



SIVARAJAVEL'S SOCIOLOGY TARGET GROUP 2022 TEST BATCH

Name of the Candidate	M. Bhasgav.	Test No	6
Mobile No	934-6232 895	Date	

ASSESSMENT SECTION

Parameters	Assessment				
	O=Outstanding	G=Good	A=Average	N. I= Needs Improvement	P=Poor
Content		✓			
Relevance to the Demand of Question (Comprehension, Clarity)		✓			
Structure (Intro, Conclusion, Subtopics)			✓		
Presentation (Charts, Diagrams, Efficient Space Use)			✓		
Expression and Language (Sociological Jargons)				✓	

Mentor's Feedback

Your writing is good. Not much to work on but social jargons makes ur answer much rich. Focus on value addition now.

Instructions

- Try to attend all questions
- Stick to the Word Limit
- Try to finish by time- Mention if you took longer than 3 hours
- Get your Evaluated Papers on Time
- Fix your appointment if you need to meet the Mentors
- Assessment will be objective.
- Online candidates are required to write only in this booklet failing which answers may not be evaluated.
- All online correspondence will be only through sociology.target2022@gmail.com. Send as a single PDF.

SOCIOLOGY

Test - 6

Time Allowed : 3 Hours

Maximum Marks : 250

Question Paper Specific Instructions

Please read each of the following instructions carefully before attempting questions:

Candidate has to attempt all the FIVE questions.

Questions no. **1 and 5** are compulsory

The number of marks carried by a question /part is indicated against it.

Answers" must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Note: All the communication with respect to sociology test batch will be communicated through this mail (sociologytarget2022@gmail.com) only.





SECTION A

Candidates
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Q.1. Answer the following questions in about 150 words each:

10 × 5 = 50

(a) Religion remains an important element in social movements of the marginalized.

Discuss

10

A:-

Religion is not only act as social control but also social change in society through social movements.

[weber] explained it as 'theodicy of disprivileged' - i.e., which act as platform for marginalized to assert their rights or values.

In India, [Buddhism] emerged as social movement to counter Brahmanism against the atrocities towards marginalized through caste system and exploitation.

Bhakti movement

For the marginalized, it can act as mobilising force for collective consciousness to assert their voice in dominant society.

- The Rise of sects and cults through Religious Revivalism is manifestation of these social movements

e.g.:- (Dera Sacha Sauda) in North India - attracts members of rural marginalised castes.

(elaborate needed)

However, Religion, if it is overemphasised, can become divisive force and act as fundamentalist force

e.g.:- 1) Rise of Islamic Fundamentalism

2) communal riots due to marginalisation.

Thus, Religion as a social Institution helps to guide the behaviour of the community based upon the conditions, leadership as well as tolerance of the society.



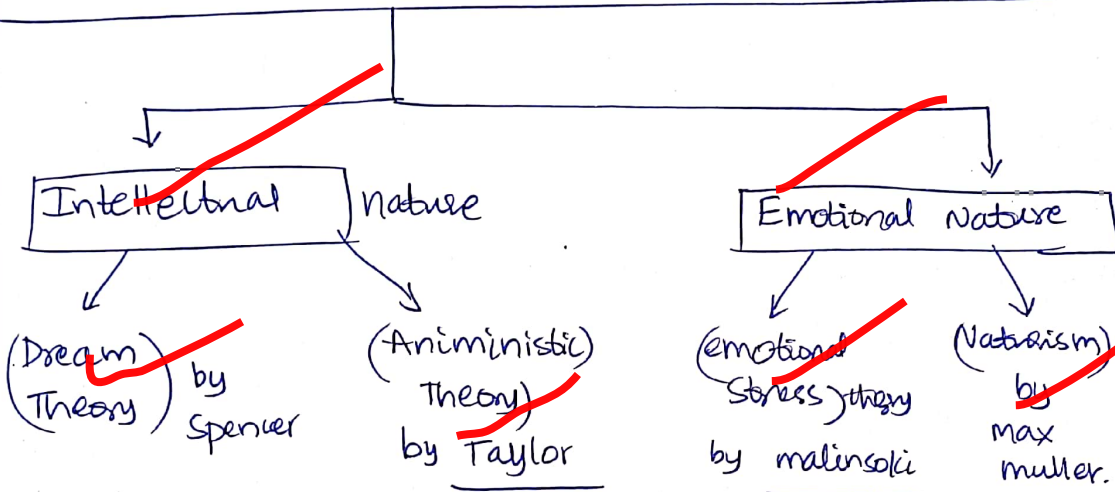
(b) Discuss the origins of religious beliefs and practices in premodern societies 10

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A:-

Premodern Society based upon primitive understanding of religion based upon their Intellectual or emotional needs.

Religious beliefs & Practices in Premodern societies



[Durkheim] also gave [Totemism] of Arunta tribes which is based on sacred and profane beliefs.

[Animism] theory of Taylor - explained the presence of [spirits] in all objects; the spirit of Individual goes out in sleep time. This encounter of his own

double forced him to think a logic and explained through Animistic Theory. The Ancestor worship also started from these beliefs.

Naturalism ^{theory} by Max Muller - To worship of the nature due to the uncontrollable forces and feeling of fear, awe and respect.

e.g. - (Agni, Vaayu) worship in Hinduism.

Emotional stress theory by Malinowski - explained how the distress conditions such as death, birth, marriage creates uncertainties and how religion helps to overcome those stress.

e.g. - Trobriand Island Tribes worship-god before going for fishing.

However, these theories are contested because of subjectivity, lack of evidences.

In spite of these limitations, these practices help to understand the role of religion in premodern societies and the impact on their society.



(c) Write short notes on *alienation* amongst religious minorities in India

A:- Alienation is feeling of estrangement or helplessness. In the context of religious minorities in India, it is due to marginalization in the society because of their values or beliefs.

Alienation Amongst Religious Minorities in India:-

1. Fear of losing Identity - due to over imposition of majority religion values.

e.g.:- Buddhism, Jainism Religion

2. Stereotyping and prejudices against minority people due to their Identity

Ghettoization

e.g.:- marginalisation of Muslims due to Islamophobia

3. Ghettoisation of residence due to fear of physical threats and communal violence.

4. ~~Antagonism~~ Antagonism towards communities with suspicion and targeting their professing.

e.g.- Attacks on Christians due to alleged proselytising efforts.

Communal violence

5. Economic underdevelopment due to discrimination in governance.

e.g.- Sachar Committee highlight overrepresentation of poor in Muslim community.

India adopted secularism in its preamble and Article 29, 30 provided for rights for religious and linguistic minorities for their development as well as cultural preservation.

Thus, to address this alienation, state must implement policies in true spirit along with the help of National Commission for minorities.



(d) What are the constitutional safeguards for religious minorities in India?

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A:-

Minority as a definition is not clear in Indian constitution. A group of people, who are not in majority, whom require protection from state in their cultural identity preservation known as minorities.

Constitutional Safeguards for minorities:-

1. Article 29 - of constitution provided for safeguards of cultural preservation for Religious and linguistic minorities.

2. Article 30 - of constitution provided for educational institutions and their development on their own lines.

3. Article (25-28) - provided freedom of Religion for all sections - which helped minorities to practice their religion without any discrimination.

Looks like polity Answer

4. Preamble of India adopted Secularism as its principle and professed right to faith and belief for the society.

5. Constitution favoured the parliament to enact National Commission for minorities Act in 1992 for their grievances and policy making.

Apart from these provisions, Government had introduced to address various programmes for their problems.

1) Jirga Passi initiative to address the dwindling population of parisi community.

2) Naii Roshini for leadership, Thunar hut for crafts for muslim community.

Thus, India adopted Tolerance policy towards religious minorities to form composite culture which existed from historical times.



(e) How far religion and science are compatible to each other?

10

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A:-

Classical sociologists argued Religion and science are antithetical each other, whereas others argued for their compatibility.

Differences of Religion and science :-

Science	Religion
1. empirical proofs	1. Imaginative nature
2. Rationality as core value	2. Fatalistic in prediction
3. No such Reverence.	3. Sacred in nature
4. Questions the beliefs	4. Status-quoist.
5. Universality of application	5. Universality is not possible
6. Individualistic or value System of particularism	6. Collective in orientation of people.

Similarities of Both) :-

1. Both answers the ~~Intellectual~~ problems of humans
2. Both act as ~~bridging~~ force for the society for collective consensus.

3. Both can act as supplementary in their explanations.

Spencer argued the evolutionary perspective of society.

Theistic (Religion) → metaphysical → ~~Historical~~ (Science)

But Weber argued with the Rise of science and Rationality, there will be decrease in role of religion.

However, neither is completely true; Religion and science both act as syncretic and antithetical at a time. Whenever science won't answer the query, religion comes into picture.

e.g.:- 1) Beliefs of After life.

2) Praying for operation success.

As Einstein rightly said —

Religion without science is blind and science without Religion is lame."



Q.2.

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(a) Religion is only society transfigured and symbolically expressed. Elaborate

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A:-

Religion, as social Institution, is acting as social control as well as social cohesiveness in the society.

Durkheim theory of Religion - 'elementary forms of Religion' explains Totemism is a symbol of cohesiveness in the society with worshipping the society itself and promotes collective effervescence

Parsons gave functional perspective in terms of moral code of conduct of the Religion to function of the society

e.g:- ten commandments of the Christianity

Max explained religion as opium of masses and acting as formation false hopes in the name of fatalism.

Weber - explained the Religion in terms of social change with related economic aspect of capitalist society in his work 'Protestant ethic and spirit of Capitalism'.

Taylor's theory of Religion, Animism explained

how the society is transfigured Religion as spirit presence in all objects to understand its intellectual needs.

Similarly, Max Muller; Naturalistic theory explains the human capacity to accommodate the belief of nature as god because of its powers.



Durkheim explained People worship Religion; but in reality they are worshipping the society itself.

eg:- Ganesh festival congregation excites the people through ~~collective~~ effervescence.

But, ^{Here} the Ganesh Idol is a symbol to worship and reason for the congregation.

Durkheim explained it is difficult to worship a metaphysical concept of Society, so people choose symbols as easy because they are Tangential.

However, modern day Religion is complex and it is very difficult to establish one value system in country like multireligious India.

Secularism emerged as a dominant force to bind the people than Religion.

However, the Rise of cults, sects shows the importance of Religion even in the modern societies. Human tries to adopt religion in different sense in modern times.

e.g:- Invisible Religion by Lukmaan highlights the Religion practiced more in private spaces than public spaces in contemporary times.

The Belongingness feeling is more important and interpretation of religion more related to personal values in present day societies.

Irrespective of the changes such as globalisation, modernisation, urbanisation, Religion seems to have adopted in societies through different forms and structures through symbolically with the needs of that particular society.



(b) How is Durkheimian theory of religion different from Max Weber's theory of religion? 20

A:

Durkheim defined Religion in his work 'elementary forms of Religion' as - 'a system of beliefs and values that are related sacred that is to say set things apart'

Weber studied the Religion in his work 'Protestant ethic and spirit of Capitalism' to understand the economic behaviour of the society.

Religion Perspective - differences :-

Durkheim	Weber.
1. Durkheim studied religion in terms of <u>functional</u> to the society	1. Weber observed Religion in terms of <u>social change</u> i.e., <u>economic parameters</u>
2. observation of study 'primitive Religion' - <u>Totemism</u>	2. Observation of study Protestant Religion - <u>Calvinism</u>

Durkheim	Weber
3. To understand primitive society behaviour.	3. To understand the capitalist society behaviour.
4. No comparison as such (origin of religion only)	4. Comparison with other religions such as Hinduism etc.
5. Religion is central for 'collective effervescence'.	5. Religion is central for work ethics i.e., hard work
6. Concepts of <u>Sacred</u> and <u>profane</u>	6. No such concepts elaborated.
7. Worshipping of Religion means <u>worshipping of Society</u> .	7. Worship of god through <u>Austerity</u> and success in life
8. Act as <u>cohesive force</u> to bind the society	8. Not commented on this aspect.
9. Totem symbolises the primitive symbol which considered as sacred and supports for the status quo and social order	9. economic change i.e., capitalism depends upon the Religion (calvinism)



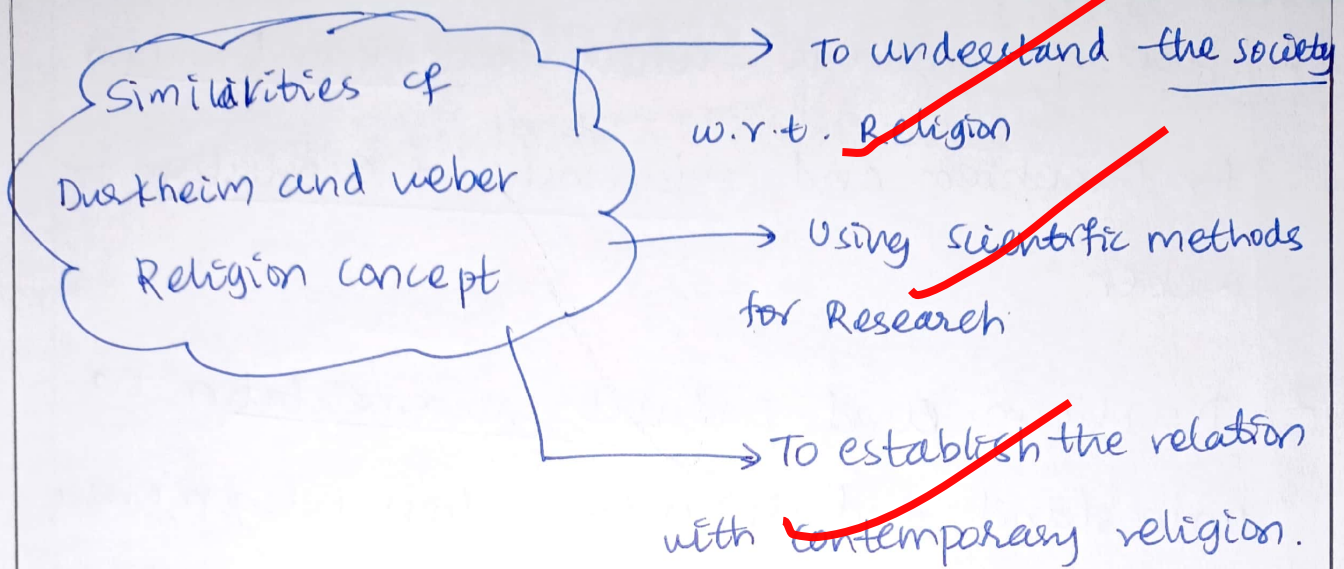
(write good sentences)

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Broadly, Both theories are differed in sense ~~of~~

1. point of hypothesis - which is origin and function for Durkheim and relationship of capitalism for weber.
 2. Durkheim used Indirect experimentation to understand and apply for modern Religion, whereas Weber studied Contemporary Religions.
 3. The value system of Sacred and profane is central to Durkheim theory, the Ideal types of capitalism and Calvinism is central to weber theory.
 4. Durkheim collected the data from Arunta tribe of Aborigines ^(Totemism), whereas weber compared with all Religional valuesystem of contemporary nature i.e., Hindu Religion, Confuciousness, Buddhism etc.
- Thus Both theories are differed in various respectives.

But they are similar in nature of -



Durkheim theory of Religion gave a perspective of the functional and cohesive role of religion in society and Weber theory of Religion helped us to understand the economic change i.e., capitalism in the society.

Both are different in their approach but helped us to understand the contemporary nature of religion with respect to the society as a whole.



(c) Write short notes on religious pluralism in India

A:-

Religious pluralism in India is a historical fact and the social movements of Buddhism, Jainism are example of those.

→ Quotation/Constitution

Religious pluralism in India:-

Start with article related to religion

1. Historically Ancient India is tolerant towards all sections of the society.

e.g:- Ashoka dhamma philosophy

2. In medieval times, Akbar also adopted pluralistic towards all sections of society.

3. The presence of Christianity traced back before Advent of British in India.

4. Baria community entered India from persecution in Iran Region.

5. Parseis and Jews are, even in few number present in Indian society.

Have to point out the negative aspect as well.



6. The Religions - Sikhism, Jainism, buddism are origin-ated in India and crossed subcontinent boundaries

Modern India - Adopted 'Secularism' as it's core philosophy in it's constitution and practicing pluralism in it's policies.

Ramchandra Guha pointed out the composite culture i.e., Salad bowl model of diversity is true representation of Gandhianism of India.

However, there are some issues of Religious fundamentalism, Communal riots and Majoritarianism in the society due to Religious Chauvinism.

Despite these limitations, No Country in the world would accommodate as many religions as India did it. The Recent example of distribution of Sweets by Muslims for hindu festivals accords for the Religious harmony in India.

Civil society and state should work to curb the extreme events through Sensitisation.



Q.3.

(a) Durkheim's concept of religion is entirely different from his predecessors. Discuss 20

A:-

Emile Durkheim defined Religion as 'a system of beliefs and practices that is related sacred that is to say things set apart'

Durkheim Rejected all existing theories of Religion, i.e., Animism, Naturalism and superstition beliefs because they lack any scientific evidence or study.

should be explained

He wanted to establish Religion as social fact.

He explained Religion in functional analysis of the Society in his work 'elementary forms of Religions'

Why it is criticised

He choose primitive religion of the time i.e.,

Totemism of Arakta tribe of Australian Aborigines

He explained the modern day religion is complex to study; so he choose earliest form of Religion

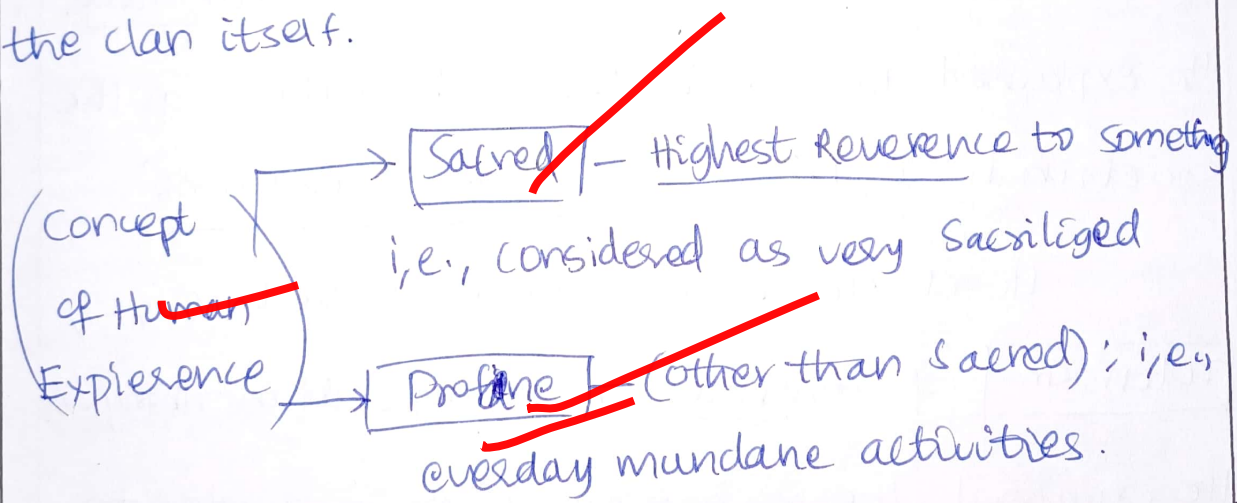
to understand the present day Religion through



Comparing their core values i.e., Indirect experiential method.

Durkheim Concept of Religion:-

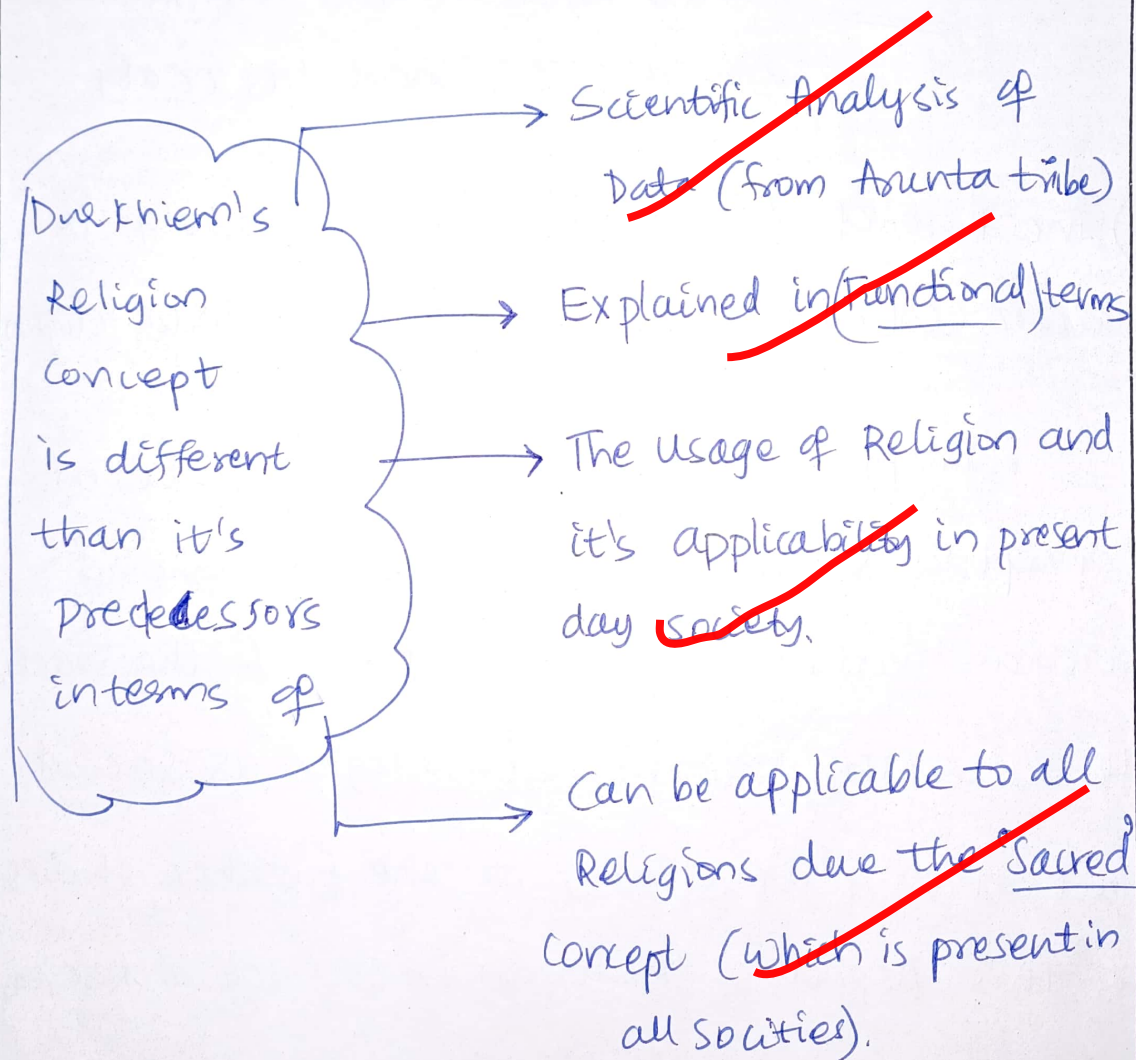
He explained the earlier tribe people are wanderers and they meet occasionally. This meeting creates heightened energy and Tribes gave primitive logic for this as sacred. They termed it as Totem. They started worship this totem; but it is nothing worshipping the clan itself.



This 'collective effervescence' feeling of togetherness because of totemism is functional to the society and acted as binding force of the tribe.



Thus people started to worship the Totem or Religion but in reality they are worshipping the society itself. He explained it is hard to imagine and worship the metaphysical nature of society; so people choose Totem as symbol for the worship which is tangential and easy.



However it was criticised due to - no need *

1) Edmund Leach - In Reality, Religion falls between extremes of sacred and profane terms.

**Tautological
explanation**

2) Durkheim failed to explain the conflict nature of the society.

e.g.:- Fundamentalism and communal conflicts of present day society

3) The Rise of Secularism in modern society is acted cohesive force in society, rather than religion.

In spite of these limitations, Durkheim concept of sacredness still visible in various religious festivals and congregations of the society. He successfully established Religion as social fact than pave a way for the further studies in this Aspect of Religion in sociological Research.



(b) Using Mead's theory of symbolic interactionism discuss the formation of gender identity

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A:-

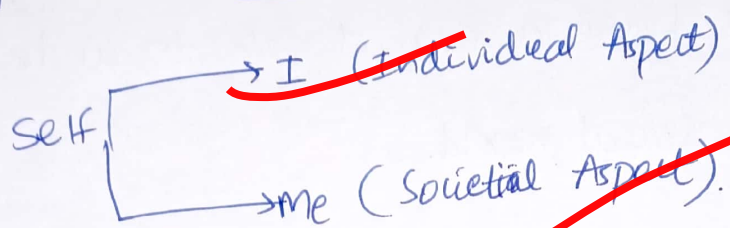
GH Mead is pioneer of 'Symbolic Interactionism' school in which significant symbols, gestures and language have a crucial role to understand the person's social world.

Mead gave socio-psychological theory of 'Self' to understand one's behaviour through his socialisation in the society. He explained mind and self are diametrically related to each other and help to formation of person's social world.

The conscious individual thinking process of a person is possible with interaction of people and reflexivity of the individual to imitate and perform that role in the society.

Mead concept of self and Formation of Gender Identity

1. His concept of self is associated with two aspects i.e. 'I' and 'me'.



2. 'I' is creative part of Individual and spontaneous in nature; whereas 'me' is status quoist of society which imbibe social values in Individual.

3. Formation of Gender (through self concept)

(Mead explained this process, particularly in two stages)

(i) play stage - In this child tries to imitate his peers or family members without much thinking. This imitation of 'significant others' helps to child ready for next stage.



e.g.:- 1) Girl child tries to imitate mother in domestic work.

2) The Dressing styles and their impact of domination on male or Female children.

(ii) Game stage - In this stage, the person tries to fit into the larger society by observing others. They tried to do the things, which are expected of Society. 'The Generalised others' helped to Individual for effective role functioning through 'Reflexive' Behaviour.

E.g.:- 1) Gender centric Sports in schools i.e., Kabaddi for boys and Indoor games for Girls

2) Gender centric role Allocation in the Society. i.e., Girls for domestic work and boys for outdoor work.

Mead's theory of Symbolic Interactionism further explained through societal values and customs which are imposed through significant symbols and language mediums.

The Gender Identity is social construction which will be internalised by the Individual by accepting the social norms. However 'I' part of the Individual can counter the values of 'me' to assert his own value system.

e.g.:- Rise of [LGBTQ+] movement to recognise their own sex on their own choices as opposed to the societal construction of gender.

Thus, Mead's concept of self can be applicable to understand the nature of society and Individual Interactions and their consensus based on value system of Individual who perform his role in the society.



(c) Distinguish between secularisation and secularism

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Secularisation is the phenomenon or process in which role of religion is decreasing over a period of time in all spheres i.e., economy, politics etc.,

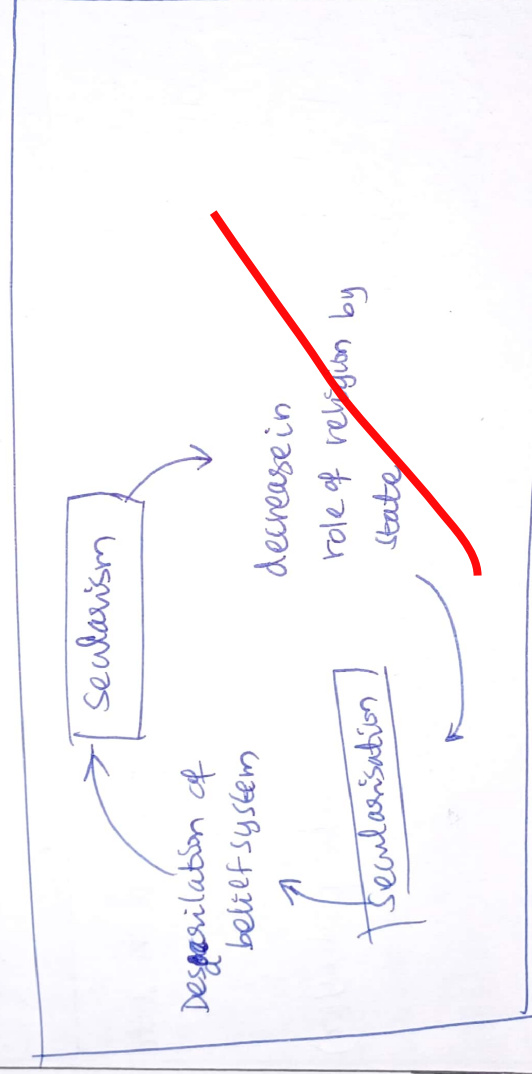
Secularism is a philosophy of government or state to maintain its distance from all religions in society for promoting equality.

Secularisation	Secularism
1. concerned with decrease in all spheres	1. In relation with state and Religion.
2. Impact of rationality or value system towards these Ideals	2. Official state policy (or) position.
3. Differentiation of Religion as well as secularism Principles	3. only Secularism principles in letter and it's different in different countries.

M.N. Srinivas pointed out the secularisation process in India is associated with rise of education among the people.

The loss of sacralisation in belief system results in secularisation process.

However secularism and secularisation involve the decrease in role of religion in state policies and towards more scientific and rational attitude.



Thus, secularisation and secularism reinforce with each other. But sometimes, secularism would face reactions of fundamentalism behaviour from society.



SECTION - B

Answer the following questions in about 150 words each: 10 × 5 = 50

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Q.5.

(a) Write short notes on the contemporary political and socio-economic dimensions of communal violence in India today. 10

A:-

Communal violence in India manifestation of different religious groups especially Hindu-Muslim Religions.

Communal violence - Political Dimension:-

1) Religion as a tool for mobilising the voters i.e. vote bank politics.

2) Anti speeches of political leaders results in communal violence

e.g:- Recent Delhi Riots.

3) Hindu majoritarianism tendencies for political space and Religious centric politics.

e.g:- Babri Masjid Incident and Mumbai blasts.

4) Scapegoating whole community because of few radical elements.

Communal violence - (Socio-economic Dimension) :-

1. Gabriel Arnold pointed out fundamentalism is resultant of material conditions, poverty and Resources.

2. The Relative competition for the Resources and economic interests are fuelling for communal violence.

e.g.:- Targeting particular communities **Palghar moblynching**

3. sub culture conditions in which repeated instances of communal violence.

e.g.:- WBst Bengal, Mujaffarnagar in UP etc., **Cow hunter moblynch**



Thus, Communal violence can be spontaneous or premeditated based upon the different conditions which are acted upon that time in that region.



(b) Write short notes on Sect and cult

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A:-

[Sect] is an offshoot of the mainstream religion (or) grows out of the existing religion.

[Cult] is a different practice of religion, which is Individual centric and never challenges dominant religion.

Sect and cult are combinely known as New Religious movements. [Peter Berger] termed growing of these number undermines one absolute truth and pave away for Secularisation.

[Differences of sects and cults] :-

Sect	Cult
1. More organised structure.	1. loosely organised and Charismatic centric
2. Closed membership	2. open membership
3. Rationalise the dominant Religion	3. Never challenges dominant religion
4. <u>E.g.</u> - Calvinists, Methods	4. <u>e.g.</u> - Osho cult



Plavidge gave reasons for rise of cults & sects :-

1. feeling of alienation in modern society.
2. searching Individualistic Religious answers
3. Direct contact with religious leaders.

Roy wills pointed out the growth of these new Religious

movements in terms of -

1) world Accomodating
(Neopentecostalism)

2) world rejecting
(ISKON cult)

Weber pointed out these provide space for marginalised sections of society.

	Acceptance	deviant
Uniquely legitimate	Church	Sect
Plurally legitimate	Denomination	Cult

Roy wills classification

Thus, with the Rise of Urbanisation and globalisation, human is searching for new modes of understanding of religion i.e., through sects and cults in the society.



(c) Do you think that all religions are patriarchal?

A:-

Steve Bruce pointed out even though women are more participated than men in religions institutions, their representation is still very low.

Religion and Patriarchy :-

Simon. De. Bouvier in her work - 'Second sex' pointed out all major religions are patriarchal and exercised their dominance their practices.

e.g:- Religious practices of Purity and pollution mensurated women not allowed to enter temple. (shabasmala issue).

In India, Devadasi system practice in hindu religion - highlighted the exploitation of women sexually through religious angle. In Islam, The divorce of marriage is in favour of men.

e.g:- Recent controversy of Triple Talaq issue

Marx - argued Religion perpetuates the interests of dominant sections. In this sense, Patriarchy is promoted through Religious Angle

e.g. - Discrimination in private property in each Religion codes w.r.t. women.

However, some Religions such as Judaism, Jainism advocated for equality of all in their practices.

But scholars argued that It's not the Religion but societal structure which impacts the nature of patriarchy. Religion act as just tool for the propagation but it is the actual social setting which perpetuates the patriarchal characters in the society.

Thus, Religion as a social Institution will impact patriarchal structure of different Religions differently.



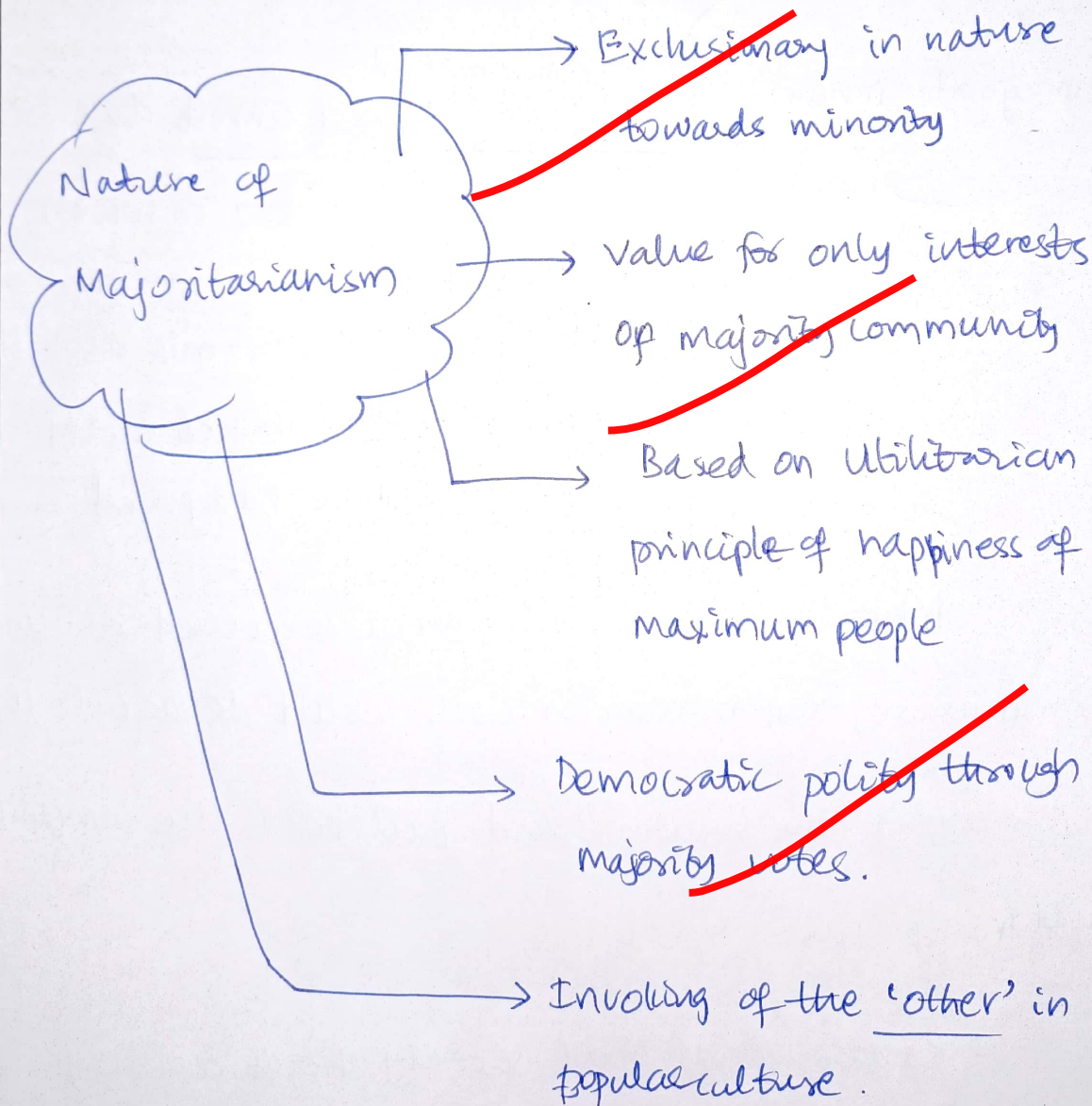
(d) Discuss the nature and consequences of majoritarianism

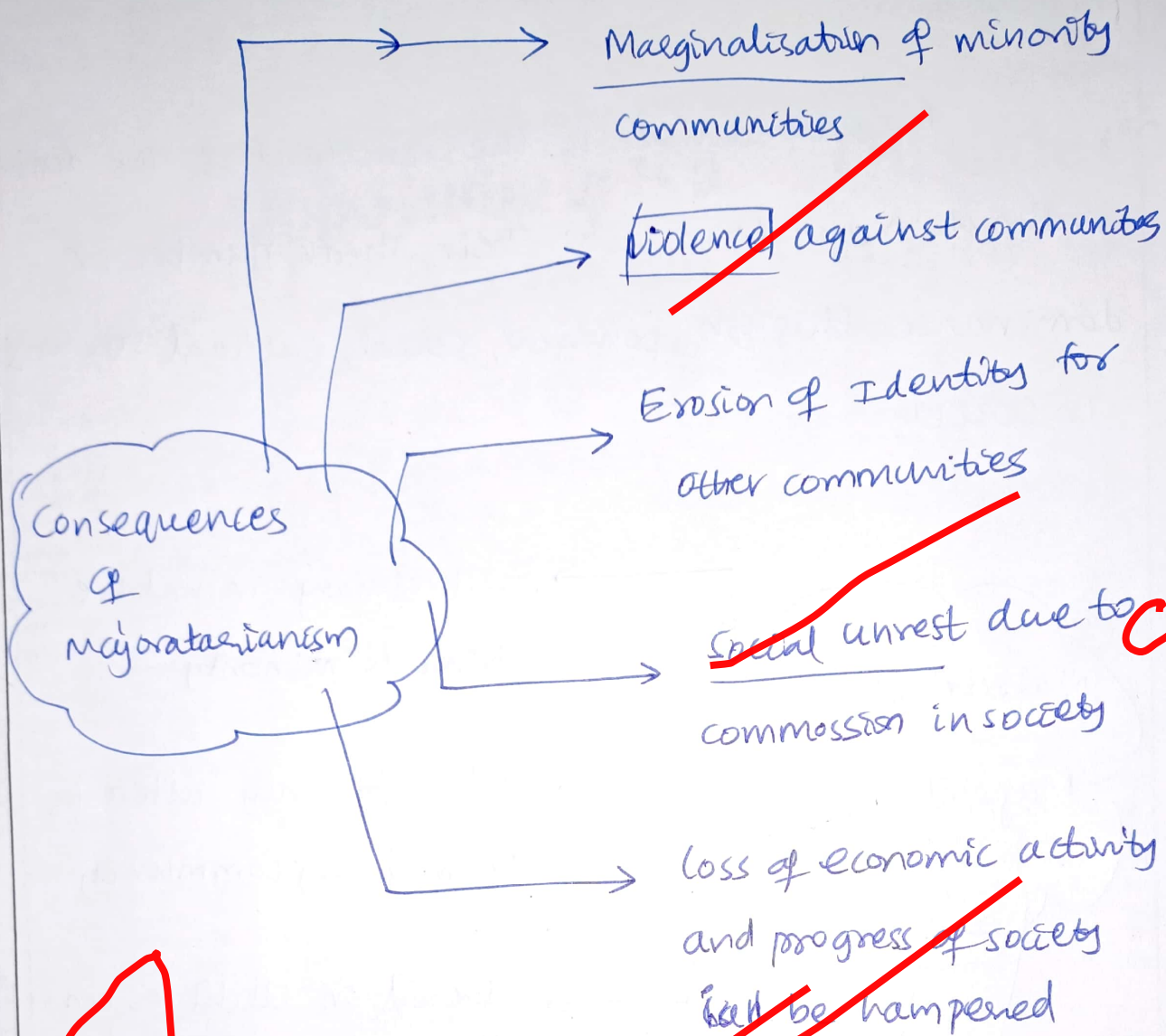
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A:-

Majoritarianism is the resultant of the domination of majority due to their sheer number or dominance through political, social, cultural structures in society.





Majoritarianism which can be centered around community, region, religion etc, would devastate the harmony of the society and pull back the composite culture of the society.

State and civil society should actively respond these tendencies to curb at initial level itself.

(e) According to Emile Durkheim, all aspects of human experience can be divided into two radically and diametrically opposed categories. Discuss

10

A: Durkheim explained his theory of Religion through two diametrically opposed categories of Sacred and profane.

Prin

Durkheim concept of Religion:-

Principle of binary opposition

In his work - 'elementary forms of Religion' - he observed the primitive religion of Aunta Tribe 'Totemism' and its relation with society.

All human experience in that society can be summed up into two categories i.e.,

Profane - mundane day to day activities.

Sacred - that is set apart & reverence to particular object.

e.g.:- stone can be worshipped as deity when it is applied with sacredness.

The Reverence during the Independence day at the time of flag hoisting also termed as Sacredness.

[Nisbet] in his 'Civic Religion' explained this phenomenon.

Thus Durkheim concept of Sacredness helped us to understand the Religion function i.e., to bind the society.

The collective effervescence feeling of society in human experience is nothing but this sacredness and the worship of Religion is nothing but worship of society itself.

Durkheim concept of Religion helped us to understand this diametric opposite categories of Sacredness and Profane activity of the society in their experiences.



Q.6.

(a) Religious fundamentalism has arisen largely in response to globalization. Examine 20

A:-

Fundamentalism is following the scripture or Text in literal sense i.e., Intallibility of Texts in practice of lives. Religious fundamentalism evokes the Religion as central theme for this phenomenon.

Steve Bruce pointed out Religious revivalism on the rise due to the forces of modernisation and it's value system in the society.

Religion Globalisation and it's impact on Religious Fundamentals,

1. The Rise of people's movements to different cultures or religions forced to evoke response for conservative forces.
2. The Modern values of Individualism, material factors impact on Religion face retaliation from the Religious fundamentalism.

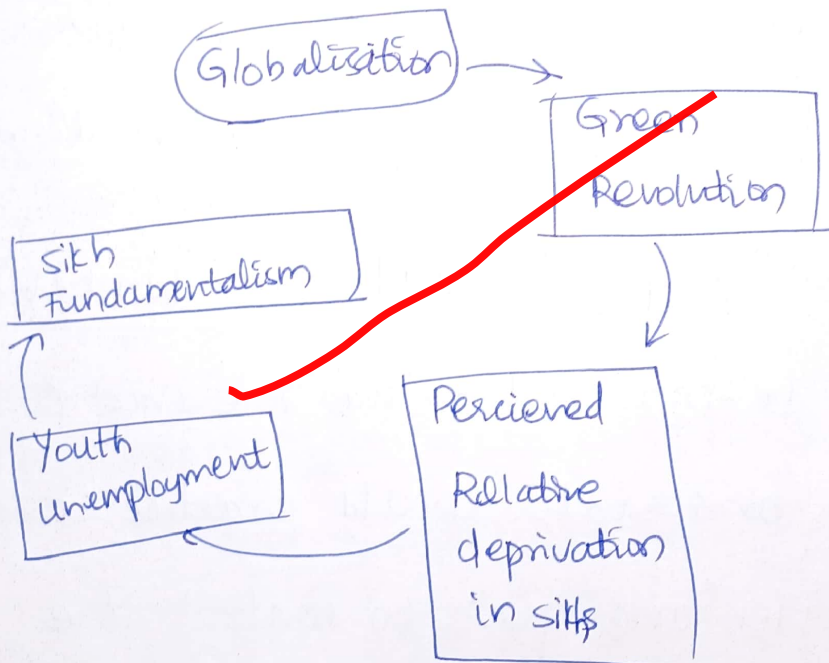


Candidates
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4. Globalisation resulted not only movement of materials but also values. Values of Secularisation considered as Imposition of values on Religion.

TN Madam pointed out charismatic leadership in these times propelled this Religious fundamentalism
e.g.:- Iranian Islamic Revolution by Khomeini

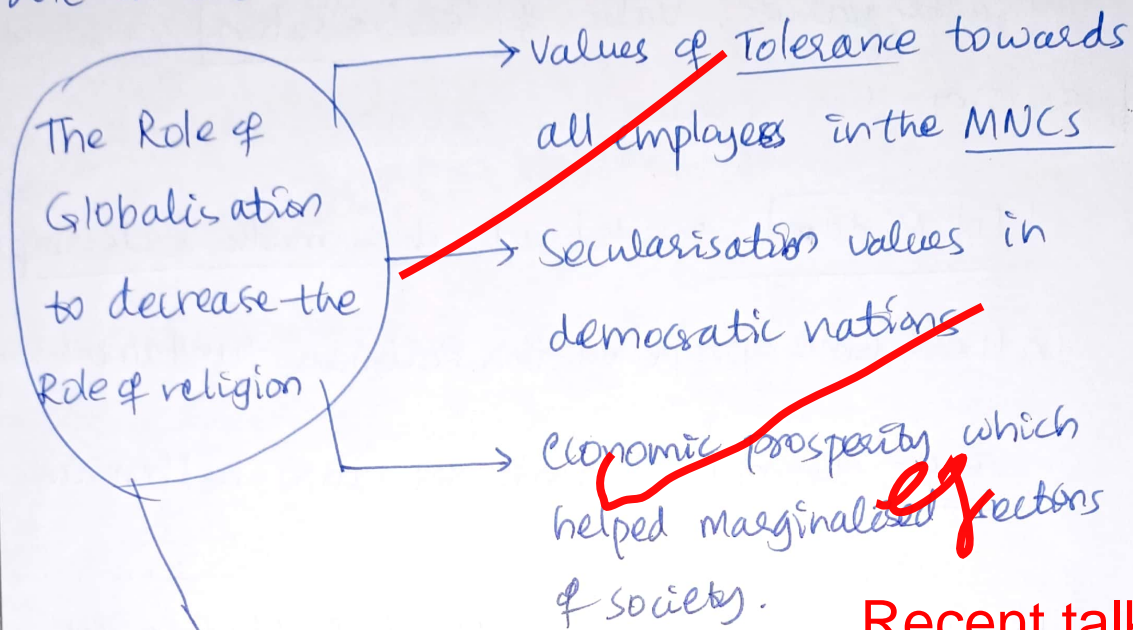
5. Sikh fundamentalism is resultant of Relative deprivation due to Globalisation.



6. Hindu Fundamentalism is countered the western notions and beliefs for rights for equality.



However, Globalisation is also reduced the Religious role in the society.



Thus, Globalisation effect has

Recent talk with Taliban for peaceful rule bez of globalisation of communication and role of world order community

but it definitely impacted the role of religion contributed towards Religious fundamentalism.

Indian concept of 'Sawa Dharma Sambal'

needed to be practiced for the Tolerance of all religions and state should practice secularism in letter and spirit to control the Religious fundamentalism in society.

(b) What is the future of Indian secularism? Examine in the light of threats to Indian secularism today.

20

A:-

Indian Secularism is different than that of western secularism i.e., strict separation of state and religion.

Rajeev Bhargava rightly summed up Indian secularism as 'principle of equal distance' i.e., state would place equally from religions but encourage all religions equally rather than strict restriction of interference.

Indian Secularism is founded on Gandhian Ideals of composite culture and Indian philosophy of Sarva Dharma Sambhav. Constitution adopted secularism in its preamble and practiced in governance of state.

Future of Indian Secularism :-

1. Andre Beteille pointed out people of India follows culture than constitution. So the path of Secularism depends on the people to follow.
2. The Rise of Hindu Majoritarian tendencies posing a problem to it, but India would definitely overcome these problems like in the past (e.g. - Partition of India)
3. Amartya Sen pointed out Indian Secularism should address the problems and fears of minority.
4. Thus, Indian Secularism should be basis of Nehru philosophy of Indian democracy i.e., India is not for the majority rather it is for protection of minority.
5. It should address the problems with in-religions such as patriarchal structure, which face resistance from the conservative forces.



Threats of Indian secularism:-

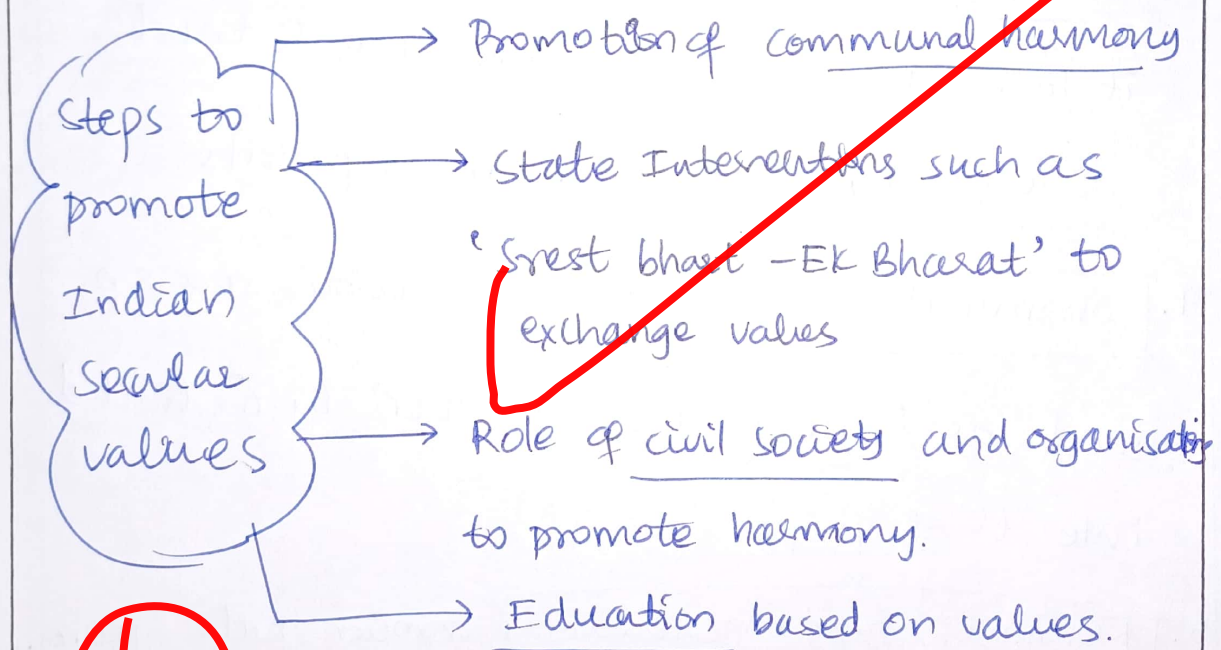
1. Majorsitarian Tendency by the Hindu fundamentalists to assert their domination over other religions.
2. Minority Appeasement - To make as them only vote banks for the elections, without actually empowering them.
3. Role of State - should be neutral but whenever it lacks the balance, it would cause distrust.
e.g:- Citizenship Amendment protests
4. Communal conflicts due to various reason such as 'the presence of other' by motivated interests of people.
5. Religious fundamentalism through hate speeches and communal politics which is impacting the secular values.

6. Lack of Development would harness the scope for delegitimisation of secular government and attraction towards Fundamentalism.

7. Judicial Interference in Religious issues and their Interpretation of Religion.

e.g. - Recent Hijab issue of Karnataka.

However, Indian secularism had seen many upsurges through historical times and survived through centuries.



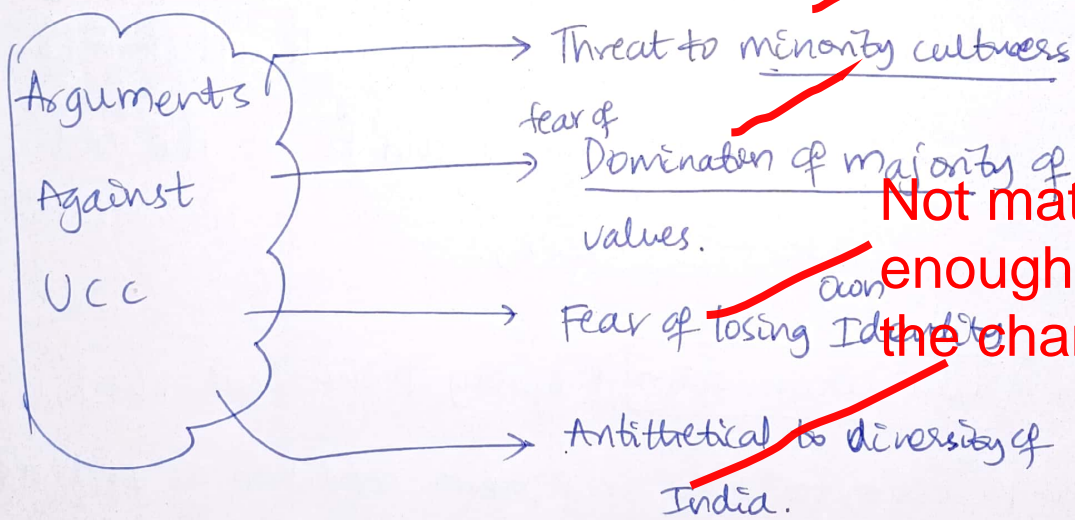
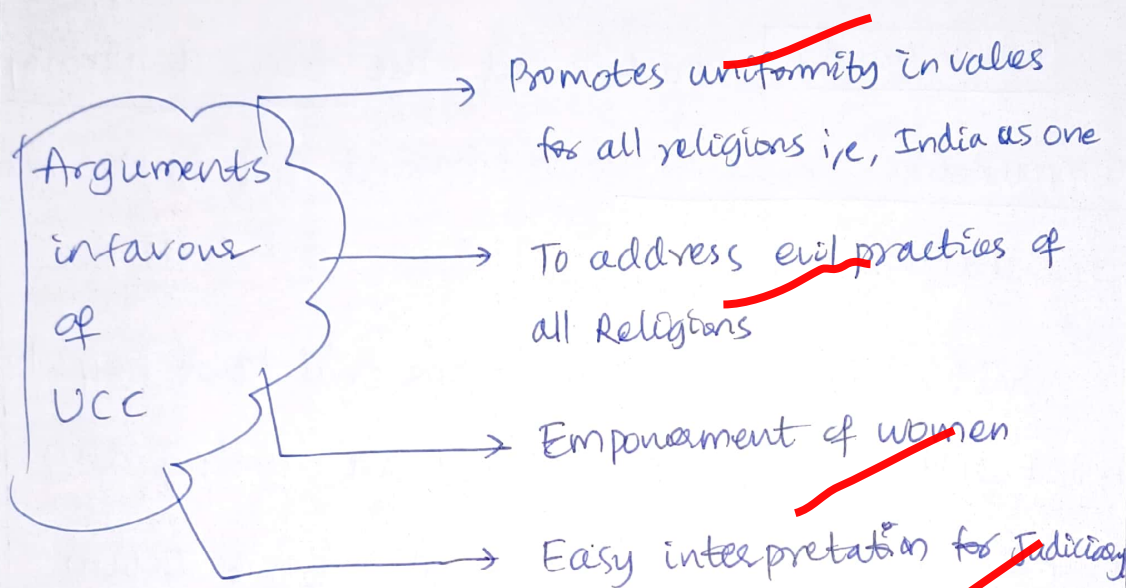
M. J. Srinivas highlighted Indian society is going through secularisation process through increasing education and value system ^{which} would contain Religion role further in future.



(c) The demands have been heard for a Uniform Civil Code (UCC) for years. Is it possible to fabricate uniformity in a society characterized by diversity? 10

A:-

Article 44 of the Indian Constitution advocated for Uniform Civil Code (UCC) in India in Directive principles of state policy (DPSP).



Not mature enough to accept the change

(UCC) helped to form laws in matters of marriage, divorce, Adoption and personal matters. In India, Hindu Civil Code, 1955 applies to Hindu, Sikh, Jain and Buddhists; whereas Muslim personal law board take care off Islam religion in matter personal laws.

Ashish Nandy pointed out the fears of minority communities needs to be addressed first for UCC implementation.

Uniformity in a society in personal laws helps to treat all religions equally without causing any human right violations. E.g.:- (Nikah Halal) in Islam practice.

Though it is possible to fabricate uniformity, the necessity of that move should be ^{not} at the cost of divisive features in society.

Law Commission Rightly pointed out there is no necessity for UCC in present condition as India's personal laws working fine.