



Religion a Demon in Chandrashekar's *Ode to Secularism*

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Abstract: *A Secular State does not seek to regulate man's relations with God, or his spiritual aspirations. In reference to the above statement, the paper relates itself to the "Right of Freedom of Religion" of the Article 25 & 28 of the Indian Constitution. In regard to secularism every citizen of India, could be a libertarian in propagating his or her own religious rituals. The Constitution preferably professes security to all people, be it status, creed, race, nationality to follow religion and worship it in their respective domains. Being the citizens of India every lay person subjects themselves, to public order, morality and health issues. This paper questions When will the people abandon their religion to make Mother Earth the Queen of Nature's Region. Every line depicts the artistic illusion of eyeing on what is real, to embrace the secular country before it dies, lying on the lap of superstitions. This Paper showcases that the research undertaken describes certain norms, they are to rid ourselves from the foolishness of our past, and promote everyone to see through the ages of lies living dominantly with specific Identity and Liberty of Life.*

Keywords: *Secularism, Libertarian, Superstitions, Identity, Liberty of Life*

Life is the source of Literature and its very tendency serves as a temporal agency to vivify life. This life is commutated to be the nerve centre of literature, substantiating itself with the prisms of existence in the world. This ambience reflects the social milieu of ecology aesthetically emerging out of life, nurturing life within the essence of nature. The paper glimpses the significance of secularization in the modern scenario. Secularization means the process by which sectors of society are removed from the domination of religious institutions and symbols!(Berger,1967). The paper focuses on indicating the decline of religious permeation of various Institutions in everyday life. The economy of the world stands under the crisis of the haggard domicile taking its form through religion. In reference to Wilson(1976) 'Secularization is defined as a module of religious thinking, which is prevalent from the ancient to the current day life. Under the influence of human existence Secularization is a transformed state of human intellect. The birth of Secularization is the Rationalistic thought about the experience of life on earth. This human rationalistic view implies the psyche of treating religion as a depletion corrupting the serenity of the nation.

The research draws a division from the western democracies under the words of Peter Berger(1967). Religion versus secularism dwelling from the three most ancient factors such as, "mystery, miracle, and magnificence". It is a social change brought forth by Marx, how the classes of the world was divided by certain groups and sectors, the individual names such as Protestants, Christians, Methodists, dismantling the root of Religion in all its sense. The issue on Secularism defines that the human beings of the world treat "Religion" to be a "Choice of Freedom" rather than a dominant feature of public life. The impact of the word "Choice" has drifted people away from the holistic attitude where a fewer number are seen in holy places.

It is a paradox stating that secularization has been de- institutionalizing the religion. This method signifies a steady decline in religious observances. Furthermore, secularisation affects none in the competitive society. It controls the men, than women, in metropolitan cities, and urban areas. The social milieu of the world is dominated with the rationalistic mind of science and technology relating "Religion as a techno-system of living". The barrier of religion has been depleted with name sake holistic performances, festive rituals, traditions, rallies which have become an eyewasher in the twenty-first century.

In coherence with the modern era, Secularism forebears two vital norms: Firstly it rests on the separation of politics and religious domains, Secondly on the stern belief that religion is private, it segregates itself from the state or the social economy calling itself a private endorsement. The very word "Secular" denotes the separation of the state from politics, non- religious areas of life, depicted as a personal

criteria.(Chandra,2008). In similarity India as state, which prominently stands aloof from accepting any particular religion, faith, deity as the reluctance of this norm, no people should prey themselves on the basis of religion.

The system of politics with the forms of religious faith elaborate the significance of secularism. The Indian Constitution adopted secularism to facilitate the production of religious tolerance and cultural co-existence(Majid,1985). The challenge of secularism questions the harmonious and peaceful survival for the different religions of the world. This Paper showcase the idea of secularism connecting it to the Nation and the Universe. The Poet foregrounds his views on the pessimistic behaviour of religion and its offspring nature. This poem bears its identity calling itself "*An Ode to Secularism*" by "Arunchalam Chandrashekar", a living author of great regards.

The opening lines of the poem denotes a description of Nature, and the world with serenity and overwhelming beauty. The poem follows an appreciation done by the author admiring the exquisite glory of the creator. The first stanza tints out the praises of living hood.

*"It was all calm,
Cool and serene,
The wind was blowing softly,
And the trees were green".(ADTS 1-4)*

The depiction of the Mother Earth's charming texture, embedded with flowers of new hope, so wonderful and pleasurable. The flowers are accompanied with the buzzing of bees as messengers, conveying joys tuning to the mysterious world. In addition their colleague's chirping to answer yes, in binding mother earth and its offspring nature with its beings. The above paragraph culls out the adorable scenery of blissfulness, where in a short speck, the whole world, country, nation was drenched with fear and shock, listening to some weird voices screaming for rescue. The muted voices warns the infinite men, women, young, and old strolling within their hearts.

The whole world, in despair with the shuddering of religious rituals, under compulsion. Every thing existing experienced a disastrous whirlpool of surging after a miniature death or life. And to the right instinct before stood an submerged with musky drops of dirty and water, The very word "water" symbolizes the religious dip into the scared sacrament, leaving the pure water into a whirlpool of mud and crimes.

The Poet Registers how Religion became a spirit, within every young soul, fresh of cruelty and rage, marching every step to the falsehood, awaiting with visions of death, and presently with the current red stains of bloodshed. Retreating back haggard dame, the paper jots its hatching plot to land and world in woes!. It enacted like a wicked savage, slashing and stabbing all, who come along its way, The Poet shares the downtrodden's behaviour of what "Religion" could tumble the poor indescribable ravages, thatching the desperate evil- signs as fires, burning the houses of nature, and its living creatures. The world of triumph was mourning its loss of hundred and thousands lifeless and homeless. The voice of the sweet birds were haunting in place of the carnivorous vulture, feeding on its prey.

The second half of the poem "*Ode to Secularization*" journeys' with a determination, and the plight of the innocent world, promising to avenge the demonic "Religion". The whispering for the day of confessions' said, accepting the blunders, and crimes done. Under a demon with a beautiful name? "Religion". The paper concludes with an optimistic note quitting religion and its forms in jealousy and a haggard dame. "The quantity reaches the invulnerability...", ready to embark victory though it comes later."

*"They "ll have to bow before all
For trying to hinder secularism,".(ADTS 36-37)*

Their basic norms jots out the three vital aspects of time and the principles in contemporary life is Human rights, Equality and democracy. If we look at the kinds of societies in which we are now living, the first feature that strikes us is in wide diversity, not only of religious views, no to speak of those which are unclassified in this world of dichotomy.(Charles Taylor).

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