

IMPACT FACTOR (SJIF) 2021 = 7.380



ISSN 2319-4766

AN INTERNATIONAL PEER REVIEWED & REFEREED JOURNAL
**SCHOLARLY RESEARCH JOURNAL
FOR INTERDISCIPLINARY STUDIES**

APRIL-JUNE, 2021, VOL- 10, ISSUE-51

Special Issue of Department of History,
Lokmanya Mahavidyalaya Warora, Dist. Chandrapur (MS)

5th June 2021

**RECENT
TRENDS
IN
MODERN
HISTORY**



Chief Editor
Dr. Subodh Kumar Singh
Principal

Editor
Dr. Dipak P. Lonkar
Head, Dept. of History

Book
1

9	KRISHNARAJA WODEYAR AND TUMKUR REGION – UNDER NEW TRENDS IN HISTORY CALLED THE LOCAL STUDIES <i>Ramesh</i>	38-43
10	HISTORICAL CONTEXT OF THE CLASS DIVISION OF BUDDHIST PHILOSOPHY <i>Akhil Pal</i>	44-49
11	SOME ASPECTS OF EPIDEMIC HISTORY OF BRITISH INDIA AND DISEASES <i>Dr. Shaikh Musak Rajjak</i>	50-53
12	DISEASE AND DIET SURVEY IN NIZAM STATE OF HYDERABAD <i>Dr. Prasad Rao. Thota.</i>	54-59
13	A SHORT HISTORY OF DAKSHIN DINAJPUR WITH SPECIAL REFERENCE TO BANGARH <i>Dr. Dwijendra Nath Burman</i>	60-64
14	FREEDOM STRUGGLE FROM A SUBALTERN PERSPECTIVE: THE ROLE OF THE ADIVASI POPULATION OF SONITPUR DISTRICT OF ASSAM <i>Dr. Kuntal Sarma</i>	65-69
15	THE DEVELOPMENT OF MODERN EDUCATION IN INDIA UNDER THE BRITISH RULE AND ITS IMPACT <i>Asso. Prof. Sonkamble Arun Vitthal</i>	70-75
16	MEDIEVAL INDIA'S MIGHTY WEAPON- ARROW <i>Dr. M.V. Jadhav</i>	76-79
17	DEMOGRAPHY OF INDIA IN THE EARLY STONE AGE <i>Dr. Kanjiv Lochan</i>	80-83
18	RELIGIOUS FUNDAMENTALISM: CONCEPT, CAUSES, AND REALITY <i>Dr. Ganesh Shankar Vidhate</i>	84-90
19	SUFI WOMEN AND HINDU SOCIETY : AN OVERVIEW <i>Salma N. S</i>	91-95
20	THE STATUS OF UPPER-CLASS WOMEN AFTER INDIA'S INDEPENDENCE <i>Dr. Sanjay Tulshiram Shelar</i>	96-98

21	IMPACTS OF KARL MARX'S TEACHING ON DR. DATTA SAMANT AND BOMBAY MILL STRIKE -1982 <i>Mr. Gajanan Namdeo Gulghane</i>	99-105
22	ENVIRONMENTAL HISTORY OF 20TH CENTURY INDIA: A STUDY <i>Dr. Ramakanta Bhuyan</i>	106-110
23	A STUDY ON HISTORY AND EVALUATION OF MICROFINANCE IN INDIA <i>Dr. Diganta Kumar Das</i>	111-117
24	SPICE THAT RULED THE WORLD – INFLUENCE OF BLACK PEPPER IN WORLD HISTORY <i>Dr. Sindhu Varghese</i>	118-121
25	EPIDEMIC IN COLONIAL INDIA: MAPPING HISTORICAL WRITINGS AND IMPERIAL APPROACH <i>Dr. Shreya Pathak</i>	122-131
26	WARLI PAINTING : AS A SOURCE OF HISTORY <i>Prof. Miss. Jadhav Bhagyashree Shankar</i>	132-134
27	DR. B.R. AMBEDKAR'S PERCEPTION ON INDIAN HISTORIOGRAPHY <i>Dr. S.S. Ramajayam</i>	135-139
28	INCREDIBLE INSCRIPTIONS OF REGENT QUEEN MANGAMMAL OF MADURAI: AN ASSESSMENT <i>Lt. (Dr.) S. Rajagopal</i>	140-144
29	A GENEROUS RULER RANI MANGAMMAL – A STUDY <i>Dr. R Praiya</i>	145-150
30	GENDER HISTORY AND GENDER MAINSTREAMING <i>Dr. Vijaya Kumari. K</i>	151-156
31	SOME HISTORICAL ASPECTS IN THE WORSHIP OF FOLK DITES (MEMORIAL / NARRATIVE HERO STONES) WITH REFERENCE TO COASTAL REGIONS OF UTTARA KANNADA DISTRICT <i>Dr. Hemant H. Bhat</i>	157-163
32	POPULATION GROWTH AND ENVIRONMENT <i>Dr. Shrikant D. Panghate & Prof. Gangadhar V. Landge</i>	164-168

RELIGIOUS FUNDAMENTALISM: CONCEPT, CAUSES, AND REALITY**Dr. Ganesh Shankar Vidhate***Department of History, Rayat Shikshan Sanstha's, Radhabai Kale Mahila Mahavidyalaya, Ahmednagar, Tal. Dist. Ahmednagar. 414001**Email : rkmm.history1989@gmail.com Mob : 9225222241, 8999148844***Keywords:** *Sacred texts, Fanaticism, Christianity, Apocalyptic orientation, Chauvinism, Protestantism, Doctrine of monotheism.*

Preface: Fundamentalism is defined as 'forming a foundation or Basis'. Yet the word today resonates with destruction and annihilation. It evokes strong emotions and impulses. Originally characteristic of American conservative Protestantism, Fundamentalism is now associated with violence and terror. Fundamentalism was a world problem. In this complex world there are so many peoples lived which belongs to different race, religion, cast and community. Each community rewards its religious superiority with furioso. Love of religion is the main element of nationalism. But extreme religiosity is the cause of hatred of other religions. This creates an atmosphere of unrest and instability in society. The present research paper discusses various factors related to fundamentalism.

1. Concept and meaning of Fundamentalism: Fundamentalism is a words which seem to have a curious charge to them an emotional, spiritual, religious charge. Fundamentalism usually has a religious connotation that indicates unwavering attachment to a set of irreducible beliefs.¹ However, fundamentalism has come to be applied to a tendency among certain groups – mainly, although not exclusively, in religion – that is characterized by a markedly strict literalism as it is applied to certain specific scriptures, dogmas, or ideologies, and a strong sense of the importance of maintaining ingroup and outgroup distinctions.² The term is used to refer to extremism, fanaticism, and literal thinking in connection with a religious faith. When used by the West with reference to Muslim groups, religious fundamentalism also implies terrorism and oftentimes evokes a powerful image of persons who are irrational, immoderate, and violent.³ Fundamentalism, type of conservative religious movement characterized by the advocacy of strict conformity to sacred texts. Indeed, in the broad sense of the term, many of the major religions of the world may be said to have fundamentalist movements. It has a close commitment to religion.⁴ Karen Armstrong underscores the meaning of Fundamental and the power it evokes:

One of the most startling developments of the Twentieth century has been the emergence within every major religious tradition of a militant piety popularly known as "fundamentalism." Its manifestations are sometimes shocking. Fundamentalists have gunned down worshipers in a mosque, have killed doctors and nurses who work in abortion clinics, have shot their presidents, and have even toppled a powerful government. It is only a small minority of fundamentalists who commit such acts of terror, but even the most peaceful and law-abiding are perplexing, because they seem so adamantly opposed to many of the most positive values of modern society. Fundamentalists have not time for democracy, pluralism, religious toleration, peace-keeping, free speech, or the separation of church and state.⁵

2. Causes of Fundamentalism: The main causes of Fundamentalism are modernism and Secularism. But religions fundamentalism also stimulate the wave of the fundamentalist movements. **Modernization has undermined religion in at least three ways:**

- Social life has become separated from religious life.
 - In a Rationalist view people are more likely to seek scientific explanations for behavior rather than religious explanations.
 - In certain societies 'religious traditionalist' feel as if their way of life is under threat, and so they take steps to defend their traditions against the erosive influence of modernization.
 - **Where there is 'ideological cohesion'** around a single God and sacred text Fundamentalism seems to be stronger in Christianity and Islam, not so strong in Hinduism and Buddhism.
 - **When there is a common enemy to unite against** Islamic Fundamentalism is often united against the USA.
 - **The existence of marginalized individuals facing oppression** Fundamentalism needs recruits, and if a Fundamentalist group emerges with claims that it can provide a better life for people if they just adhere to the faith, it is more likely to grow
 - The nature of Fundamentalism is shaped by how the political institutions deal with Fundamentalist movements where they are blocked access to political representation, movements are more likely to turn to violence.
 - The specific histories of Christianity and Islam have affected the way they see politics. Christianity spent much of its early life as an obscure sect, on the political fringes, so is more concerned with 'day to day' (non-political) life, whereas Islam quickly came to dominate states in its early history – thus Islam is more concerned with politics than Christianity.
 - Christianity tends to emphasize the importance of belief, while Islam emphasizes the importance of actions, thus Islam is more likely to develop violent forms of fundamentalism compared to Christianity.⁶
 - Religious fundamentalism serves to reduce anxiety by promising justice. Indeed, structural conditions, over which the individual has little or no control, bring about many frustrations hard to bear with. The powerful use the underprivileged, some exercise power over others. In most parts of the world, economic and social conditions are such that some enjoy prosperity and well-being, while some others hardly survive. Thus, in the face of earthy injustices, religion functions as a palliative pill by promising that justice will be done and all sins will be punished eventually.⁷
3. Origin of Fundamentalism: The growth of fundamentalism represents a culture war – a clash between the sacred and the secular. Religious fundamentalism first appeared in the 1880s in the USA. At that time, liberal Protestants attempted to adapt their views to the modern world, while conservative Protestants opposed. The conservative Protestants believed that the bible must be understood literally and wrote a set of pamphlets named 'The Fundamentals'.⁸

4. Founder of Fundamentalism: The term fundamentalist was coined in 1920 to describe conservative Evangelical Protestants who supported the principles expounded in *The Fundamentals: A Testimony to the Truth* (1910–15), a series of 12 pamphlets that attacked modernist theories of biblical criticism and reasserted the authority of the Bible. There is no single founder of Fundamentalism. American Evangelist Dwight L. Moody (1837–99) and British preacher and father of dispensationalism¹¹ John Nelson Darby (1800–1882). Also associated with the early beginnings of Fundamentalism were Cyrus I.⁹

5. Teaching of Fundamentalism:

- Supremacy of own religion
- Creates motivation to sacrifice for Dharma
- The doctrine of monotheism
- Only one particular religion will exist in the world in the future. Fundamentalism therefore denies religious freedom to other religions and opposes their existence
- The Fundamentalists teach a violent way to destroy the existence of opposing religions through traditional thinking and religious fanatic.
- The deities of other religions and their mention are also not tolerated. According to the essence of Islam, Allah is the only supreme power. Christian fundamentalists say that Jesus is the deity of all mankind, not Allah. At the same time, they worship the gods of other religions as Devil. Occasionally there is an emphasis on forcible conversion by the force of the sword or by financial temptation.¹⁰

5. Characteristics of Fundamentalism:

- Religious texts are seen as perfect. As such, they might be read literally be it the Bible, the Quran, Bhagvadgita or the Torah. One consequence of this is that fundamentalism rejects religious pluralism.
- There is a profound rejection of modern society. Modern society is seen as morally corrupt. Living in the modern world is seen as problematic because of the variety of choice. Fundamentalists reject the idea of choice and assert the value of tradition.
- Chauvinism is another defining characteristic of fundamentalism. While a fundamentalist of a religious type talks in the power of God, he is one who denies himself the power of God; while he makes a full cry of equality, he is, by nature, a patriarchalistic; while he claims all life based around faith, he declares all science to be wrong. While he pays a great deal of lip service to the ideals, he ignores them in practice and occasionally is contemptuous of them in private. He plays foul with ideology for which he claims to live and die, if necessary.
- Activism is strongly encouraged. Fundamentalists are vocal in their struggle of good against evil e.g. media images often focus on fundamentalists protesting against modernity.
- Fundamentalism reinforces nationalism. Fundamentalists often appeal to deep-seated fears of 'strangers'

- Fundamentalism is always without a base. It starts with a conclusion and, thereafter, searches for evidence of support for the conclusion and if the fundamentalist does not find any, he creates one.
- Fundamentalists have a political agenda. Absolute opposition to homosexuals, abortion and birth control.¹¹

The specific histories of Christianity and Islam have affected the way they see politics. Christianity spent much of its early life as an obscure sect, on the political fringes, so is more concerned with 'day to day' (non-political) life, whereas Islam quickly came to dominate states in its early history – thus Islam is more concerned with politics than Christianity.

6. Features of Fundamentalism:

- Dualism: The fundamentalist divide the world into binary categories: good/evil, right/wrong
- Paranoia: A deep feeling of suspicion towards those on the wrong side of the dualistic dividing lines.
- An Apocalyptic orientation: An obsession with the ultimate endpoint for society or humanity. Usually positively disposed to bring about that ultimate end.
- Charismatic leadership: A commitment or devotion to Charismatic leader. Often accompanied with a cult of leadership.
- Totalized conversion experience: Once the fundamentalist converts or embrace the ideology, they do so completely.¹²

7. Comparing Fundamentalism: Religions like ideologies vary. They differ in their potential for becoming fundamentalistic. The more monolithic a religion or ideology is, the more are the chances of it turning to fundamentalism. Islam and the evangelical Protestant strand of Christianity are monolithic religions; they believe that there is just one God; they are also dogmatic; they believe it is possible to express his nature and will in specific propositions both these things are the necessary pre-conditions for fundamentalism.¹³

Hinduism as a religion, in the context of Islam and Protestant Christianity as they are, is less monolithic and dogmatic and hence, less fundamentalistic. There are a number of reasons for that: there is diffuseness in Hinduism, different deities, a variety of gods. So diffused is the society as well: a variety of traditions, groups, sects. It might be, Bruce says, "better described not as a religion, but as a loose collection of religions: that of the Shaivites, the Vaishnavas, the Shalcras, the Smartas, and others - that share some common themes but they tolerate a huge variety of expressions of these themes. As those expressions can vary from village to village and caste to caste, there is a little scope for enforcing conformity, criticizing laxity, or vigorously rejecting moderate reconstructions of the tradition. Instead of the single Bible or Quran, there are a large numbers of holy books and holy traditions." Hindu fundamentalism is rare and arises only when anti-Hindu fundamentalism challenges it. Within itself, revivalistic attempts have been at work in Hinduism: sometimes in the forms of Buddhism, Jainism or Sikhism at an early period of history or in the forms of Brahma Samaj, Arya Samaj, Ramakrishna Mission or Ved-Samaj during the greater part of the nineteenth century. Orthodoxy has always been

met with revivalism in Hinduism. To that extent and arguably, monolithic religions such as Judaism, Christianity and Islam offer relatively more fertile soil for fundamentalism than Hinduism.¹⁴

Protestantism and Islam have much in common. Their potentials are the same. Both can generate fundamentalism; their aims are similar. Each wishes to assert the primacy of its religious belief systems and the patterns of behavior each belief system requires. But both differ in their methods. The Islamic fundamentalists believe that coercion is proper; most of them believe that it is necessary as well, while others feel that it is required, declaring 'Jihad' literally. The Protestant fundamentalists do not believe so. Christ preached against the old law of 'eye for an eye' and instead recommended to offer another cheek to the person who has already hit the first check. Though radical Protestants have created militant sects, the Protestants are relatively pacifists. Protestants and Islamists differ in their attitudes to toleration. By and large, the Protestants are tolerant while the Islamists are less so; the USA, for example, permits freedom of religious expression and attempts to prevent the state promoting one religion as superior to any other. As against this, most of the Muslim countries are far less tolerant. Referring to this, Bruce writes: 'Note that this is a matter of description and not value judgement. Nothing about what I have said requires us to believe that permissiveness is better than authoritarianism.' Differences in the two monolithic religions can be cited in abundance. But that apart, what is more significant here is that Islamic fundamentalism is more potent, and more severe than Christian fundamentalism. We can turn to them briefly. Christianity and politics, for most of the time stayed apart. It became official religion of the Roman Empire in only AD 373, though it was officially tolerated from sixty years before, i.e., 313 AD. During the Middle Ages, the theory of the two swords kept the two domains, temporal and ecclesiastical, distinct from each other. The Reformation not only brought to the fore the two sects, Catholics and Protestants, it made religion a private affair of the individual. Liberalism, in the West, is not due to Christianity but due to its absence. Lewis says: "The distinction between the church and the state is rooted in Christendom". This is not to say that Christians are not religious. They are as religious minded as the followers of any other religions: many of them live a life-style which is particularly godly. Bruce says, "The core of Protestantism is correct belief, not correct action; orthodoxy rather than ortho-praxis." With the emergence of the modern state, century after century, Christianity remained aloof from the state, though most of the citizens in the western nations were Christians. Christian fundamentalists, in relation to the state and the law, operate in a more legitimate manner and largely in secular countries.¹⁵

Islamic fundamentalism is more pronounced, more vocal and more action-oriented. From the beginning, Islam, unlike Christianity, remained political. The Prophet and the subsequent Caliphs were both spiritual and political leaders. The founder of the Muslim Brotherhood, an Islamic fundamentalist organization, puts it as: "Politics is part of religion. Caesar and what belongs to Caesar is for God Almighty alone." The Islamic fundamentalist promotes a life-style which is not only conformity to the creed, it demands actions also in conformity with what the fundamentalist wants. A hostage, held by Hezbollah, puts the case of Islamic fundamentalism, saying: "All our activities, from the way we slept to the way we entered a lavatory, were watched so that we could not violate the laws of Islam. Khomeini had written that on entering a lavatory, a believer must put his left foot forward first. We were taken to task for violating that rule." And Bruce adds: "For Islam, religion is a matter of obeying the Holy Law. As what God requires is obedience to the Law, then its imposition is not just acceptable but necessary."

Most of the Muslim countries, especially in the Middle East, have not been able to shed their religion which is Islam, despite all their efforts to westernize themselves. Islam, for them, is more than a religion: it is their eye, it is their way. The Islamic fundamentalists in relation to the state, operate largely in theocratic countries and seek Muslim brotherhood and Islamic unity.¹⁶

Thus the religious and cultural conflict among various nations creates threat among various community in the world. Religion in such situations offers support and a sense of cultural identity in an uncertain or hostile environment. Defending a community against a threat often gives religion a prominent role in politics. Fundamentalism happens in monotheistic religions with one God. There is a comparison of fundamentalism in the West and in the Third World; West; fundamentalism is a reaction to change in modern society, either because of increasing diversity or postmodernity. Third world; fundamentalism is a reaction to outside values being thrust upon them.

Conclusion: Although the terms *fundamentalism* and *fundamentalist* have entered common parlance and are now broadly applied, it should not be forgotten that the myriad movements so designated vary greatly in their origins, character, and outlook. Thus, Islamic fundamentalist movements differ from their Christian and Jewish counterparts in having begun as essentially defensive responses to European colonial domination. Early Islamic fundamentalists were reformers who wished to affirm the value of their religion by returning to what they sought to portray as its pristine original form; their movements only gradually acquired the militancy characteristic of much religious fundamentalism today. On the other hand, these movements share with Christian and Jewish fundamentalism an antipathy to secularism, an emphasis on the importance of traditional religiosity as their members understand it, and a strict adherence to sacred texts and the moral codes built upon them. Although these and other common features are important as sources of insight, each fundamentalist movement is in fact unique and is best understood when viewed in its own historical and cultural context.

References:

- Nagata, Judith, "Beyond Theology: Toward an Anthropology of "Fundamentalism" *American Anthropologist*, June 2001, p. 103.
- [www.https://en.wikipedia.org/wiki/Fundamentalism](https://en.wikipedia.org/wiki/Fundamentalism), last seen at 01-04-2021 at 2.30 pm.
- Muzaffer Ercan Yilmaz, *A Research article published in International Journal of Human Sciences*, Volume: 2 Issue: 2, June 23, 2006, p.2
- [www.https://www.britannica.com/topic/fundamentalism](https://www.britannica.com/topic/fundamentalism), last seen at 01-04-2021 at 2.30 pm.
- Karen Armstrong, *The Battle for God*, New York: Alfred A. Knopf, March 2000, p. 9.
- <https://revisesociology.com/2018/11/23the-cause-of-fundamentalism>, last seen at 02-04-2021 at 6.35 pm.
- Muzaffer Ercan Yilmaz, *Op.cit*, p.6.
- [www.https://sociologysaviour.wordpress.com/2015/08/04/fundamentalism-unit-3/](https://sociologysaviour.wordpress.com/2015/08/04/fundamentalism-unit-3/), last seen at 01-04-2021 at 3.30 am.
- [www.https://link.springer.com/chapter/10.1057%2F9780230616585_7](https://link.springer.com/chapter/10.1057%2F9780230616585_7), last seen at 01-04-2021 at 5.00 pm.
- Kadu Anil, *Fundamentalism: Concept and Reality*, research article published in *Navjyot/Vol.X/Issue-I*, 2015, p.51.
- <http://egyankosh.ac.in/bitstream/123456789/23766/1/Unit-22.pdf>, last seen at 02-04-2021 at 9.30 am.

<https://philosophicaldisquisitions.blogspot.com/2010/07/five-features-of-fundamentalism.html>, last seen at 02-04-2021 at 11.35 am.

John.S. Hawley, *Fundamentalism and Gender*, Oxford University press, 1994, p.43

Darekar Samir, *The very idea of secularism is undermined*, Abhinav Prakashan, Pune, 2008, p. 28.

Verma S.L., *Advance Modern Politic Theory*, Rawat Publication, Mumbai, 2008, p.14.

<http://egyankosh.ac.in/bitstream/123456789/23766/1/Unit-22.pdf>, last seen at 02-04-2021 at 5.40 pm.