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Rising Fundamentalism: The Challenging Time for Secularism

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Abstract: Fundamentalism is the belief in ancient and traditional forms of worship, as well as the belief that whatever is written in a holy book is correct. It was especially noticeable in the twentieth century, which sought to recover and publicly institutionalise aspects of the past that had been obscured by modern life. Fundamentalism has seen a meteoric rise in the twenty-first century, with fanaticism and international terrorism on the rise as well. Fundamentalists consider secular states to be their primary adversary because their goals do not always coincide with one another. All of these goals, according to the fundamentalists, are obstacles to t their ultimate goal of preserving the spiritual dimension of human life. Fundamentalism is an ideology that has not only taken hold in poor and underdeveloped countries, but has also taken hold in developed, liberal, and democratic countries. The primary goal of this research is to demonstrate that fundamentalism is on the rise at a time when secularism is under threat.

Keywords: Fundamentalism, Political Changes, Secularism, Displacement Etc.

Research Objectives

- ✓ To expose the true nature and meaning of Fundamentalism and Secularism;
- ✓ To shed detailed light on and analyse the Rising Fundamentalism: The Challenging Time for Secularism.

Methodology

When it comes to supporting its claims, the article is both descriptive and analytical in nature. It makes extensive use of secondary sources to do so, including newspaper articles, magazine articles, and investigation reports, among other things.

1. INTRODUCTION

When we talk about "fundamentalism," we're talking about taking historical beliefs and scriptures and applying them to the present day. As a movement or belief, it advocates going

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back to the original sacred texts. There are no slacks in the system, and the value of consistency is emphasised. Reviving old practises and beliefs is often associated with it. To modernism and liberalism one is usually opposed. Many of the most fundamental aspects of faith, including those found in sacred texts, such as the Bible, Koran or Vedas, are emphasised. Protestantism has been referred to as such since the demolition of the Babri Masjid. A revival of fundamentalism, a conservative religious approach, is sometimes referred to as a new religious trend. The Bible, according to fundamentalists, is the inspired word of God, who created the universe and all things in it. Because of God's mercy in sending Jesus Christ, punishment is now possible despite the fact that humanity has sinned and fallen from grace. 'Deserialization' refers to the process of removing the world's status as a sacred entity that requires an emotional response in favour of a "Thou" that stands above it all.

Islam's holy texts are the Koran (God's word revealed to Prophet Muhammad by an angel) and the Hadith (revealed by the Prophet Muhammad) (prophetic sayings). All Muslims are expected to accept and adhere to the teachings of the Koran and Hadith. In addition to its religious significance, fundamentalism has significant political implications. Globally, the role of religion in politics is becoming increasingly important. Though theological, it is often associated with societal change and political power. Throughout the Middle East, from Iran to Iraq to Afghanistan, as well as in many modern European countries like the United States of America and even in India to a lesser extent, religious fundamentalism has played a role in shaping political outcomes. For a variety of reasons, fundamentalists oppose secularisation. In some cases, they even question the omission of entire chapters from textbooks. Efforts by fundamentalists and others to censor books used in schools have increased recently.

Islamophobes issue fatwas to punish those who transgress the religion's fundamental principles (e.g., Ayatollha Khomeini of Iran issued one such fatwa against Salman Rushdie, the writer of The Satanic Verses in 1989.) The fatwa has been blamed for a large number of deaths. In Europe and the United Kingdom, male Sikh turban wearers have sparked outrage. Schools in France recently banned the wearing of burkas. Fundamentalism is associated with imposing ‘moral purity,' as defined by its adherents. Fundamentalists, as seen in Taliban and Al Queda-controlled Afghanistan a few years ago, frequently try to use the state to establish and enforce their morality. Yoga has been outlawed by some fundamentalist groups in countries like Indonesia. Swat, a fundamentalist group in Pakistan's north east that attacked Malala Yousafzai for attending school, enforces Shariah law rather than the country's constitution. Modern communication tools like television, radio, and the internet are fascinating to watch fundamentalists use to spread their beliefs. Spiritual campaigns can use religious artefacts to counter the attacks of religious leaders on secular core values. Or to put it another way, either technology is neutral or positive in the eyes of fundamentalists: a gift from God to further his work on Earth.

In modern societies like Europe and the United States, why is religious fundamentalism on the rise? Do religious feelings appear to be increasing? Being religious is a qualitative trait that's hard to pin down. Church attendance has been used as a metric for religiousness in some Western countries. People go to church for a variety of reasons, including worship, socialising, attending weddings, and even committing crimes such as robbery or

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pickpocketing. When it comes to the majority of people, no matter how vague the force that governs the universe may be, most people believe in some sort of supernatural force. More and more people are tuning into religious programming on television and radio, which includes everything from ceremonies to speeches, prayers to mantra chanting to religious music to dance and drama. There has been a dramatic increase in the number of religious rallies and public religious services. A growing number of religious leaders and organisations have realised that the power of the media to spread religious values is enormous.

The rise of 'e-religion' has been aided by television, cable television, and satellite transmissions. Most religious people who can't or won't attend church regularly listen to sermons on TV, chant mantras, and pray along with the preacher. Many people kneel in front of television images depicting God. Such religious programming is regularly broadcast on the popular television channels Aastha and Samaskar. These channels are more popular among Hindus. In addition to these, there are a number of other television channels that air religious programming from a variety of faiths. Religion-based television programming has an increasing following. In addition to the elderly, many adults tune in to these shows on a regular basis. This type of religious consciousness can be attributed to today's frantic pace, constant competition, and uncertainty. People who are feeling torn by the demands of contemporary life can find solace in modern religious practises and rituals. Quick blessings are what people seek at temples. Thorstein Veblen described modern religiousness as "conspicuous religiosity."

2. DISCUSSION

The rise of fundamentalism has been aided by a variety of factors, such as imperialism, poverty, poor governance, corruption, political instability, and economic hardship. Terrorism, extremism, and militancy have tarnished fundamentalism. Religious awareness is on the rise among both the elderly and the younger generations today.. A by-product of our fast-paced, high-stress, high-pressure, and always-changing modern lives. Fundamentalism has grown and spread as a result of this public religiosity. Today's capitalist-imperialist world is characterised by a rapid acceleration of capitalist accumulation. Many people's lives have been affected by this, and it often disrupts traditional relationships and practises. Over the course of the developing world, people are being uprooted from their homes and farms, leaving them to fend for themselves in precarious situations. They are sent to the outskirts of the cities. Almost half of the world's population, including shantytowns, lives in cities. Displaced from their previous lives of exploitation and oppression, they now face new challenges. Fundamentalism has spread throughout the world, not just to the poor and developing countries. The rise of fundamentalism has been aided by a number of factors, including imperialism, poverty, poor governance, corruption, political instability, and economic hardship. Fundamentalism has been tarnished by the rise of militancy, violence, and terrorism. Religion is becoming more prevalent in both the elderly and the younger generation. A byproduct of our fast-paced, high-stress, high-pressure, and always-changing modern lives.

Fundamentalism has grown and spread as a result of this public religiosity. Today's capitalist-imperialist world is characterised by a rapid acceleration of capitalist accumulation. Many

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people's lives have been affected by this, and it often disrupts traditional relationships and practises. Over the course of the developing world, people are being uprooted from their homes and farms, leaving them to fend for themselves in precarious situations. They are sent to the outskirts of the cities, which are awash in poverty. Almost half of the world's population, including shantytowns, lives in cities. Displaced from their previous lives of exploitation and oppression, they now face new challenges. Fundamentalism has spread throughout the world, not just to the poor and developing countries. The rise of fundamentalism has been aided by a variety of factors, such as imperialism, poverty, poor governance, corruption, political instability, and economic hardship. Terrorism, extremism, and militancy have tarnished fundamentalism. Religious awareness is on the rise among both the elderly and the younger generations today.

A byproduct of our fast-paced, high-stress, high-pressure, and always-changing modern lives. Fundamentalism has grown and spread as a result of this public religiosity. Today's capitalist-imperialist world is characterised by a rapid acceleration of capitalist accumulation. Many people's lives have been affected by this, and it often disrupts traditional relationships and practises. Over the course of the developing world, people are being uprooted from their homes and farms, leaving them to fend for themselves in precarious situations. They are sent to the outskirts of the cities, which are awash in poverty. Almost half of the world's population, including shantytowns, lives in cities. Displaced from their previous lives of exploitation and oppression, they now face new challenges. Fundamentalism has spread throughout the world, not just to the poor and developing countries. The rise of fundamentalism has been aided by a variety of factors, such as imperialism, poverty, poor governance, corruption, political instability, and economic hardship. Fundamentalism has been tarnished by the rise of militancy, violence, and terrorism. Religion is becoming more prevalent in both the elderly and the younger generation. As a result of modern life's stress, pressure, competition and uncertainty, this is a common phenomenon.

As a result of this outward religiousness, fundamentalism has risen and spread. Today's capitalist-imperialist world is characterised by a rapid acceleration of capitalist accumulation. Many people's lives have been affected by this, and it often disrupts traditional relationships and practises. Over the course of the developing world, people are being uprooted from their homes and farms, leaving them to fend for themselves in precarious situations. They are sent to the outskirts of the cities, which are awash in poverty. Almost half of the world's population, including shantytowns, lives in cities. As a result, they find themselves living in a state of uncertainty and instability, unable to participate in the economic and social fabric and functioning of society. The majority of urban workers in many of these countries are unemployed. As a result, a large number of people look to religious fundamentalism for solace in the midst of the uncertainty. The ruling classes of developing countries are being exploited and dominated by foreign imperialists, resulting in these massive shifts and dislocations. These people are viewed as scumbags working for a foreign power to further the decaying Western way of life. As a result, fundamentalist religious forces and leaders who frame opposition to the corrupt and decadent local ruling classes, and to the imperialists to whom they are beholden, as returning to and enforcing traditional relations, customs, ideas, and values rooted in the past and embodying extreme forms of exploitation and oppression, may be temporarily strengthened. Some of the world's most fundamentalist countries have

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risen to prominence due to a combination of major political shifts, conscious policy and actions by imperialists in the political arena. The hoarding and greed of multinational corporations (MNCs) in capitalist countries altered the economic and social structure of society. Thus, multinational corporations have taken control of local markets. The traditional family structure has been dismantled in recent decades. All forms of communism have been discredited by the imperialists. Imperialist interests and goals have also been targeted by secular forces and governments, particularly in strategic areas such as the oil-rich Gulf region. Even nationalist secular opposition has been targeted and decimated by imperialists in parts of the Middle East and elsewhere and even aided by the rise of religious fundamentalists. There are many fundamentalist organisations, and they are not just Islamic. Even some of the most liberal religions have fundamentalists in them.

The Niagara Bible Conference is where fundamentalism in the United States began. Jewish fundamentalism is a term used to describe extreme religious Zionism. Similar to Hindutva, the Ayodhya dispute, the Gujarat riots, and so on. Seventh-century fundamentalism in Islam is a long-standing phenomenon. Shia-Sunni religious strife fuelled Islamic nationalism to new heights. Terrorist acts committed by these Islamic fundamentalist groups threaten peace and harmony. As a result of this growing fundamentalism, millions of people have been forced from their homes. Fundamentalism in the Middle East and West Asia is fuelling an upsurge in terrorist attacks and a worsening of Europe's refugee crisis.

3. CONCLUSION

Fear, apprehension, and hatred have displaced peace, harmony, and prosperity. Good governance requires a democratic government with greater public participation. People need to be educated to increase their employability. This raises the standard of living. People need more religious freedom. To combat the rise of fundamentalism, more international cooperation and collaboration is required. The UN can help improve the global environment. A liberal democracy thrives on diversity. Rushdie refers to a ridiculous attempt to count all the gods in India, from the smallest tree god to the most terrifying Prophets, Messengers, and Messiahs. There were roughly 330 million, or “one god for every two and a quarter humans”. And they're everywhere! Many deities coexist with many people. Their presence causes traffic jams in taxis and on the sidewalks. They attend street parades where they cause traffic jams. Nothing is more obvious and part of everyday life than diversity. Today, this very diversity is in jeopardy. The Hindu Right recasts diversity as a flaw, a threat to society, a threat to the whole, rather than what makes it up. Recovering and revitalising this value in cultures where the religious right shames people for their defects and differences is not just about belief, but about the right to exist.

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collaborated with us to develop an effective strategy for ensuring the smooth operation of our work throughout the process.

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