International Multidisciplinary
Research Journal

Indian Streams Research Journal

Executive Editor
Ashok Yakkaldevi

Editor-in-Chief
H.N.Jagtap

Welcome to ISRJ

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board.Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Indian Streams Research Journal

RELIGION AND ITS COMMUNALISTIC CONSEQUENCES IN INDIA

V. M. James
Research scholar, Department of Sociology, Annamalai University, Annamalai Nagar.

Co - Author Details :

Kirubakaran Samuel
Professor & WingHead, Sociology Wing, D.D.E., Annamalai University, Annamalai Nagar.

ABSTRACT

Generally, we the Indians hold that religions contain divinely revealed, infallible and unchanging truth, and we subscribe to them whole heartedly. This consequently leads to religious fundamentalism and fanaticism. These in turn cause religious communalism which exhibits itself in religious communal hatred, riots, violence, war, massacre etc. hence this paper by analyzing the scholarly studies of many social scientists, shows that religion being a system of faith, it does not contain infallible and eternal truth. Fundamentalist and fanatic adherence to religion have caused enough destruction to the Indian nation. Therefore it is high time for us the Indians to get rid of our fundamentalist and fanatic understanding of and adherence to religion for the sake of promoting communal harmony and national unity.

KEYWORDS :Religion, Fundamentalism, Fanaticism, Communalism, Communal Harmony,

INTRODUCTION:

Religion is a system of beliefs and worship related to an unknown supernatural power. So, it is not based on scientific reason. On faith grounds it also serves as a meaning system of life to some people. On such faith grounds it also soothes and comforts the people deceptively, in their troubles and sufferings. Through that it evades the people from finding out the actual causes for their sufferings and working concretely to end those causes. In that respect it is an opium of the masses.

As almost every religion claims to have exclusively an infallible revelation containing eternal and unchanging truth, the sincere adherent of any religion becomes a fundamentalist, who believes that only the God and teaching of his/her religion is true and the gods and teaching of other religions are false and wrong and so he/she has a duty to destroy the false religions and convert those people to the true religion. When such mentality becomes more intensified it becomes a religious fanaticism. Religious fundamentalism and fanaticism paves the way to communal hatred, riot, war, massacre etc. examples for that are abundant in the world's history.

India has suffered enough in the past by the consequences of religious communalism. At present once again religious communalism is increasing by the activities of the communal organizations of various religions. Consequently, India's national unity is under threat. Therefore, this article studies the views and findings of various social scientists with a purpose of placing those findings before the Indian public in order to help them to know the original nature of religion, and religious communalism and their evil effect on national unity and communal harmony. It is hoped that such knowledge will encourage the Indians to get rid of religious fundamentalism and fanaticism and work for national unity and communal harmony.

2. OBJECTIVES
i. To know the intrinsic nature of religion and its impact on a sincere adherent of religion.
ii. To know and share with others the evil effect of Religious Fundamentalism and Fanaticism   on communal harmony and national integration.
iii. To make a contribution towards secularism, communal harmony and national integration.

3. METHODOLOGY
The present study is a documentary research and it is based on secondary sources such as books and web sites.

4. RELIGION: THE MEANING, NATURE AND FUNCTION
In simple terms, "religion is a system of faith and worship". To say further, as Ronald W. Green said, "Religion is a system of beliefs and symbolic practices and objects governed by faith rather than by knowledge, which relates man to an unseen supernatural power beyond the known and beyond the controllable" (T. Bhaskara Rao, 2005). In other words, it can be said that religion is a meaning system that symbolically relates the life of communities and individuals to an ultimate ground and goal of their existence called God or Mukthi or Nirvana(Gabriele Dietrich &Bas Wielenga, 1997). As such religion almost inevitably involves a claim for the possession of a revelation or a realization containing the only infallible, eternal and unchanging truth received by its founder (who was a seer or a prophet or a rishi or an avatar etc.), from a God or a Universal power who is eternal, all-knowing, all-powerful and unchanging. This inevitably turns almost every sincere adherent of a religion to be either a "Fundamentalist" who has rigid beliefs, dogmatism, exclusiveness, orthodoxy, excessive enthusiasm, uncritical devotion, and a highly conservative socio-political outlook; or a "Fanatic" who has all the foregone characteristics along with personal pride and antagonism or hostility towards alternate views or ways, which finally becomes demonic and destructive, as William James, an American psychologist says. Thus "Fundamentalism" and "Fanaticism" remain to be the important inherent features of a religion. (M.S.Xavier, 1989; Israel Selvanayagam, 2012)

However, the definition of Karl Marx, an atheistic critic of religion, points out some deep human longings which express themselves in religion. It says that "religion is the sign of the oppressed

creature, heart of the heartless world and soul of the soulless conditions. Religious distress is at the same time the expression of real distress. Likewise, religion is also the opium of the people". That is to say that religion acts as an opiate to dull the pain produced by oppression, and does nothing concrete to solve the problem and it is a misguided attempt to make life more bearable. (Marx & Engels, 1989; Michael Haralambos, 1991; Gabriele Dietrich & Bas Wielenga, 1997).

From a psychological point of view, religion as Sigmund Freud said is "the universal obsessional neurosis of the humanity" that got developed through the course of humanity's development, in the ages of its ignorance. As obsessional neurosis, it is characterized with compulsive thoughts and actions connected to the sense of sin, guilt, fear and helplessness (Sigmund Freud, 1949, 1990).Hence, in line with BetrandRussel, religion can be considered as a" disease born of fear and a source of untold misery to the human race". As fear, the parent of cruelty being the basis of the whole of religion (fear of the mysterious, fear of defeat and fear of death), there is no wonder if cruelty and religion have gone hand-in-hand. Being a disease belonging to the infancy of human reason, and to a stage of development which we are now outgrowing, it can be predicted that religion will die when people solve their social problems (Bertrand Russel, 1987, 1985).

To state a few things about religion's basic aspects and functions, a religion generally consists of four basic components such as belief in a supernatural power, adjustment to supernatural power, defining some acts as sinful and showing a method for salvation (or nirvana).The main positive functions of religion include (i) Explaining the individual's suffering , and soothing the emotions in time of suffering and disappointments, (ii) Enhancing self-importance by conceiving the human to be the noblest creation of God with whom the human shall be united and thus the human becoming grand and luminous, (iii) acting as a source of social cohesion, (iv) rendering some other services to the humanity like provision of works, social welfare activities, educational services etc., (v) acting like an agency of social control, by rewarding or punishing to follow approved or disapproved actions, (vi) promotion of arts, music and literatures, (vii) controlling and affecting economic life, and (viii) serving as a supremely integrating and unifying force in human society. In its negative function, religion has proved to be a catastrophic force. As Karl Marx said, it opiates the masses and misguides the people to locate the source of their suffering at wrong places and employ false means to end their sufferings. It gives them a perverted world view. Fundamentalism and fanaticism, the inherent aspects of religion, has frequently led in the past to religious communalism. Consequently many wars have been fought, and massacres and cruelties have been carried out in the history, in the name of religion. Frequently religion functioned as a reactionary force. Progress has been retarded or stopped in the name of religion. It has favored and justified many social evils like racial apathy, untouchability, sati, suicide, human sacrifice, infanticide, oppression, patriarchy etc. in the name of God.   (T. Bhaskara Rao, 2005, Bertrand Russel, 1987, 1985).

Among the innumerous evil effects of religion, let us see here briefly, the communalistic consequences of religion in India,which is the inevitable effect of fundamentalism and fanaticism that are inherent in religion.

5. THE COMMUNALISTIC CONSEQUENCES OF RELIGION
5.1. Definition of communalism

Religious fundamentalism and fanaticism lead to religious communalism which is the result of tension between different religious communities which has religious or socio-economic and political causes. Though there may be at many times, hidden socio-economic and political causes, mostly religious differences is used as an open and visible plank of contention in religious communalism.

"Communalism" in the Western context literally means a political system based on local self-government. It includes the meaning of a deep social commitment of a commune or community. In that context, it almost has the sense of 'communion', 'collectiveness', 'socialism' and 'co-operation'. But in the Indian context it is mostly used in the negative sense. According to Prof. Rasheeduddin khan, religious communalism in the Indian context means 'an ideology of political allegiance to a religious community' as a basic and decisive group in the state, and for political action. Hence, religious communalism is a political strategy that is in opposition to nationalism which is an aggregate of multi-ethnic, multi-religious and multi-lingual communities. Communalism conceives one's own community to be in enmity to the other communities in the state. As such, it is also opposed to secularism conceived as a pattern for socio-cultural co-existence and political integration. (Rasheeduddin khan, 1994)

5.2. Religious Communalism in India

Mostly, as religions being inherently fundamental and fanatic, religious communalism and the consequent communal hatred, violence, persecution, war, massacre, social disharmony etc are always inevitable. They are not new. They are as old as the origin of cults and religions. Evidence for this is abundant in the history of both the wider world and of India .

5.2.1. The Early Beginning – The Aryans and the Varna-caste system:

Religious communalism in India began with the coming of the Aryans to India. The ancient Persian Aryans, who took control of few kingdoms in North India beginning from 185 BC, discriminated and hated the native Dravidian Indians on religious and racial grounds. They subjugated them and relegated them to the 4th and the last rung of the social ladder. As a part of their political strategy, they created the Varna-caste social system. In that they shut all the native Indians into the Shudra Varna and treated them as slaves. They were allowed neither to own any landed property or business, nor to have education and learn the art of using the weapons. They were made to render slave and menial services to the other three upper Varna's namely the Brahmins (priests, educationists and law-makers), Kshatriyas (kings, and warriors), and the Vaishyas (business, land and other property owners), who were all Aryans (foreigners), especially in the North India. Later, especially during the Middle Ages, after achieving either the destruction or the subjugation of the major Indian religions, the Aryans put the divine seal on this socio-economic and political exploitative strategy, by giving a religious sanction from the Brahmin-controlled Indian religions which are now part of the so-called "Hinduism". Thus the Tenth Mandala of the Rig Veda says that it is Brahma the creator himself created the Varna-caste system and destined the duties to each Varna and caste. Therefore, it is the Brahmanism (or the so-called Hinduism) which is responsible for the Varna-caste based communalism, communal hatred, exploitation, violence, massacre, war etc, in India. And thus the Varna-caste system and the Varna-caste communalism, violence, inequality etc are originally a creation of a religion and religious communalism.(Gabriele Dietrich &Bas Wielenga, 1997).

5.2.2. Religious Communalism in the Medieval India

During the Middle Ages, in India, many major religions and innumerable minor cults were prevalent among the native Dravidians and the immigrant Aryans. Broadly they may be identified as Jainism, Buddhism, Saivism, Vaishnavism, Brahmanism, Christianity,Zorastrianism, Islam, Sikhism, Ancient Dravidian Cults (worship of many village deities, ancestors, heroes, etc. and animism), Animism of the Mongoloids (North-east Indian Tribals), and the Vedic cults of the Persian Aryans (which are

found in some of the four Vedeas). There was no "single" religion called "Hinduism" during those days. The terms "Hindus" and "Hinduism" were used by the foreigners like the Christians and the Muslims in a geographical connotation to categorically denote all the non-Christian and the non-Muslim people of India and their religions and cults together. Therefore, to them "Hindus" and "Hinduism" meant ony "the people of India" and "the religion of the Indians"respectively. Only very later they realized that the Indians have many different religions.(Chaturvedi Badrinath,1993; Gauri Viswanathan,2003) Whatever be their understanding, the fact is that the Indians were of many different religions and among the people of these different religions of India, there were frequent communal hatreds,clashes, wars and massacres Let us briefly see a few among them.

5.2.2.1. The Brahmanist, Saivite, Vaishnavite, Buddhist and Jainist Communalism

During the Middle Ages, in India, there was religious communalism also between the followers of the Indian religions such as Brahmanism, Saivism, Vaishnavism, Buddhism and Jainism.During the period of the Bhakti Marga or Devotional Way (12th and 13th centuries) the religions of the Thirimurhty (three gods), namely Brahmanism, Vaishnavism and Saivism became popular.After Brahmanism,Vaishnavismand Saivismhad come under the Brahminical control, those three were employed as weapons against Buddhism and Jainism. With the support of some Indian rulers who had become either Saivites or Vaisnavites, the Brahmin priests and the religious leaders of Saivism and Vaishnavismpersecuted the Buddhists and Jains to the extent of impaling, burning and massacring them in thousands and demolishing their temples and monasteries and converting them into the Saivite or Vaisnavite, temples and mutts (IsraelSelvanayagam, 1995; M.Stephen, 2007; P.T.Raju, 1992). Thus around the 16thcentury A.D. Buddhism was almost completely wiped out from India, and the Jains were reduced to be a caste group under the Vaishya Varna of the Brahminical social set up. Most of the religious doctrines, beliefs and rituals of Buddhism and Jainism were assimilated into Brahmanism, Vaishnavism, and Saivism.

5.2.2.2. Muslim Communalism

Muslim communalist attack on theVaishnavite, Saivite and Jain temples and the shrines ,vihars,and monasteries of Buddhism and Jainism in India began from A.D.1100 onwards. Being inspired by the Islamic fundamentalism and attracted by the fabulous wealth of the temples, Mohamed of Ghazni in Afghanistan, invaded the north-western part of India, for 17 times from A.D. 1000 onwards. The raids between A.D.1010 – 1026 were specifically aimed at plundering the temples which were the repositories of enormous wealth. He plundered and razed the temples in Mathura, Thaneswar, Kanauj, and Somnath. As a king of the ancient time, he did it out of his desire for wealth and zeal to be a true Muslim, to whom iconoclasm, and plundering and vandalizing of temples were meritorious activities (Pradip Thomas,2002)

The next Muslim invader, Muhammed of Ghori also invaded on India for 11 times starting from 1192, with the purpose of plundering the wealth of the nation, destroying the Indian religions and converting the Indians to the Islamic faith. So, he plundered the wealth of the defeated kings, their people and their temples and destroyed thousands of temples. The period of his successors, the Delhi Sultans, was also a period of long struggle to establish Muslim rule and Islam in India and to suppress the Indian religions. Innumerous temples and idols were destroyed and thousands of Indians who fought to protect their temples and gods were killed. Several Buddhist and Jain monasteries, Buddhist vihars and Jain temples and the Nalanda University were destroyed. Thousands of Indians were converted to Islam, though it was not fully by force. The indian population was offered the choice of

either conversion or the payment of the poll-tax, Jiziya, which all non-Muslims had to pay. Many of the lower caste Indians embraced Islam as a means of escape from their abject position in the Indian society and in the hope of being able to part take in the privileges enjoyed by the followers of the religion of the ruling class (H.Chand, 1931)

During the period of the Mughal Empire (1526 – 1803), the evident communal hatred and attack of the Muslim rulers on the Indian religious communities and their shrines were very little,from Babar to Shaw Jagan. Babar appears to be a man of noble character, and the so-called Hindu militants connecting his name with the Babri Masjid–RamjenmaBhoomi controversy is wholly a misfortune and there is no historical warrant for that. Among the Mughal emperors, only Aurangzeb (1658 – 1707) adopted a communalist approach towards the non-Muslim Indians. He reversed the friendly liberal policies followed by his father and forefathers. He took measures to strictly implement everywhere the "Sharia" or the Islamic law. Indian religious friars were outlawed in1688, and an edict of the following year prohibited the construction of the Indian religious temples or shrines as well as the repair of the old ones. Also in 1669, Aurangzeb discontinued the practice of appearing before his subjects and giving them the dharshan, a practice begun by Akbar. From 1665 onwards, to the non-Muslim Indian merchants, he doubled the duty paid on goods. In 1679, he reimposed the "Jiziya" tax on the non-Muslim Indians. Elephants were deployed in the area surrounding the Red Fort, to crush the resistance of those non-Muslims who refused to pay the tax. But he gave out robes ofhonour, cashgifts and promotions to converts, whenever it was possible. Some times few shrines and temples of the Indian religions were also demolished in the north India. But the reasons and the circumstances for those destructions are not clear, because he did not do that regularly. Through all these discriminatory religious policies, what he ultimately aimed at was the conversion of the   non-Muslims to Islam. This was mainly because of his fundamentalist and fanatic understanding of and adherence to Islam. (Ali M. Athar Ali, 1968).

5.2.2.3. Christian Communalism:

The Christian religious communalist attack on the Muslims and the other Indian religious people began in India with the coming of Vasco Da Gama, a famous Portuguese conquistador who came to India searching for the Indian wealth, and landed on the Malabar Coast in 1498. He and his successors launched a systematic campaign against the Muslims, the Syrian Christians, and the other Indian religious communities.By 1600, many temples, mosques and churches had been demolished and burnt and many people were killed both in Malabar and Goa. In the same year, the main library of the Syrian church, at Angamally in Malabar was burned down, and Mar Attala, the bishop from Antioch was burned at the stake by the order of the inquisition. In Goa, the people of the Indian religions such as the Jains, Buddhists, Saivites, and Vaishnavites were made to carry raw beef, and then the blood and flesh of the cow was spilled and scattered in their places of worship in order to pollute them. No mosque or temple was allowed to exist or to be built. Except Christian worship, all other religious worships were banned. This was mainly because of their "fundamentalist" and "fanatic" adherence to Christianity which made them to   believe that their own strand of Christianity (Roman Catholicism) is the only true religion and the divine way of salvation and all other false religions should be destroyed and the followers of those religions should be converted to their religion.(Pradip Thomas, 2002; C.B. Firth, 1976).

5.2.3. Religious Communalism in the Modern India
5.2.3.1. Hindu Communalism

The Indian religious communalism which has its origin in the Varna-caste system introduced by the Aryans continued even in the British rule during the Modern Age. During the later part of the British rule, the Sikhs objected to be identified as "Hindus" and overthrew the Brahminical control on their religion; there was no Buddhism in India and the Jains got reduced to be a caste group in the Brahminical Varna-Caste social system; the Brahminical supremacy and control over the followers of Brahmanism, Saivism, Vaishnavism, Ancient Dravidian Cults, and the Vedic Cults got well established and was not challenged; the British Government and the other Westerners began to consider the other remaining Indian religions as "Hinduism" and their followers as "Hindus" and the Brahmin priests as the custodians of that "Hinduism". Thus during the British rule, the modern conception of "Hinduism" was born and the terms "Hinduism" and "Hindus" came to be used more and more to denote Brahmanism, Saivism, Vaishnavism, Ancient Dravidian Cults and the Vedic Cults and their followers who had accepted the Varna-Caste social system and the supremacy and control of the Brahmins over them and their religions. (GauriViswanathan, 2003; ChaturvediBadrinath, 1993).

During the later British rule some of the Brahmins and other high caste persons who experienced a threat to their socio-economic and political supremacy, created communal organizations to safeguard their interests. The earliest among them is the Arya Samaj founded in 1870 by DayanandaSaraswathi. The next one is the Hindu Maha Sabha founded in 1923, by PanditMadan Mohan Malaviya. In 1925 another Hindu militant organization the RashtriyaSwayamsevakSangh (RSS) or the Association of the national Volunteers was founded by KeshavBaliramHedgewar at Nagpur. Together, the aims of all these three militant organizations are re-establishing the Vedic knowledge and dharma (the Varmashrma dharma which upholds the Aryan supremacy), preventing cow-slaughter by the Muslims and Christians, uprooting Islam and Christianity from India, establishing a HinduRashtra, arresting the conversion of the low caste Indians to Islam and Christianity, reclaiming the converts from Islam and Christianity, maintaining Hindu identity and creating a sense of fear and inferiority in the religious minorities.

Having such communalist agenda as their scheme of action, now and then they have been involved in kindling and carrying out communal hatred and violences, such as the Ram JanmaBhoomi-Babri Masjid issue. Such majority religious communalism against the minority religious communalism in the pre-independent India, led to the saddest result of partition of India in 1947. Thus what become freedom to India and Pakistan is nothing but a religious communalism caused partition of a nation. This partition caused not only a political chaos and bloodshed for millions of people, but laid also the deeper foundation of communal politics in India. The victims of this communal politics, mostly from minority religions, are increasing more and more.

In the post-independence India, among the leading Indian figures, the father of the nation M.K. Gandhi, became the first victim who was burned by this religious communal fire. As the RSS could not bear with M.K. Gandhi's ideology of non-violence, Hindu-Muslim-Christian unity and equality to the untouchables, it decided to finish him before he could do anything seriously towards this direction. So, he was shot dead by a Brahmin RSS activist, NathuramGhotse on January 30, 1948. Following this, the Congress Party's government headed by Jawaharlal Nehru banned RSS for sometime. Protesting against this Dr. Shyama Prasad Mookerjee, a RSS member resigned his Industrial Minister post in the Cabinet of Nehru.

As the SanghParivar organizations could not rely on the Congress Party to back up their communalist programmes, a political party BharatiyaJana Sangh was formed for the RSS on 16th

January 1951 by Dr. Shyama Prasad Mookerjee. In 1954, it became the authorized political wing of the RSS. After this, two other more aggressive and militant organizations were formed to reach the goal of the SanghParivarorganizations. These are the Vishva Hindu Parishad (VHP) formed in 1964, and its militant wing Bajrang Dal (BD) formed in1984.

In 1976, the BharatiyaJana Sangh was one of the constituent parties that constituted the united Janta Party which captured the power at the central in 1976. After the disintegration of the Janata Party,and the fall of its government, on April 5, 1980, the Bharatiya Jana Sangh became Bharatiya Janata Party (BJP),and A.B. Vajpayee became its first president. In 1984, L.K. Advani who was more militant than Vajpayee became its president. V.H.P. in close association with BJP, launched its Ayodhya campaign in the early 1980's andcontinued it until 1992.

The RathYathras of MurliManohar Joshi (early 1990's) from Kanyakumari to Kashmir, and L.K. Advani from Sommath to Ayodhya (September 25-October 30,1990), organized by the SanghParivar, instigated the Hindus to fight against the Muslims and to destroy the Babri Masjid and build a Ram temple on that spot. This increased the communal hatred, violence and bloodshed among the Muslims and the Hindus. Through all such communalistic politics, emotional manipulation of the common folk and political opportunism and bureaucratic partiality, the mosque was destroyed by the Hindu extremists on 6th December, 1992. Thus they stamped over, crushed and killed the secularism of the Indian constitution, on the death day of its maker, Dr. B.R. Ambedkar. In the Ayodhya event and the religious communalviolences that followed it, thousands of people got killed or wounded or lost their belongings.

The Godhra (Gujarat) issue of 2002, the burning of the Australian missionary Dr.Grahams Steins and his son on 25th December 2003, by the Bajrang Dal activists are some of the glaringcommu- nalist attacks staged by the Hindu militants in the name of their god and religion.Nowanother communal organization Shiva Sena also has joined in the SanghParivar group to threaten and attack the Muslims, Christians and the low castes. Many churches were attacked and burned and Christians were killed in states like Gujarat, Orissa, Madhya Pradesh and Arunachal Pradesh (James Massey,2004; M.Stephen,2007;Pradip Thomas,2002;AleyammaZachariah, 1998).

In addition to all these, the so-called Hindu militants have vowed also to destroy mosques and churches in many other places also. They are involved also in reconverting the minority religious people to the Hindu religious fold. Even they have made attempts to rewrite the Indian history and to make India a religious state. They use religious adjectives to define the Indian state and talk again about Rama Rajya. They even threat to rewrite the Indian constitution. Thus the Indian saffron brigade leads India to a glorious retreat. This is a very dangerous trend. This will lead in the reverse direction and destroy the national unity. The survival of India as a nation depends only on its sincere commitment to be a secular state (B. Sheik Ali, 1996).

5.2.3.2. Muslim Communalism:

On the other hand the role of the militant faction of Muslims for political gains is also very serious. The emphasis on the Muslim personal law and its use and its amendment to the harm of persons like Shabano has given opportunity to the Hindu communalists to brand the Muslims as parochial and antinational and to make excuses for their communalist and militant attacks on the Muslims. The inflammatory speeches and actions related to the demolition of the masjid, have contributed to the Hindu suspicion of the Muslim's commitment to India. The voices of the progressive Indian Muslim thinkers are not heard and appreciated. The jihadi attacks of the foreign based Muslim militant organizations such as Al-Umma, Al-Qaeda, Laskar-E-Toiba, Isbul-Muzzahiddin, Islamic State

(I.S.), etc. on India to avenge the demolition of the masjid and the Hindu militant attacks on the Muslims, and the involvement of few Indian Muslims in such attacks, increase the communal hatred of the Hindus against the Muslims. It helps the Hindu militants to depict only the Muslims as the militants. (Israel Selvanayagam, 1995).

5.2.3.3. Christian Communalism:

The contribution of the Christian religion towards religious communalism in India is also a very important one. The fundamentalist and fanatic aspect of Christianity makes the Indian Christians to believe and be convinced that their religion is the only true religion and the only right way of salvation and they have a compulsory duty to bring all other religious people to Christianity, in order to save them from going to hell and eternal damnation. So they are incessantly involved in preaching their faith to others and attempting to convert the other religious people to Christianity.Some times even their social services are done with a conversion motive. In their preaching, they make very scathing attacks on the beliefs, rituals and gods of the other religions, especially of the Hinduism. They criticize that the gods of the Hindus are either mute and dump idols or demonic evil spirits; they express the view that only they are the children of God and all others are heathens and therefore children of the devil. Such kind of discriminatory and crusade mentality towards other religions, especially towards the Hindus contributes to the development of communal hatred, tension and violent attitude among people of other religions.Consequently, the militant Hindu organizations, feel a threat in the Christians and their churches and begin to attack them. Thus, the Christians by their fundamentalist and fanatic adherence to Christianity, contract communalistic hatred and attack on themselves from other religious people, especially from the Hindu militants. (Pradip Thomas, 2002).

6. CONCLUSION:

Religion being a system of beliefs and symbolic practices and objects governed by faith and not by reason, serves as a faith oriented meaning system to some people. It is also a misguided attempt to make the sufferings of life more bearable. Initially, in any smaller and homogeneous primitive community it had a cohesive effect. But that automatically had a divisive effect outside the community. Because of the claim for an infallible revelation and eternal truth, every religion is inherently fundamentalist and fanatic. This has inevitably led every religion and cult to cause religious communalism, communal violence, war, massacre etc. all through the history and all over the world. Such evil social effects of religions have been more in India than in other parts of the world, especially the western part.

Throughout the known history of India, the greatest harm to this country has been caused by the religious intolerance of one or the other religion. In this 21st century, while the rest of the world is desperately laboring to achieve development in science, technology, human resource, education, employment, health-care, housing facility, preservation of environment, good will and social harmony, the religious fundamentalism and fanaticism of the so-called Hinduism, and the other Indian minority religions like Islam, Christianity, Sikhism, Jainism, Buddhism etc. lead the Indians to a glorious retreat. They blind fold and deceive the Indian mass to waste their human and other resources on unproductive and destructive activities such as beliefs, superstitions, rituals, festivals, witchcraft, priest-craft, building and demolishing shrines, making and breaking statues, deploying police and military forces for their protection, propagating the religious faith, developing controversy over creeds and increasing communal hatred, tension, violence and massacre on these bases.

In India religion has been the source of and instrument for many social evils. Politicians use it for

acquiring or exercising political leverage and make economic gains. Business people use it to acquire monetary benefits. Priests use it for their priest-craft. State uses it for state-craft. Militants and terrorists use it to kill and destroy the other religious communities whom they hate either for political or economic reasons. Thus causing innumerous social evils in God's name,religion has really become opium for the masses in India.

The communalistic consequences of religions are very deep and serious in India. The national unity and integration of India has come now under a more serious threat than ever before. Because of the free flourishing religious fanatic forces, India is facing now the danger of being bathed in the blood of communal war and being broken into fragments. Unless the Indians out grow their Medieval mentality and get rid of their fundamentalist and fanatic religious adherence, and unless the Indian state makes a sincere and serious commitment to uphold secularism (non-commitment to any religion or any community), there is no hope for India either to continue to exist as one nation or to become a developed country in the near future.

REFERENCES:

1.Ali, B.Sheik (1996). "An overview of India's crises", In A.S.Dasan and Bhamy V. Shenoy, Editors, India: A people betrayed (An insight into India's crises and problems(pp. 17-24). Mysore: Goodwill Fellowship Academy.

2.Athar Ali, Ali M. (1968).The Mughal nobility under Aurangzeb. Bombay: Asia Publishing House.

3.Badrinath, Chaturvedi (1993). Dharma, India and the world order: twenty-one essays(pp. 19 – 23). Edinburgh: Saint Andrews Press, U.K..

4.Bhaskara Rao, T. (2005). Sociology in medicine(pp. 52-53). 2nd ed. Hyderabad: Paras Medical Publisher.

5.Chand, H. (1931). A Brief survey of Indian history (from earliest time to the present day). (pp. 94-98, 137-143). 3rd ed. Madras: Longmans, Green &co. Limited.

6.Dietrich, Gabriele and Wielenga, Bas (1997). Towards understanding Indian society (pp. 39-42; 60-61; 134-136). 2nd Ed. Madurai: Centre for social Analysis, Tamilnadu Theological Seminary.

7.Egner, Robert E. (1985). Bertrand russel's best (p. 58). London: Unwin Paperbacks.

8.Firth, Cyril Bruce (1976). An introduction to Indian church history (pp.49 –51, 87, 96–97) Madras: Christian Literature Society.

9.Freud, Sigmund. (1949).Future of an illusion(p. 76). New York: LiverrightPublishing Corporation.

10.Freud, Sigmund (1990). Totem and taboo (pp. 143-146). London: Penguin books.

11.Haralambos, Michael (1991). Sociology: Themes and perspectives (p. 460). New Delhi: Oxford University Press.

12.Khan, Rasheeduddin. (1994). Bewildered India – identity, pluralism, discard (p.193). New Delhi: Vikas Publishers.

13.Massey, James. (2004). "Inter-play of religion, politics and communalism in India". In Samson Prabhakar (Ed). Inter-play of religion, politics and communalism (pp. 1-12). Bangalore: BTESSE/SATHRI.

14.Raju, P.T. (1992). The philosophical traditions of India (pp. 31-33). Delhi: MotilalBanarsidass Publishers, Pvt. Ltd.

15.Russell, Betrand (1987). Why I am not a Christian ? (pp. 25-27). London: Unwin paperbacks.

16.Selvanayagam, Israel. (2012). Being evangelical and dialogical: Healthy balance in a multy-faith context (pp. 179-194). New Delhi: ISPCK

17.Selvanayagam, Israel. (1995). A dialogue on dialogue (reflections on inter-faith encounters). (pp. 26-37). Madras: Christian literature society.

18.Stephen, M. (2007). A new mission agenda – dialogue, diakonia and discipling(pp. 1-6; 56-64). New Delhi: ISPCK.

19.Thomas, Pradip. (2002). "Religious fundamentalism and the media in India", In Samuel W. Meshak and Eberhard VondeHeyde (ed.),Communication of the gospel in the context of globalisation, religious pluralism and nationalism(pp. 226-246). Chennai: Gurukul publications.

20.Viswanathan, Gauri (2003). "Colonialism and the construction of Hinduism", in Gavin Flood (Ed.). The Blackwell companion to Hinduism (pp. 23 – 42). New Delhi: Blackwell Publishing Ltd.

21.Xavier, N.S.(1989). The two faces of religion (pp. 39 – 44). Bangalore, Theological Publications in India

22.Zachariah, Aleyamma (1998). Modern religious and secular movements in India (pp. 57-65; 168-175). 2nd edition. Bangalore: Theological Book trust.

Publish Research Article
International Level Multidisciplinary Research Journal
For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper,Summary of Research Project,Theses,Books and Book Review for publication,you will be pleased to know that our journals are

Associated and Indexed,India

* International Scientific Journal Consortium
* OPEN J-GATE

Associated and Indexed,USA

* Google Scholar
* EBSCO
* DOAJ
* Index Copernicus
* Publication Index
* Academic Journal Database
* Contemporary Research Index
* Academic Paper Databse
* Digital Journals Database
* Current Index to Scholarly Journals
* Elite Scientific Journal Archive
* Directory Of Academic Resources
* Scholar Journal Index
* Recent Science Index
* Scientific Resources Database
* Directory Of Research Journal Indexing