has brought revolutionary changes in the thoughts of women and has given them new enthusiasm. Today there will be very few Brahmin girls who do not get education. Not only this, girls today work in all the positions of nurse, teacher, clerk, doctor, engineer.

Great secularization is increasing in religious life. While going to the office or shop, instead of sitting on the seat of worship for hours due to the rush, while taking a bath, the paja- recitation is done while wearing clothes. Educated people today go for pilgrimage, not from the point of view of attaining

heaven, but for the purpose of roaming around for entertainment, seeing new things and sights. Similarly today Bhajans, Hari-Kathas etc. are presented to the public in a modern way by Akashvani. The creation of an all-India sadhu-samaj is also a kind of secularization of religiosity. Today

Instead of donating to the pundits, they prefer to donate to educational institutions, hospitals, etc. The creation of Vishwa Hindu Parishad is also a unique example of secularization.

3. Changes in Caste-structure and Secularization,

We have already written about the impact of secularization on the caste system. Here only the change in the position of the brahmins can be described. As is well known, the position of Brahmins is universally at the top in the caste hierarchy. But due to the importance of economic and political power being dominated in the present era, the occurrence of Brahmins' powers based on tradition is natural. Industrialization and urbanization have given rise to many new occupations in which individual skill or ability is given more importance. As a result, the people belonging to the lower castes have also got opportunities to progress according to their ability and to raise their social status. This has given a great blow to the supremacy of the Brahmins' traditions based on birth. Today brahmins have also been highly secularized in relation to religious activities. Today even brahmins can be seen not having a top. Many brahmins today do not even like to do janeu because they find themselves unable to follow the strict rules of janeu. At some places, Brahmins can also be seen wearing pants and shirts while performing some special rites. Apart from this, in general also, the worship, rituals etc. are very less in the cities, due to this also the importance of priest-Brahmins has decreased greatly; They have started adopting other new occupations and jobs.

Another effect is the improvement in the status of the lowest caste by coming under the influence of secularization in the caste system. Today the condition of Harijans is not the same as before. Individuals are beginning to consider the division of society based on birth as unscientific. In fact, the entire credit should be given to revered Bapu. Your Harijan movement not only created healthy public opinion, but also He also made efforts in relation to the upliftment of Harijans. Today, not only do they get equal rights from the state in all social, political, religious and economic fields, but places have also been reserved for them in every kind of jobs, legislatures, cabinets etc. These are some of the major effects of secularization on the caste system.

4. Effects of Secularization on Family

The family occupies the place of an important social institution in social life. It has even more importance in Indian society. The main feature here has been 'Joint Family System'. In fact, the joint family is a very ancient institution and it was appropriate considering the circumstances of this country. India is an agricultural country, agriculture has been the main occupation of most of the people here. Farming work is done on family basis and at the same time some people are also required for this. Population in ancient times. In comparison, the land per family was also sufficient. That is why in order to make agriculture work on the basis of family, it was necessary that the number of working members per family should also be more. That is why the father, his brothers, his wife and children all live jointly in the same family and maintain the joint family system. Today the circumstances are changing and that is why the joint family is also continuously disintegrating. many other family functions

are being transferred to committees and institutions. Today, the talk of elders in the family is considered very less and the interesting thing is that the elders are also slowly bringing changes in their views by looking at the new generation. The traditional festival of Ambar is celebrated in the family but only for a nominal amount. Apart from this, they are considered more a social occasion than a religious festival. In this way, the religious functions of the family have also decreased significantly. The worldly influences are being included in all things like worship, story, faith in saints and saints. It is clear that secularization has had a great impact on the family.

5. Secularization in Village Community

While there has been substantial secularization in the cities on the one hand, the rural communities on the other hand are also not unaffected by this process. Today the power of the caste-panchayats is continuously decreasing in the rural communities, and its place has been taken by the Panchayats organized by the representatives elected by the people. In a sense, as Dr. Srinivas has also said, the process of politicization is going on in the rural communities. Today every person in villages is willing to take active part in politics. Everyone has a great desire to know the political things of the country and abroad. In the evening, instead of discussing religious or social topics, debates are held on political topics at the Chaupal. In rural life, there is now a state of democracy instead of a monarchy because now the political rights of landlord and moneylender have ended. As gullible, simple and submissive as the villagers in the past were, today they are becoming aware of their rights.

Not only this, substantial secularization is also taking place in the economic, social and religious life of the rural community. Even today inter-caste marriages are seen in the villages, their standard of living is getting higher, the practice of child marriage is ending in them, the attitudes related to widow-marriage are changing. Apart from this, the caste system and joint family are disintegrating. Similarly, in life also today the same rigidity is not followed. Under the influence of science, the importance of religion has also been greatly reduced in the rural community. Earlier, villagers considered religion, worship, etc. as an integral part of life, but today there is a substantial modification and change in their attitudes. They are no longer as superstitious and orthodox as before, and they no longer attach as much importance to religious matters as they used to.

Important Question

1. What is meant by secularization? Describe the main elements of secularisation.
2. What do you understand by secularization? Discuss the factors of secularisation.
3. Throw light on social changes in Indian society as a result of secularization