

How Has Religious Freedom Been Affected By Nationalism In India Between 2014 And 2018? A Case Study In Uttar Pradesh (Up) About The Menace To Human Rights.

Md Al Amin

Master in International Studies

Supervisor:

Doctor Rita Cachado, Integrated Researcher,  
CIES-Iscte - Centre for Research and Studies in Sociology

November 2022



SOCIOLOGIA  
E POLÍTICAS PÚBLICAS

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Department of History

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## Acknowledgments

I am grateful to my teachers and companions who have helped me in my research study. I would like to thank Mr. Luis Rodrigues, the course director who have helped me during the 2 years of my MSc. From this study, I have gained knowledge on my field of interest that otherwise was impossible. I am greatly indebted to my advisor Rita Cachado for providing me guidance throughout the research. I had no prior academic qualifications on major Social Science topic, and she had to take me through some of the very basic approach that was absolutely needed when dealing with a research like this kind. I am thankful to my family for supporting me in the successful completion of the study.

## Abstract (PT)

Este estudo aborda a liberdade religiosa na Índia. Discute os direitos humanos e a proteção dos direitos humanos tendo em conta o nacionalismo crescente no Estado do Uttar Pradesh (UP), Índia.

Também lança luz sobre o efeito do nacionalismo na liberdade religiosa que afeta a UP.

Descreve ainda a legislação sobre os direitos humanos que protegem as crenças religiosas na Índia.

Na metodologia explica-se como foram selecionados os participantes para a recolha de dados empíricos, importante para compreender melhor o tema em análise, bem como são referidas considerações éticas para essa mesma recolha ser confiável e válida.

Procede com a discussão dos resultados, procurando responder aos objetivos da pesquisa.

Além de entrevistas, procedeu-se a uma análise doutros dados, incluindo análise de conteúdo de artigos e dados estatísticos disponíveis. Desta forma ilustra-se como o nacionalismo impactou a liberdade religiosa no Uttar Pradesh.

Há uma riqueza de informações muito diversificada anterior a este trabalho. O estudo presente procura aprofundar esta realidade. No final, são feitas algumas recomendações para combater os impactos do nacionalismo indiano na liberdade religiosa.

Palavras Chave: Nacionalismo, Direitos Humanos, Liberdade Religiosa, Índia, Uttar Pradesh

## Abstract

This study discusses the religious freedom of an individual living in the country of India. It discusses human rights and the protection of human rights at the face of rising nationalism in Uttar Pradesh (UP), India.

It also has shed the light on the effect of nationalism on religious freedom affecting in UP. It has also described the various human rights that protect the religious beliefs of the people of UP and beyond.

Probability sampling is discussed as the sampling method which was necessary for selecting the participants for collecting the data. The data collected required for the analysis to elaborately understand the topic. It highlighted the data collection process and ethical consideration of this topic to determine its reliability and validity.

There is a discussion of the result of the important findings and analyses to meet the research objectives. Data has been collected through primary and secondary process and some themes have also been developed to improve the findings. It has illustrated different factors of nationalism that had impact on religious freedom in Uttar Pradesh.

It demonstrates the full of information regarding this topic of previous analysis sectors. The recommendation provided the exact information for future complete sources of nationalism in India in the case study of Uttar Pradesh. There will be some recommendations at the end.

Keywords: Nationalism, Human Rights, Religious Freedom, India, Uttar Pradesh.

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# Chapter 1: Introduction

## 1.1 Introduction

This introduction aims at presenting the research topic and to find out the aim, objective, and research problems identified for this study. This introduction also contains the research background, significant role, rationale, and future scope of this study. My background as a student is Business as my bachelor was in Business. I have grown up in a country where nationalism, religion, caste system would play a very important role in our day to day life. Although this study, which brought me into trying to make an anthropological approach is completely new to me and therefore quite challenging but still, I felt that the various aspects of nationalism affects freedom and decided to dedicate this study to better understand this context, and that would be quite fascinating to investigate and to present it as a Master Thesis in International Studies in Iscte-IUL.

India is one of the world's most popular country concerning religious diversity, consisting of a huge diversity of religion, such as Hinduism, Sikhism, Buddhism and Islam, including also "Judaism" and "Christianism" (all these religions congregate various groups, therefore they are here in quotation marks). Hinduism is considered as the most ancient religion in South Asia. Most of the historians are convinced that the religion of Hinduism started between 2300 BC and 1500 BC in the Indus Valley, near modern-day Pakistan. Guru Nanak started teaching Sikhism in around 1500 CE, while the majority of the Sikhs live in the state of Punjab. Buddhism originated in around 563-483 B.C.E. by Siddhartha Gautama in India. Although Islam arrived in India in the 7<sup>th</sup> century, predominantly it became a major religion in 12<sup>th</sup> century when Khawza Garib-e-Newaz came to India from Persia to spread the religion.

As stated by Saxena (2018), under various laws and regulations, religious freedom is explicitly protected in India; it is a country of various types of religions. Many historical and political facts contributed both to a rather fine conviviality among devotees and to difficulties while living together in the same cities. The so called "Partition", which happened during the Independence of India from the British Empire in 1947, brake South Asian subcontinent into India, Pakistan and Bangladesh, is the first which comes to mind when people think about divisions between Hindus and Muslims. But other events also contributed to adversities

between these two large religions in India, such as in the early 1990s. Gujarat riots in 2002<sup>1</sup> immensely helped Hindutva<sup>2</sup> groups to gain momentum. Hindutva is, to put in simple, the Hindu nationalist ideology, which gave rise to different social groups, although the Bharatiya Janata Party (BJP) politically personifies the ideology. BJP was already in power at that time, and then prime-minister Narendra Modi (prime-minister since 2014) is accused of inciting violence for the party's political gaining<sup>3</sup>.

In 2014, after the national election victory, BJP jeopardizes some religious freedom issues in India. BJP party has taken the control of the different states of India, and Uttar Pradesh (UP) is one of the most popular states, where more than 200 million people live, and one-fifth of them are Muslims. As the chief minister of UP, Yogi Adityanath, is a Hindu nationalist and a close ally to Narendra Modi, there are allegations from the civil society, that the state promotes many anti-Muslim laws, activities and sentiments in UP.

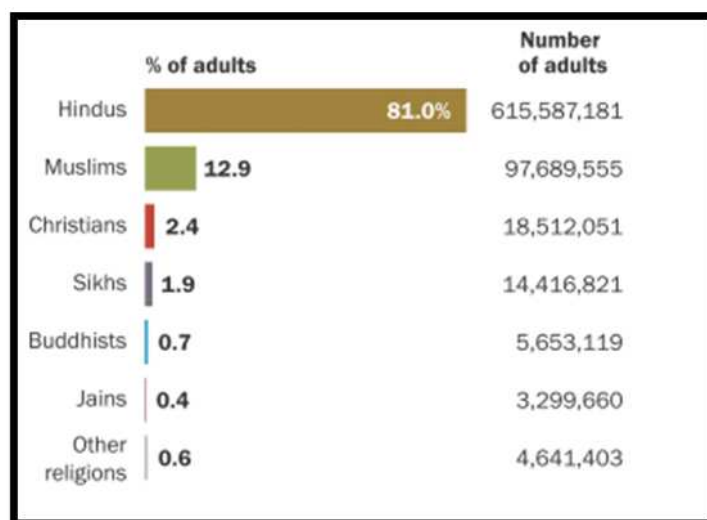


Figure 1.1: Types of religions in India  
(Source: Influenced by Pewresearch, 2021)

The above figure depicts the different types of religions in India, where it can be clearly seen that around 81% of the people are Hindus, 12.9% of people are Muslims, and 2.4% of people

<sup>1</sup> A train returning from Ayodhya was put on fire caused 58 Hindu pilgrims and karsevaks on board to death incited the riots. The riots caused lives of thousands of Muslims and Hindus.

<sup>2</sup> Hindutva is a contemporary social and political movement which believes that India should fundamentally be a Hindu state as opposed to a secular state and therefore, the culture, values and the policies of the state should be based on the religion of Hindu. The movement is promoted by Rashtriya Swayamsevak Sangh (RSS) which is a para-military group. It is alleged to have involved in various hate crimes including Cow Vigilant attacks in the period of 2014 to 2018 and beyond. It has an overseas wing HSS, which promotes Hindu nationalist ideology outside India.

<sup>3</sup> As reported on various international media reports: <https://www.bbc.com/news/world-south-asia-13170914>

are Christians. Moreover, 1.9% of people are Sikhs, 0.7% of people are Buddhists, 0.4% are Jains, and around 0.6% of people are from other religions. Therefore, it can be observed that the majority of people living in India are Hindus, and the minor religions' devotees are such

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as Jains, Buddhists, and Christians. Muslims constitute the second major religion, with about one hundred million people.

As argued by Anderson and Jaffrelot (2018), the beliefs and individual understandings are transforming since nationalism became to the forefront in the Indian Union political arena. The discrimination between the community of the poor and the so-called higher-class society has led the country to the development of nationalism to gather and divide people, changing their understandings of each other (Udupa, 2019). The end to these crimes is possible by identifying the problems and having mitigate the solutions. As Jenkins (2019) argued, discrimination between religions is India's main problem, which is divided by their vision standards, caste, race, and language of speaking. The rights of the women of UP are constantly violated; the old/traditional beliefs are maintained and were strengthen in the last decades. Among these beliefs we can find the idea that the female does not need to work, does not need to go outside the house, does not need to study higher or does not need to speak about society's problems, and does not need to convey their opinion in any respective matter (Dua, 2022).

The religious discrimination created a serious situation all over the country, but my work will detail about the UP situation. People who stayed in UP between 2014 and 2018, and of course beyond that, are suffering the results of this discrimination. I choose the interval between 2014 and 2018 for its severity in respect to religious discrimination, considering that the BJP government was in power and they came into power by polarising religious sentiments. The other reason can be identified in the persona of Yogi Adityanath, who is said to be the successor of Narendra Modi, and who became chief minister of UP in 2017. The Hindu extremists were influenced by the political parties and reports have been emerged of that being done systematically. It created a situation where religious freedom was seriously breached. Considering the arguments of Chakrabarti (2021), the problem resides on influencing factors and misleading leaders who influence the people for allocation of improper tasks and activities, meaning, the perpetration of crimes against human rights.

## 1.2 Aim and Objective

This research aims to identify the nationalism factors that affected the religious freedoms in India. The specific objectives of the research are RO1: to identify the factors influencing nationalism and religious freedoms in India; RO2: to critically analyse the influencing factors of religious freedom in India; RO3: to identify the issues regarding the human rights; RO4: to recommend possible solutions to mitigate the problems of discrimination.

## 1.3 Research questions

More than building one vast research question, this study tries to respond to four rather simple research questions, as follows:

RQ1: What is the regulating factors affecting religious freedom in India?

RQ2: What are the impacts of nationalism in the modern era of the country?

RQ3: How is the freedom of religion distinguished from the ancient to the modern era? RQ4:

What are the possible measures used to mitigate the problems of discrimination in India?

## 1.4 Research Significance

I believe that the significance of the study relies on trying to meet the aim and objectives presented above. This chapter discusses the right to freedom and religion in UP, India, and identifies the factors that affect religious freedom and rights in India. Many researchers observed it and tried to understand the cultural beliefs and different ethical values followed by the population. Bouwman (2018), for instance, argues that India, being a diverse country, in the State of the U.P, the BJP party influences the populations from different religious backgrounds, affecting communities of Hindus, Muslims, Christians and Buddhists. The chief minister named Aditya yogi Nath, who has become an influential leader in recent times, leads the BJP government in UP state since 2017. The role of the BJP community highly enhanced the menace of human rights from 2014 to 2018. In that year of 2018, the government was in the initial stage of overcoming a powerful government, and to make a heavy impact on the minds of people; it opted to polarise the situation which violated the human rights of the Muslims, Hindus, Christian and Buddhists mainly by passing discriminatory laws<sup>4</sup> and influencing street mobs against religious minorities (Chaney, 2020),

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<sup>4</sup> See for instances, Criminalizing religious conversion law (<https://www.reuters.com/article/us-india-politicsreligion-idUSKBN29412U>), cancelling public holidays on minority religion's important days etc (<https://www.india.com/news/india/yogi-adityanath-regime-in-up-chalks-off-eid-milad-un-nabi-from-list-of-public-holidays-muslims-resent-2071857/>).

despite the fact that discrimination based on religion is forbidden in the constitution of India on article 25.

In Abdulla's opinion (2018), it only provided protection to everyone who followed the ethical values of the Hindu nationalist government, and influenced their mind on what to think, what to do and how to do it.

### 1.5 Rationale

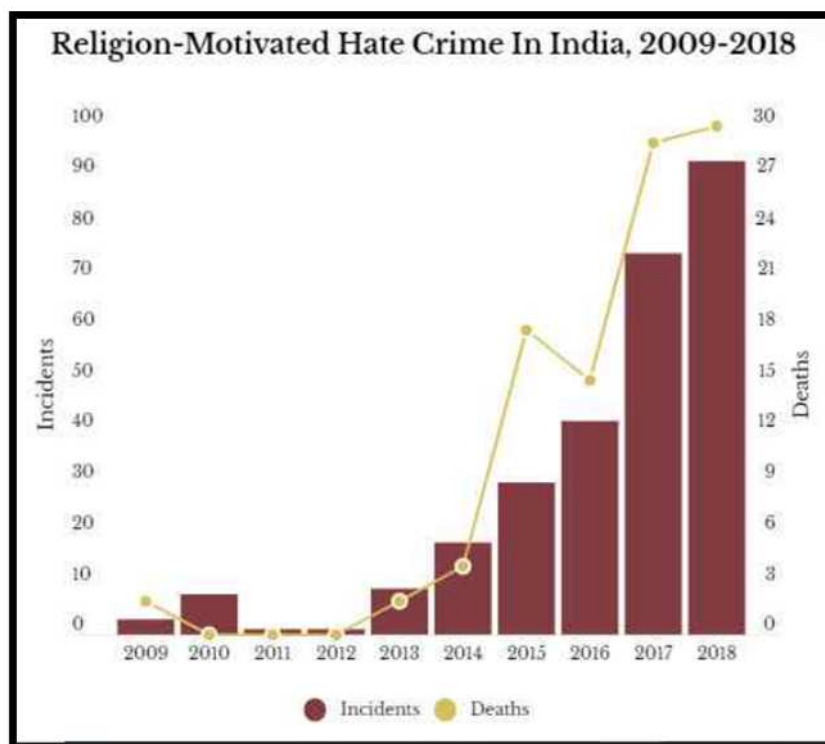


Figure 1.2: Religion-motivated hate crime in India  
(Source: Influenced by Scroll, 2018)

The above figure 1.2 shows the religion-motivated hate crime in India from 2009 to 2018. We can see that before 2014 the religious hate crime, although already high, was less than 10 incidents. It has become more than 20 after 2014, it increased simultaneously, and in 2018 it was around more than 90 incidents(Scroll, 2018). Analyzing the graph properly, it can be observed that, before 2018 there was very less amount religious-motivated hate crime in India, and between 2014 to 2018 it has increased to its maximum amount of level. Fringe

groups gained immense momentum as the then new prime-minister Narendra Modi was a member of Rashtriya Swayamsevak Sangh (RSS), which is a Hindu extremist military group. He is alleged to have intentionally allowed religious motivated crimes for his political benefit. Modi was accused of inciting the violence in Gujarat riots.<sup>5</sup> And he was banned from entering US due these allegations up until he became the prime-minister. Even after Modi became prime-minister, he is accused of being silent about several oppression that was systematically done to minorities including killing by street mob because of cow slaughtering or beef eating etc. He only condemned it after three years of bloodshed, killings, torture of Muslims or ever alleged Muslims when there have been mass protest about it<sup>6</sup>.

## 1.6 Research scope

The scope of the study is to fill the existent gap in studies about religious crime in the UP state, sharing data regarding the menace of human rights in the UP s from 2014 to 2018. As argued by Parvathi and Thamizh Chelvi (2020), nationalism in India is a concept coming from the British colonial rule, when the Indians decided on a movement and campaigned for the independence of their country.

## 1.7 Dissertation Structure

The structure of this dissertation will begin with an introduction, followed by a literature review section, which discusses the context, implications, identification, and analysis of the study. The methodology section explains the method of data collection design and approaches, which I found suitable for this study, and to make it effective and efficient.

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<sup>5</sup> See for example: <https://www.bbc.com/news/world-south-asia-13170914>

<sup>6</sup> As per this report <https://www.thetimes.co.uk/article/modi-breaks-silence-over-cow-murders-after-massprotests-lqn0h8392>

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## Chapter 2: Literature Review

### 2.1 Introduction

The literature review made for this dissertation has been conducted to find out the relevant arguments included in the current literature to justify the research topic aiming at acquiring more knowledge. This chapter discusses the different factors affecting religious freedom in UP from 2014 to 2018. Moreover, it describes the arguments that can help to find out solutions, or at least proposals for improving religious freedom in India. This chapter introduces the concept of freedom of religion and nationalism.

Nationalism is a political concept that, in general terms, promotes the idea that the people from a certain country should be loyal to the nation in various aspects. Being loyal to the nation can be interpreted as loyal to the values and culture of the nation. As per Gellner, E. (1983), Nationalism is ‘a political principle which holds that the political and the national unit should be congruent’. The idea of nationalism has changed over the time. There are mainly two types in the contemporary nationalism:

1. Ethnic nationalism: Ethnic nationalism is based on various ethnic background such as: language, race, religion etc. It can develop among several states based on the above mentioned dimensions.
2. Civic nationalism: Civic nationalism is based on citizenship and political belongings of a particular state within a particular state border. Civic nationalism disregard ethnic identity as it forms based on rather more political shared values.

### 2.2 Concept of religious freedom and nationalism in India

Being one of the world’s largest economies along with China, India is the residence of one quarter of the world’s voters and one-sixth of humankind. According to the census of 2011, the Hindu-majority province of Uttar Pradesh consists of 79.73% of people belonging to Hinduism. Almost 20% are Muslims (19.26%), 0.18% are Christians, and the rest belong to other religions. As per the view of Bhatta and Sundar, (2020), it has been recognized in the case study of UP that religious diversity is predominating. There are significant differences in religious practices and beliefs. The salient features of the Indian constitution include ethical

values of democracy, secularity, socialism, republicanism, sovereignty, liberty and fraternity. Bouwman (2018), while discussing the Indian constitution, describe article 25, which concerns the freedom of conscience and free profession, practice and propagation of religion. Hence, India and its constituting states should guarantee freedom of religion to all citizens, which also includes the possibility of changing an individual's religion throughout one's life. The constitutional and legal framework of India incorporates elements of federalism by furnishing a degree of sovereignty to the state government (Bjärkefur et al. 2020).

As it happened in any other parts of the world, the anti-colonial movement in India is intimately connected with the advent of modern nationalism<sup>7</sup>, where people started discovering cohesion among the citizens in the process of struggling against colonialism. However, during this development of this civic kind of nationalism, there was a development of ethnic nationalism too, religious nationalism. The British did not avoid the rise of that kind of nationalist movement for obvious reason, divide and rule. Before the formation of India National Congress in 1885, they took an anti-Muslim approach and encouraged Hindu movements as Muslims were ahead of taking initiatives of independence. After the formation of Indian National Congress (INC) they took opposite steps as Hindus were united. According to Jaffrelot (1999), in 1920s some sector of Hindu leaders namely felt threatened by the emerge of Khilafat movement<sup>8</sup> and started developing an idea of nationalism based on the religion of Hindu. Thus, the formation of Hindu Mahasabha and Rastriyo Shayamsevak Sangh (RSS) gained momentum as a new kind of nationalism in India. After the independence, these movement started to work towards political position by criticising the government's secular policy. Finally, in 1980 Bhartya Janata Party (BJP) was formed to advance the political agenda of RSS.

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<sup>7</sup> Nationalism grew around the world during the first half of the 20<sup>th</sup> Century, and colonized countries weren't out of this process, specially after the 2<sup>nd</sup> World War, when the United Nations advocated for independence from colonial rule in 1946. See, for instance, here, [Non-Self-Governing Territories | The United Nations and Decolonization](#)

<sup>8</sup> Khilafat Movement was a movement by Muslims of British India aimed to pressurize British government to restore the Ottoman Caliph as there was sanctions on Ottoman Empire after the 1<sup>st</sup> world war. The movement later emerged as a political struggle of Muslims in India and promote Muslim interest. The movement became irrelevant and vanish in the late 1922s as Turkey gained better diplomatic stance and later abolished the role of caliph.



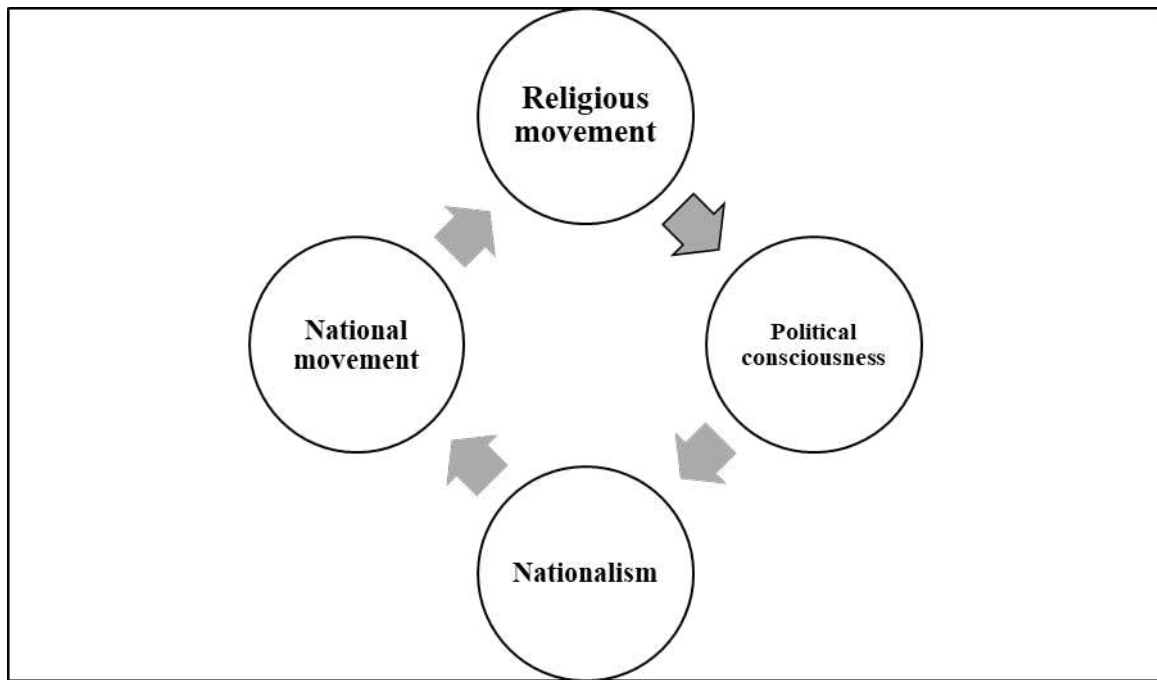


Figure 2.1: Nationalism  
(Source: Venkatraman, 2021)

Nationalism in India is stated as the change in the understanding of the human minds and the development of unity among different religions. As stated by Nielsen and Nilsen (2021), the change in the beliefs of human minds leads to the understanding of social and cultural life. The rising of political consciousness began among different professionals like students, lawyers, professors, university members, doctors, and government officers who belong to the political party of India (Singh, 2019). This consciousness leads to the nationalism in India for many years after the Independence of India. As stated by Thomas (2021), nationalism in India arises from the federation of economic and political issues, the impact of the religious movements, the development of the press in circulating political news, and the national movements occurring outside the country (fas.org, 2018).

This means that in modern India the emergence of nationalism has taken place. Before the late colonialism, nationalism was rather absent in India (Mdpi.com, 2021). As argued by Udupa (2019), Hindu nationalism in India is more associated with the Hindi language, as most of the Hindus feel free to communicate in the Hindi language, rather than any other language (and considering that India holds 22 official languages, associated to different states and geographic regions). Speaking in this language seems to imply the religion of India, when compared to the other countries' religions or main languages. Most Hindus seem to

advocate Hindu nationalism for they vote for the Bhartiya Janata Party in the last two decades, and support this party in the recent elections (Modood, 2018).

### 2.3 Identification of changes in religious freedom affected by nationalism in India between 2014 and 2018.

Indian nationalism is a concept which has been developed during the independence of India due to the mutiny and anti-colonial movement, but which took sharper forms in the recent years. In UP, communal violence under the Bharatiya Janata party escalated by 28% during the time between 2014 to 2018. Following Broberg and Sano (2018), Uttar Pradesh is the most populous state of India with a population of 200 millions approximately. After the advent of the BJP government in UP, reports of the communal disruption has dramatically increased. As stated before, the purpose of this thesis is to take an in-depth look at the arguments made by scholars regarding religious nationalism. According to Burns et al. (2020), religion and nationalism are analogous phenomena where religion plays the thread in a state to unify and give rise to nationalism. It has been seen the religious riots also contributed more during this period such as the skyline of UP filled with smoke, shops being set on fire and increasing stone peddling incidents Burns et al. (2020).

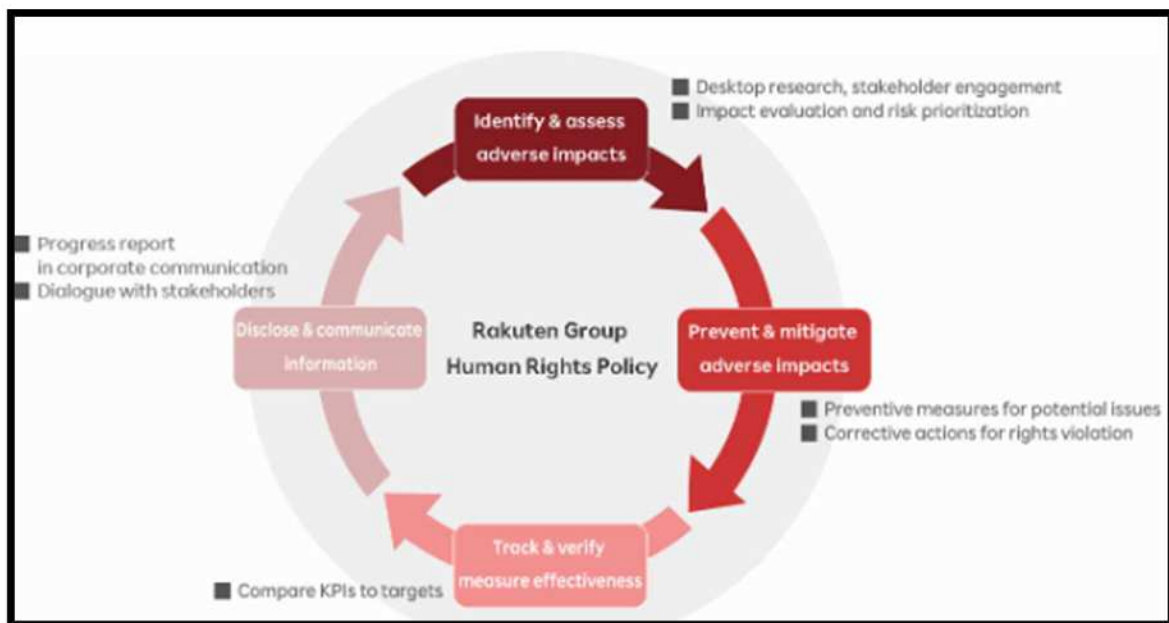


Figure 2.2: Identification of changes in religious freedom

(Source: Goli et al. 2021)

The caste issues such as belonging to a so called upper-caste or lower-caste issues and racism in Uttar Pradesh from 2014 to 2018 become a part of the religious aspect, and rapidly affected the freedom of human rights (Goli et al. 2021). There have been reports of extrajudicial killings, disappearances, torture, arbitrary arrest and detention, rape, harsh and life-threatening prison conditions, and lengthy pre-trial detention by the police and security forces, as it can be confirmed for instance in the annual reports of the National Human Rights Commission (NHRC). The state of UP tops the list of human rights violation cases among all the states in 2018 after the BJP came into power in 2017 in UP<sup>9</sup>. Unsurprisingly it tops the list for the next 2 years.

For some parts of the society, the traditional thoughts of the people are disappearing with time with the development of modern society. As argued by Baraybar-Fernández et al. (2020), the pragmatic situation of the society in Uttar Pradesh involves a “modern” thought that helps to reduce the caste or the racism issues in their religious prospects.

#### 2.4 Analysis of the major influencing aspects of religious freedom in India

According to Sahoo (2018), the UP government has abused the police security forces for acts like disappearance, torture, rape, harassment, and more, which has created a violent atmosphere in UP. The lack of accountability of Indian security forces was not able to save the women from the religious war between Hindus and Muslims in UP (Sahoo, 2018). Minority groups, especially the Muslims, were extremely harassed at that time by the pro-government media, and Hindu groups.

According to Mayrl (2018), the influencing aspect of the religion explains the changes in the behaviour and in the tradition of the Uttar Pradesh, and produce reactions in rituals and thoughts of the individual in India (Mayrl, 2018). Preliminary thoughts, rituals, compromises as well as daily prayers are the keys that reflect the belief of the people toward a particular religion and that influence the prospects of the religions in UP or throughout India (Carnegieendowment.org, 2019), therefore it is important to safeguard religious freedom of each individual.

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<sup>9</sup> <https://www.thehindu.com/news/national/other-states/up-tops-list-in-human-rights-violation-cases-3rd-year-inrow-mha/article37904825.ece>



Figure 2.3: Major influencing aspects of religious freedom

(Source: Sen, 2018)

But religious freedom is more than the “freedom to worship” at a church, mosque, temple or synagogue. Following Bouwman (2018), it is the fundamental human right of the citizens of India to stick to the core belief and values to conform to one’s own culture. UP is far from being perfect for accepting religious freedom as it undergoes a lot of religious freedom challenges such as restrictions imposed on the minority religions in India. In this study, it has been explained that the path of religious freedom is a complex terrain that needs multidimensional mapping. As argued by Chakrabarti (2021), nationalism never conveys to hurt the feelings of any citizen’s human rights; rather it respects fundamental rights. However, when nationalism does not restrict to these ideas and shifts its track, which is the intention to exploit the sentiments of other communities, it leads to a form of nationalism that doesn’t respect different religions.

For this reason, UP continues to be the site of numerous reported violations regarding human rights which have also been accounted for by the International Human rights watchdogs (Chacko, 2020). The lack of accountability for misconduct at all levels of government persisted, which leads to widespread impunity that has the result of disrupting religious freedom that should be enjoyed by the people of UP.

## 2.5 Evaluation of the different factors of religious freedom in Uttar Pradesh (UP) about the menace to Human Rights

The victory of the BJP in the 2014 national election brought acute attention to the religious freedom challenges and intentions in India, including of course UP. As per the opinion of

Chhibber and Verma (2019), the political leaders associated with this winning party involved a controversial part, which leads to a more complex situation creating a myth of biased attitude among the citizens. It has been noted previously also that India's independent tradition of religious tolerance has been catastrophic as well as occasional fatal for many people. According to Clark et al. (2018), the article 25 of the Indian Constitution states that "all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion in a manner that does not adversely affect public order, health, or morality". The right to equality is also mentioned under article 14, which is one of the pivotal fundamental rights that contributes to the protection of the citizens of India. Religious development is a concept referring to objective and subjective situations that an individual experiences in the process of cultural practices and the large environment where an individual resides (Conti et al. 2021). Cultural practices include the different religious beliefs and occasions related to any particular dominating religion, food habits and so on. For instance, cultural habits also include the prohibition of the slaughtering of animals in one religion, whereas the same is permitted in another. So, despite this reality and the rights that are consecrated in the Constitution, the last years have witnessed a high negative impact of the citizens in UP, especially from 2014 to 2018.

## 2.6 Identification of the issues in religious freedom in Uttar Pradesh (UP)

Secularism seemed to be under siege in every place where secular-humanism was temporary and episodic. As per the view of Conti et al. (2021), political secularism, the tenets of the separation of religion and state were jolted by the establishment of the BJP era, from 2014 to 2018, especially in UP. After the advent of the BJP in 2014, religious discrimination got light to more attention and distinctive identity. "Caste reservation"<sup>10</sup> is another problem that is faced by UP which has evolved as a result of equality. However, undue advantages have been appropriated by the citizens which also led to chaos in UP (Bhatty and Sundar, 2020). In UP, there was an up outburst related to the slaughtering of cows, which contributed to an enormous concern during the period.

In 2017, the majority on the bench of the Supreme Court decided that the practice of Talaq-e-

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<sup>10</sup> Caste reservation is a quota system that gives extra privilege or representation to those who are from historically disadvantaged caste in recruitment process on various sectors including employment, education, government services etc.

Bidder or Tripple Talaq<sup>11</sup> was arbitrary and unconstitutional. As per Shamshad and Arsha (2020), this was subjected to high debate and controversy, raising a question about equality,

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secularism and human rights. This decision taken by the Supreme Court was linked with the existing government, which promulgated the aggression of the common people. This resulted in hurting the sentiments of the religious beliefs of the citizens especially to Muslims.

Various problems originate from ethnic nationalism, which defines a region in terms of ethnicity and inherits few elements from the previous generation (Kaufmann, 2019). Since people and government have different aspirations while regarding the case of UP, the modern transformation of the political system, the rising regionalism, and ethnicity has been threatened.

There are various issues that affected the idea of nationalism in India, considering the ways nationalism is lived through, thought of, and perpetrated by the state government, and also created several problems of religious freedom in India. As per the view of Kühne (2020), the threats include loss of sovereignty in whole, and have also affected the religious freedom of the people of UP. Issues of Cow vigilant violence, banning on headscarf, changing minority religious places into Hindu temple have been increasing sharply. In the land of UP, situations evolved to that the people of UP faced these issues that led to derogating minorities sentiments and made them feel like refugees in their homeland. Amidst all these, the government announced the National Register of Citizens (NRC) along with Citizenship Amendment Bill (CAB) and Citizenship Amendment Act (CAA), which essentially ask people from one particular minority religious population to prove that they are a citizen of this country by providing information related to few decades back. The government announced that those who fled from the neighbouring countries and took refuge here will lose their ability to be regular or getting the citizenship if they are proved to be Muslim<sup>12</sup>. This shed a huge impact on the decorum of UP by creating a perilous state in the whole region which was scary for every citizen of India (Ng et al. 2020). In this process, the people of UP assumed that the existing government has discriminated against different religions. This provoked the emotions of the citizens impacting adversely all over the region.

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<sup>11</sup> Talaq-e-Bidder is a way of separation of all marital relationships effective immediately practiced by Muslim men in the name of religious way of divorce.

<sup>12</sup> <https://edition.cnn.com/2019/12/31/opinions/india-citizenship-law-crosses-line-singh/index.html>

## 2.7 Formulation of the suggestions to mitigate the identified issues of religious freedom in Uttar Pradesh

The Preamble of the Indian Constitution has the word “secular” in it, and the state should not discriminate any religion, which is implied in articles 25 to article 28. Beyond explaining the severe situation of religious freedom in UP between 2014 and 2018, this study also aims at providing suggestions to improve this complex context, as for instance Kerr intends to do (Kerr 2019). It is highly important to understand that, the constitution of India to mitigate religious differences. In the Indian constitution, articles have been designated to protect the fundamental rights of the citizens of the nation. According to Cyriac et al. (2022), the rise of religious discrimination does have notable consequences and an increase in political conflict and instability. It has been seen in UP, that in the last 5 years, the rate of conflicts raised manifolds making UP, India’s communal tinderbox. The chaos that arises as a result of the hindrance to religious freedom can be addressed by protesting in a non-violent manner. Proper and just treatment from the leaders is also expected to end this menace prevailing in UP. According to Burns et al. (2020), human right is an old doctrine should be taken into account to address this concerning issue. The right to liberty, life and property is paramount as this includes the basic rights of humans. Fundamental rights enshrined in Part III of the Indian constitution have emerged from the fundamental rights traditionally known as natural rights. As opined by Green, (2019), the directive principle in part IV of the Indian constitution has epitomised the aspirations ideals, perceptions and goals of the entire freedom movement. The criminal law and acts aided to check the chaotic activities such as mob lynching, and stone peddling that is created by the people being affected by the violation of religious freedom (Singh, A., 2018). Apart from these resolutions, human rights should be at the top of morality for governments, such as the Indian one, in which country the religious liberty should be addressed in conformity with the human rights. It involves proper equality and legal process to reduce the racism-related discrimination that affects the ethnicity of the society. As stated by Singh et al. (2019), it is necessary to educate society properly about the disability of the racism and the caste issues, which implies specific education measures about the myth of the caste division. The groups of nationalists are to be formed on the rationale of uniting the people in a common ground despite belonging from different cultures and languages. This would reduce discrimination among different groups of people and maintains national unity among the people for whom nationalism is an important issue.

## 2.8 Theory Application

Human rights are all the rights that humankind should enjoy equally regardless of any identity such as: race, religion, language, nationality, sex, caste etc. The universal declaration of human rights explicitly uphold the equal rights and dignity for everyone ‘without distinction of any kind’<sup>13</sup>.

Religious freedom is a crucial human right that supports the freedom of an individual to believe, practice and manifest their belief system, commonly called religion. The Article 18 of UN human rights declaration mentions that religious freedom gives the ability to manifest his/her religion or belief in ‘teaching, practice, worship and observance’ and it includes the liberty to change one’s religion to another as well.

### 2.8.1 Religious freedom Theory

Religious liberty is a principle that supports the freedom of a community or individual to manifest its religious belief. As opinionated by Singh et al. (2019), there are several ways of conceptualizing religious freedom, which can be divided into two categories that are, on the one hand, the free exercise of freedoms, and, on the other hand, treat all religions equally. The sole motive of this practice is to protect and maintain the religious institution of different communities.

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<sup>13</sup> <https://www.un.org/en/about-us/universal-declaration-of-human-rights>



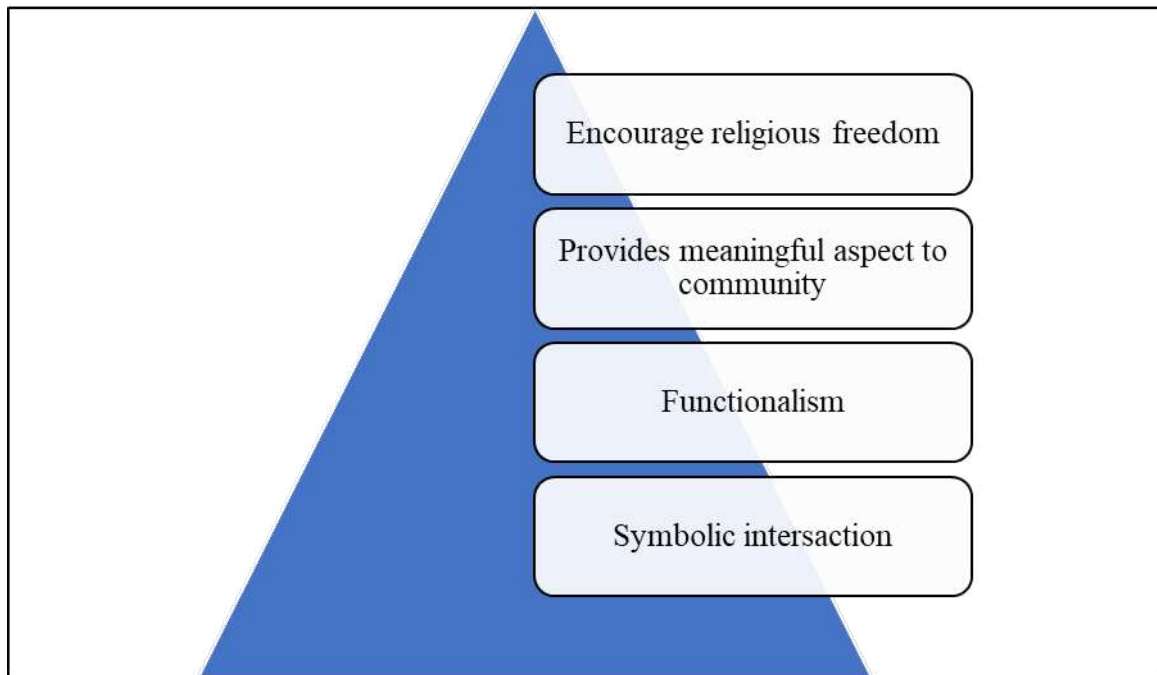


Figure 2.7: Religion theory  
 (Source: Cyriac et al. 2022)

Religious freedom is intended to protect religious practices as well as underlying religious beliefs to protect against coercive sanctions and practices. This theory describes the freedom of a society or any individual and helps to recognize the different religious rights and beliefs. This theory helps to believe in stability and equality in the region of UP (Cyriac et al. 2022). It also promotes prosperity and balances through social and cultural changes to protect the sentiments of the people of UP.

### 2.8.2 Conflict theory

Conflict theory examines the state of humankind to undertake endless conflicts because of arising contests for limited sources. As stated by Shamshad and Arsha (2020), conflict theory is, to put it simple, developed by Karl Marx refers to a perilous state that adheres to conflict between a group because of limited resources. A basic proposition of conflict theory is that particular groups or individuals tend to maximize their wealth and power. This theory can be somehow applied to the conflict between religions in UP, which created a catastrophic situation from 2014 to 2018. This perpetual conflict includes challenges regarding the social change that is hard to accept for the residents of UP. Conflict theory draws attention to the factors such as class conflict and historically dominant ideologies. The problems originated especially between the groups; especially one set of people who belongs to the minority section especially Muslim and Dalits possess a feeling of discrimination and opposition

(Mehrotra et al. 2018). Nationalism is the common thread by which the groups are bound to a common origin which is also being affected due to the rising conflicts among the people of UP.

These conflicts stand as an engine for social changes and require the disturbance in the ethnicity as well as the dignity of the Uttar Pradesh (Ng et al. 2020). It helps to represent the conflicts or the perpetual issues that create a problem in society. This theory is based on the competition, structural inequality, and revolution of the society in Uttar Pradesh.

## 2.9 Literature Gap

This research study has focussed on the various issues that have originated from the hindrance of religious belief as a result of nationalism in UP from 2014 to 2018. According to Bhatta and Sundar (2020), many situations also gave rise to different laws and acts which have helped to manage the perilous state. The study has addressed what provoked the sentiments of the people of UP which led to a negative impact on the state. This study also provided a descriptive idea about the reasons for the origin of the challenges. However, this study does not provide specific knowledge to evade this problem as a whole. In a vast community such as the UP one, it is difficult to achieve a manageable situation once there is an imbalance. This study extensively performs research on the effects of nationalism on religious freedom, which is also related with human rights of the people of UP (Carnegieendowment.org, 2019). Focusing on the problems, the research needs more time and funds to gain more extensive information to find hypothesis of solutions. Therefore, a lot more academic research needs to be done on this topic, either in UP and in other Indian states.

## 2.10 Research framework

The significance of the concept in research includes understanding the concept of religious rights.

The research framework helps in the analysis of the significant factors that led to nationalism and the implementation of new religious rights in the country.

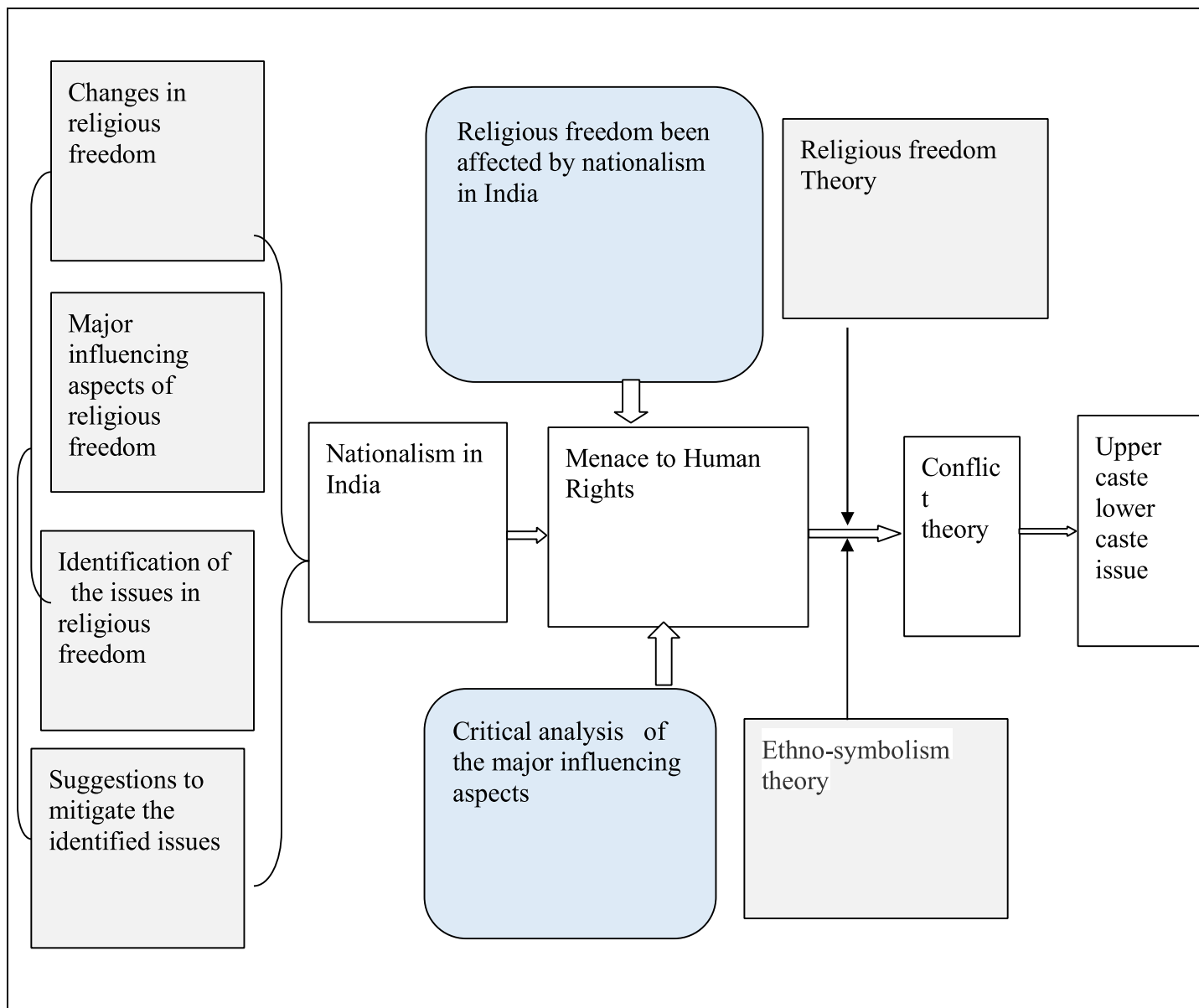


Figure 2.10: Research Framework

(Source: Learner)

The Research framework helps in the analysis of the significant factors that led to nationalism and the implementation of new religious rights in the country. This figure tries to summarize the issues at stake in the problematic of religious freedom in UP that were addressed in the former paragraphs. Organized this way, I can now turn into the methodology and the data collection.

## 2.11 Conclusion

This chapter concludes with the concept of religious freedom and nationalism in India with the various factors providing a change in the religions by the emergence of the nationalism in

India. The identification of the influencing factors helping India to free from religious discrepancies in the country is also concluding. Despite the fact that these concepts remain of difficult approach, especially when the topic of approach includes the problem of terrible crimes, theory of religious freedom, conflict theory, and ethno symbolism theory were described regarding the topic and in an effort to enlighten the whole picture.

## Chapter 3: Methodology

### 3.1 Introduction

In this chapter I will describe the methods of research chosen to conduct this study empirically. More specifically, the outline of the methodology demonstrates the philosophy, design, approach, data collection method, and how I made the analysis. The primary and secondary data collections are also discussed in this chapter.

### 3.2. Methodology Specification

As the topic of this study is of Social Science, the approach I made was envisioning a comprehension of social reality. The design of this work is Descriptive. I took a deductive approach based on the existing research. I used tools from both qualitative and quantitative methods. The data was collected through interviews, news and surveys. The data was analysed through primary qualitative and secondary quantitative.

### 3.3. Research design

This study work selected a “Descriptive research design” to identify the religious prospects in India from 2014 to 2018 involving the human rights factors in Uttar Pradesh. As per the view of Flick et al. (2018), the “descriptive research design” is regarded as a methodological way of determining the objective of the research study and identifying the information to analyze the the situations under study. The study followed a “descriptive research design” to help identifying the different aspects of the society relating to “religious freedom”. As stated by Singh et al. (2019), the concepts of nationalism are better understood through observing the situation in which freedom has been affected by Nationalism. The research design also helped in providing solutions to the research problems that comprise the violation of human rights.

The application of this research design helped the study work to focus on the main fact to identify the core problems, which are arising during the analysis process. As stated by Narang et al. (2019), these research designs help to provide specific research tools that assist to give specific information for analyzing the human rights issues in Uttar Pradesh.

Therefore, it helps the researcher to aggregate the information for discussing the demographic analytic process with the help of scientific evidence. It further highlights the potential error of

this relevant study work and increases the experiences to determine the religious aspects of human rights in Uttar Pradesh (Nhrc.nic.in, 2022). The utilization of this research design decreases the uncertainty issues of this study work and provides tentative and authentic information on human rights subjects in Uttar Pradesh.

### 3.4. Research strategy

The strategy of research taken for this study is a mixed strategy that comprises a qualitative and a quantitative approach. As per the opinion of Fletcher et al. (2018), a “research strategy” helps in systematic conduct of the study. The strategy guides the researcher in performing the work in the desired way.

The “Research methods or strategies” was incorporated through two phases. The first phase includes the sample size with the process of sampling that constitutes 6 participants and the “process of sampling” followed by probability sampling. The method that was chosen for this phase is simple random sampling. This is followed by Phase two comprises many articles (although eventually I selected 6 of them), print and electronic news media reports and some specific chapter of some books that was either written or edited within the past 10 years (except some definitions i.e. nationalism) with “probability sampling”, and the method conducted for the second method was “systematic sampling”.

### 3.5 Data collection method

This method of collecting the data comprises the primary and secondary collection of data gathered data from the interview process and authenticated articles.

#### 3.5.1. Primary data collection

This study has an important qualitative component, which concerns the collection of primary data to identify the factors on the human rights issues in the religious aspect in Uttar Pradesh. As mentioned by Saunders et al. (2019), the primary data help to provide first hand data that increases the validity of the research work and which can be treated scientifically, as I tried to do. In this study, six participants were interviewed and their interviews were transcribed and analysed. The direct collection of data from the participants helped in the collection of significant data from the participants, who related and reflected about the topic of this research.

Interlocutors

The primary data collection process involves an interview process consisting of 6 interview participants through random sampling methods. As mentioned by Sun et al. (2020), the interview process in the primary data collection method is regarded as a great source of information that enhances knowledge. This study at first began with 12 interview participants, but due to the occurrence of some unexpected issues, it later continued only with half of them. Although through video-calling, the face-to-face interactions with participants increased the ability of this study work to better understand the human rights issues in Uttar Pradesh. This process underlined the verbal and non-verbal questions that reflect the emotion as well as behaviours of the participants (Conti et al. 2021). It increases the value of this study's work by enhancing its strength of this research work.

#### Sampling

This study has involved “random sampling”, which involves equal probabilities of being chosen in the interview process. As mentioned by Kumar et al. (2021), the advantages of random sampling involve the simplest methods for the collection of information. This study involved six participants who shared detailed information on human rights in Uttar Pradesh. The analysis of the information and responses was easy to control, that is, I could fully have the whole picture, by involving a small group of interview participants (Shi et al. 2022). This sampling process provides significant analytic data to fulfil the aim of this research work. In other words, this study is not representative, far from that, but it holds significant information which was shared in these interview encounters.

#### 3.5.2. Secondary data collection

Beyond the interviews as main way of collecting empirical data, and the general bibliographic review, I found interesting to review in detail a group of articles specifically dedicated to the topic of this work. It is not a quantitative work, although I tried to grasp the amount of times that certain categories show up in the articles. As with the interviews, this process allowed to have a full control of the information specifically chosen to be analysed.

#### Database

For the selection of the articles to be fully analysed, I began by using Google scholar, Proquest and Researchgate.net to search for the following keywords, in a cumulative way: “human rights in India”, “nationalism in India”, “religious freedom in India”, “Uttar Pradesh”, etc.

For choosing the articles, I made the exercise of using Prisma, for this selection method is being used by many researchers and in many projects, and it sounded useful for me, for, as I

said before, this study was a great intellectual change for me. In the past I studied Business Management, and this study is my first experience in social sciences.

Prisma

From 100 articles founded in several academic search sites, I excluded 50 because they didn't fit exclusively in my topic. From those 50, I excluded the ones that didn't match the analysis in the time interval I have chosen (2014-2018). From that process, I finally selected 6 articles, which is a rather small number, but the selected articles really match my research questions.

### 3.6. Data analysis

The analysis of data comprises primary analysis of the "collected data" that helped the researcher in the collection of valid and accurate data. As commented by Bjärkefur et al. (2020), the analysis of the data helped the researcher in broadly analyzing the data concerning the topic of the research. The analysis is greatly essential for generating positive outcomes for the study.

#### 3.6.1 Primary data analysis

The "primary data analysis" comprises the analysis of the information that is collected from the interview process. The direct collection of the information from the participants helped the research in understanding the needs of the society and accordingly the effectiveness of the rights implemented for them. The rights have been violated by nationalism in India which affected the people of Uttar Pradesh (Bjärkefur et al. 2020). The thoughts of the people are collected through the interview questions and the information comprises the thoughts regarding the "communal disruption".

#### 3.6.2 Secondary data analysis

The secondary data collection method involves collecting scientific data. This data collection process involves a true value of the data that help this study work to identify the human rights concern in Uttar Pradesh. As mentioned by Trinh (2018), the secondary data analysis process increases the accuracy and validity of the study work. It provides a huge resource to complete the study work by involving a wide range of scientific and authentic information. This data analysis process involves an analytical method of 6 articles for collecting the data. The secondary data are collected by analyzing the quality review of the provided articles (Stobaugh et al. 2019). The quality review of the articles involves the author's name and denotes the positive outcome and measurement of this research work.



The secondary analysis comprises the analysis of the collection of secondary data based on the disruptions of human rights caused from 2014-2018. As per the opinion of Stobaugh et al. (2019), the analysis comprises the thematic analysis of the articles collected from authenticated websites. The quality review of the articles is done followed by the process of data extraction. The extraction of data helped in the withdrawal of the data from the different sections of the articles that are clearly understood. After the extraction of the data thematic coding is done that helped in the coding of the articles and proceeds with the analysis of the themes.

### 3.7. Ethical Consideration

If it is not obvious until now in this work, it is important to note now that I lived in an environment where the idea of nationalism is considered as sacred. I have realised that often in the society where I come from, whether it is some political party or any social group, can easily get way with wrongs and oppression if it is in the name of nationalism. Therefore, I have a personal interest in making this study and trying to understand it better. I personally know people who were oppressed because of their faith by this nationalistic approach of the government in the recent time. Therefore, it was quite challenging for me when I began approaching this topic, and of course it is difficult to know to what extent should I try to maintain scientific distance, and to what extent can I clearly demonstrate that I have personal worries about this subject.

Despite this personal note, the ethical considerations of this research study have followed the GDPR guideline and university guidelines to maintain the peaceful condition of this study work. As mentioned by Kiani et al. (2018), ethical consideration is needed for increasing the value of study work. Also, it is important to note that this study work did not harm any interview participants and secures all the privacy for maintaining their personal information. The participants accepted to be part of this study, but their names were anonymised to protect them. The security of personal information increases the importance and demand of a research work (Robertson, 2020). I am aware of potential malpractices in studies that approach sensitive matters and issues, so I made my best to provide special care to the emotion and behaviours of the participants following personal data protection act.

### 3.8. Reliability and validity

The reliability and validity of this study's work increase the strength of this study's work to determine the human rights aspects of the religious concerns in "Uttar Pradesh". As

mentioned by Keogh et al. (2019), reliability and validity are essential for increasing the demands of the research study work between the researcher and reader. This increases the ability of this study to work and makes it more acceptable in the academic world. It is necessary to increase the reliability and validity of the research to increase the value of this study and make it more accurate among the researchers (Clark et al. 2018). This study uses the resources and articles from the past five years and does not include old-existing data.

### 3.9. Timeline

The timeline of this study work discussed the overall periodic aspect of this research work on the religious aspect in India. As mentioned by Ganesan et al. (2019), the goal of the timeline formation reduces the stress of this research worker maintaining the deadline for completing the overall work. Here, it is discussing that overall 240 days are taken to complete this research study work. This timeline process involves research planning which takes approximately 30 days. It further analysed the problems that was faced in this study of work. This signifies the solution to overcome the issues within 15 days. The execution process was completing within 148 days by analyzing the literature review and gaps. It describes the methodology for determining the primary and secondary tools for the data collection process. The project closure process was completing in 2 days by finding the limitation and documentation process of this study work.

Content	March 2022	April 2022	May 2022	June 2022	July 2022	Aug 2022	Sep 2022	Oct 2022	Nov 2022
Identifying the problem and significance of its solution									
Framing Aims and Objectives									

Planning for Methodology	■								
Planning for resource acquisition	■	■							
Conducting initial literature review		■	■						
Finding the gap in literature		■	■	■					
Finalizing the methodology				■					
Working at a tourist souvenir shop				■	■				
Working at a tourist souvenir shop					■	■			
Acquiring resources and primary tools for research						■	■		
Conducting the secondary data collection							■		
Conducting Primary research							■		
Collecting and composing results							■		
Listing out the final outcomes of the research							■	■	
Documentation of the report								■	
Finding out Limitations and preparing recommendations								■	
Project Submission								■	
Re								■	■

### 3.10 Summary

This study summarizes the various epistemological aspects that helped the proceeding of the research to a further extent. The “primary and the secondary” data collection process that is followed as the data collection process are concluded in this section. This section provided the approaches and the strategies that significantly helped the research in a successful completion.

## Chapter 4: Findings and analysis

### 4.1 Introduction

What follows is an explanation of the findings from the collected data that have been gathered as explained before. In this study, some participants were selected for the interview process who gave research-relevant answers willingly. On the other hand, some scholarly reviewed articles had also been chosen for gathering important information about the research topic. Among my six interlocutors, two were residents of UP in 2017 and are currently living in France on Asylum. Three of them are from different states but worked in UP for different NGOs. Finally, one is a scholar of India currently living in Bangladesh. I have opted not to mention their names as some of them have requested to do so. I had the consent of confidence as most of them were my friends and, despite that fact, because the topic is sensitive. All the participants accepted my invitation to interview, knowing their information would be used to make this research. I have decided not to use any nickname as I did not feel the necessity.

### 4.2 Findings of the collected primary data

For the primary data, collection interview has been taken among the selected participants. In order to get in-depth knowledge and analyze the findings, an interview coding table has been established in this study to go beyond description of collected data and to make this research more interesting and relevant. The interview was done virtually through video calling application.

#### 4.2.1 Interview coding

The following displayed interview coding table has been done for developing the themes which explained the finding results of the collected data. All the below-mentioned themes have been created based on the questions included in my interview guides.

Questions	Codes	Themes
Q.1 What do you think the religious aspect increases the human rights stability in Uttar Pradesh?	“Nationalism”, “Religious freedom”, “And Indian Nationalism” “Affect Uttarpradesh”, “2014-2018”	Theme 1: Accomplishment of Human rights in Uttarpradesh
Q.2 Do you admire that nationalism affected the religious aspects in India from 2014 to 2018?	“Implementation of Human rights”, “Suggestion”, “Human rights of Uttarpradesh”	Theme 2: Nationalism impacted the religious freedom of India from 2014-2018”
Q.3 What is your opinion on the implementation of human rights in Uttar Pradesh	“enactment of human rights”, “Religious factors”, “Enrich the stability”, “Human right”	Theme 3: Human rights protect the religious freedom
Q.4 Does religious harmony increases the strength of human rights in Uttar Pradesh	“Nationalism”, “India”, “Creates big problems”, “Religious freedom in Uttarpradesh”	Theme 4: Enactment of religious freedom enriches the stability of human rights
Q.5 What do you think does nationalism creates a big issue for religious freedom in human rights in Uttar Pradesh?	“Human rights”, “Protect religious freedom”, “enhance stability”, “society”	The rise of “nationalism” in India creates issues for religious freedom in UP

Table 4.1: Interview coding table

(Made by the author)

The above-mentioned table 4.1 consists of interview questions, codes, and corresponding themes, regarding the research topic. This table contains five questions that had been also shared among the participants. These questions contain topic-related information and was easy to understand for the respondents.

#### Theme 1: Accomplishment of “Human rights” in Uttar Pradesh

In India, rising nationalism impacts human rights and the community of minority has faced bias over their religious freedom. As per the view of Narang et al. (2019), in order to

diminish the impact of nationalism, the government needs to accomplish human rights to create communal advantages for the people. According to the human rights act, people can protest if there is racism that impacts general life. However, one of the interlocutor said, the state government suppress any kind of protest by minorities against human rights violation by force. Another argues, the government doesn't want any movement to gain momentum fearing communal riots between Hindus and other minorities. In Uttar Pradesh the people face many issues regarding human rights which impact the people's living beings. The people of Uttar Pradesh face the issue of freely expressing and associating with other communities. Caste-based prejudice is a huge problem for the people living in Uttar Pradesh which impacts human rights (Ng et al. 2020). Therefore the evaluation of human rights is significant to reduce these socio-cultural problems and to improve the community of Uttar Pradesh.

Theme 2: Nationalism impacts the religious freedom of India from 2014-2018 Nationalism in India defines a change in individuals comprehending their essence and purpose of belonging. As per the view of Perry et al. (2022), the growth of contemporary nationalism is discreetly connected to the anti-social activity. The people in India started to discover harmony in the process of their effort with socialism. Hindu nationalism in India acts as a significant factor in maintaining the religious aspects from 2014 to 2018. The enhancement of educational awareness among the people elevates the religious practices in India (Rajan and Venkatraman, 2021). After 2014 BJP's gaining of political power, racism against minorities religious people elevated in the community which impact religious freedom. Religious factors are the sources of individuality and one can combine the group and create loyalty to the national movement. As stated by Sahoo (2018) the national authorities try to pull on religion to create a harmonious public body. Therefore, it is important to lighten the knowledge of nationalism among the people to improve the cultural background of the nation. The involvement of different political parties and various religions affects the national factors of India. The impact of nationalism through racism have been mostly seen against the Muslim community in Uttar Pradesh which is affected by this elevating nationalism (Ramachandran, 2020). Although, one of the interlocutor thinks, it is the Dalits who suffered most. The other interlocutor who was a teacher by profession says, it is the lack of education and thus lack of understanding which the BJP is using as their strength to create an environment in which they can get maximum shares of vote by creating hatred toward the minorities.

Theme 3: "Human rights" protect religious freedom

Human rights in India cover up religious freedom to protect the cultural values of human beings in Uttar Pradesh. As per the view of Nielsen and Nilsen (2021), human rights strengthen the people and increase their ability for getting different advantages from society. According to the protection of human rights act 1993, people should freely express their own religious beliefs and can share their religious aspects. However, it is important that the act has implication in the society. “Since India is not one of those countries where the enforcement of rule of law is always a reality, the protection of religious freedom is also not always a reality” – pointed out by one of the interlocutors.

Theme 4: Enactment of religious freedom enriches the stability of human rights It is important to provide the right to the people to express their religious vision and build their religious community. Religious freedom among the people reduces the discriminating comprehension of the nation and improves societal behaviour. As per the view of Palinkas et al. (2019), the enactment of religious freedom increases the ability of the common people to think, express, and act upon the belief that the individual belongs. The stability of human rights sweetens by developing human rights which play a beneficial role in managing national racism. Since 2014 the Uttar Pradesh region has faced nationalism issues and the people became highly involved in performing discriminating functions over other regions (Rashid et al. 2019). Its important to note what one of the interlocutor specified because it's related to the arguments of Rashid et al. that, the Muslim community was heavily impacted by this nationalism and struggled with bigotry issues. However, the educated people generally become aware of the issues and raise voices for enacting religious freedom which enriches the stability of human rights.

Theme 5: The rise of “nationalism” in India creates issues for religious freedom in UP The impacts of nationalism contribute to both optimistic and negative outcomes. According to the optimistic results, “Nationalism” fosters a sense of individuality, improves the unity among a specific religion, and promotes dignity. On the other hand, nationalism also provokes some negativity that impacts the religious freedom of the people (Robertson, 2021). Nationalism develops competition with others and arises the violation of the rights of others. The devastating issues have elevated due to nationalism and the people have become frustrated for being out of the rights of human religious freedom. Therefore, it can be stated that the Uttar Pradesh region needs to go through human rights acts for reducing the negative impact of “Nationalism” on human life. The people of Uttar

Pradesh have become deprived of religious rights and social outbreaks of violence have been seen among the people. In order to diminish the established issues and improve the societal culture, human rights have been accepted by the people of Uttar Pradesh and local people become benefited.

### 4.3 Findings from the selected literature

The collection of the literature data was also analysed by the thematic analysis process that was analysed by different sources. The main view of these data collection was the analysis of thematic coding that is previewed by the different articles reviewed. The thematic analysis is vital for providing the sources of confidential data structures.

#### 4.3.1 Analysis

An analysis is necessary to know about the important information, which are detected from the articles, which consist of the factors regarding the impact of "religious differences" among the people in India. The result status of the study is also discussed in the "analysis" table.

Name of Authors	Design of the study	Number of resources or Sample	Results from the study	Review
Vaishnav et al. (2019)	Primary	26	positive	The study is helpful to know about the strategies applied by the new political party to maintain its position.
Basu et al. (2019)	Primary	27	positive	Give information regarding the crime rate in India for "religious root".



Singh et al. (2020)	Primary	30	positive	Provides information on "fertility rate" for communal differences."
Khurana et al. (2021)	Primary	56	positive	Entrepreneurs are not interested in joining an organization
Bharti et al. (2022)	Primary	60	positive	Opinions of judicial members are evaluated
Mitra et al. (2019)	Primary	70	positive	Determine the influencing factor in "religious differences."

Table 1: Analysis

(Source: Learner)

The opinion of the authors about the research topic is determined in the "analysis table". This table gives a significant impact on the overall research.

#### 4.3.2 Data extraction process

The extraction process for collecting data regarding the research topic is vital to the analysis of the exact matter. This portion covers the naming of the authors, "design of the study", and the process through which the data are collected for the analysis process.

Names of authors	Year of publication	Design of the study	Process of data extraction
Vaishnav et al.	2019	Primary	Data is collected from the background of the study
Basu et al	2019	Primary	Effective data are collected through the rationale of the study

Singh et al.	2020	Primary	The literature review section helps to collect essential data regarding
Khurana et al.	2021	Primary	Data is gathered through the methodology section of the study
Bharti et al.	2022	Primary	pieces of information are taken from the findings and analysis process of the study
Mitra et al.	2019	Primary	Vital data is collected from the recommendation portion of the study

Table 2: Data extraction table

(Source: Learner)

The above table gives information regarding the data extraction process, which helps the research the details of the effect of religious differences in India.

#### 4.3.3 Thematic coding

India faces many problems for the riots, which are occurring for religious reasons. Themes were selected based on issues that come from the difference in religion among common people.

Authors'	Articles	Codes	Themes
Vaishnav et al. (2019)	Carnegie Endowment for International Peace	“Carnegie endowment” “International peace”	Religious riots among communities are disrupting the peace in India.
Basu et al. (2019)	UMass Amherst Economics Working Papers.	“economics”	Financial progression is hindered by differences in religious matters.

Singh et al. (2020)	Social Science & Medicine, 254	“Social science” “medicine”	A Massive number of people lost lives in mob lynching in India.
Khurana et al. (2021)	Journal of Small Business Management, 59(3)	“Small business” “management”	Small business is affected by the differences among people in the Indian business sector.
Bharti et al. (2022)	The Early Origins of Judicial Stringency in Bail Decisions: Evidence from Early-Childhood Exposure to Hindu-Muslim Riots in India	“Judicial stringency” “Bail decision” “Early- childhood” “Hindu-Muslim riots”	Hindu-Muslim riots give a negative impact on Indian society
Mitra et al. (2019)	Advances in the Economics of Religion	“Economics” “religion”	Irreversible relation exists between economic and religious differences.

Table 3: Thematic coding

(Source: Learner)

The "thematic coding" table indicates the essential theme, which explains the current problems generated via "religious difference" in Indian states.

#### 4.3.4 Thematic Analysis

The huge rise of nationalism became the reason for the lost lives of local people in mob lynching in India. The issues of nationalism spread many violent statements among the people of Uttar Pradesh which influence the people for creating mob lynching situations (Rusilowati and Wahyudi, 2020). It has been seen that some Hindu religious people become influenced by some statements that provoke them to go against the Muslim community. Even mob lynching has also been seen among the different parties who supported other religions.

The lack of peace affects the economic growth of the country and deprived the general people of their rights, which is related with the following theme.

There are many multinational companies and different small and medium businesses in India which have also been affected by the discriminating factors elevating among the people. As opined by Saxena (2018), different employees belong to different religions, which creates various comprehension of religious freedom among the workers. Especially small businesses are affected by religious discrimination, and it impacts the religious freedom of the working employees.

It is always Hindu and Muslim riots in the Indian region and the people belonging to these two different religions get impacted by this rivalry. This biasness promotes a negative impact on the community and people get involved in rivalry activities (Sen, 2018.). The presented scenario of this study reflects the Hindu-Muslim rivalry in Uttar Pradesh, which arises several negative impacts on the community. There are many old thoughts of people who do not want to promote the unity of the different nationalism which decreases the growth of this country. The religious differences impact the economic growth of the nation and the business sectors have also been disrupted by these rivalling activities. The arising nationalism creates many issues and the people suffer from religious matters (Schipf et al. 2020). The people face many issues regarding these religious aspects.

#### 4.4 Chapter Summary

This chapter summarized the findings and analyses of the research study. It has developed some themes and illustrated the learning outcome. This study tried to meet all the research objectives and evaluates the core information about the research topic. This chapter has provided much core information about the impact of nationalism on the religious freedom and stated many approaches for conducting the discussion section.

## Chapter 5: Discussion

### 5.1 Introduction

The findings of the study are discussed following the criticisms given by the authors. The strength and the limitations of the research study are also discussed in this study which provides the significance in performing the research.

## 5.2 Discussion of the essential findings

The significant findings are the information collected from the data collection process that is analyzed concerning the views of the authors. The responses from the interview participants comprise the answers based on the questions designed for the interview process. The questions comprise the effect on religious freedom through the arrival of the BJP from the year 2014-2018. The other questions comprise the violation of human rights that are caused by the arrival of the BJP political party in the UP. As stated by Nielsen and Nilsen (2021), Human rights need not be affected by the arrival of a new party that causes issues to the humans regarding the offense done to them. Every individual living in society has an equal right in getting equal opportunities while living in a society. Religious discrimination harms the feelings of humans, and this comprises religious nationalism that affects “human rights”. The religious acts taken by the political parties are not acknowledged by every individual in society. The lives of every people in the country became more difficult with nationalist acts. Nationalism is referred to as the “national achievements” in the country that are transforming into religious nationalism that comprises several political parties. As stated by Savariyar (2022), the governance of the political parties in the ruling state of the UP has resulted in a negative impact on the people of the UP. The new political party in the year 2014 has brought to the country several negative aspects of society. Many sections of society face religious issues with the rise of “political nationalism” in the country. The political ideas of the political leaders are essential for significantly ruling the country with the people of the state. Therefore, the findings comprised the opinion of the respondents in response to the issues of racism faced by minorities especially the Muslim community.

## 5.3 Comparison of the result with the other published works

The published work comprises the reviews of the authors concerning the "research topic" with the findings of the study. As commented by Girvin (2020), greater issues are due to the rise in the political factors in India. The nationalist movement is a great issue for the political system in India. The political system in India is greatly affected by the implementation of new rules and regulations in the country. This causes a breach of human rights that greatly affects the religious acts in society.

Another finding comprises the protection of religious freedom through the implementation of human rights. The stability in the country is brought by the protection of human rights. The

security of human rights is brought about by effective political leaders in the country. The religious acts that are prevailing in the country are requiring improving to facilitate humans in maintaining their rights of human. The issues are based on the “religious discriminations” that discriminate against every group of society based on religion (Chaney, 2020). Hence, the identification of the issues is essential to comprise the issues regarding human rights. The protection of fundamental rights is one of the effective solutions in limiting the discrimination caused to society. As per the opinion of Adcock (2018), the “people living in the society” face several issues based on discriminating factors, and overcoming the issues is required for mitigating the “racial discrimination” in the country. The “rise of their nationalism” in the country should not affect the people's individual beliefs in society regarding the religious matters in the society. The following Fundamental rights that comprise the “Human rights” greatly facilitate the people engaged with various religious identities.

#### 5.4 Strength and the limitations of the research study

The strength of the study comprises the collection of authenticated articles from authenticated sources. As per the opinion of Ellwood-Lowe (2020), the gathering of relevant articles greatly helped in a better understanding of the topic. The readers are greatly facilitated in understanding the "various aspects of the society" following the discriminations done to the people of the society. This comprises the significant strength of the study in getting the readers to understand the distinguishing factors in the society that created issues for the people living in the society. The information from the interview participants is assembled directly from the participants that help in recognizing the facts of the society based on the "views of the responses". The strength of the study is to vitalize factors of discrimination of the caste reservation that is associated with the freedom movement.

The limitation of the research comprises the "data collection process" that is deliberately time taken for the conduct of the interview process. A longer study with more interlocutors would bring me more information about the research topic. As per the opinion of Topidi (2019), the conduction of interviews is a long process. The "information gathered" from the participants is not related to the requirements of the research. The responses of the participants are not based on the questions performed for the interview. Thanks to the confidence between researcher and interviewees (as said before, most of them are my friends), the answers were given with great generosity, complying their truthfull views about the topic. Nevertheless, some answers provided only general data.

## 5.5 Summary

This chapter summarizes the discussion of the important findings of the study with its relation to the various critics of the writer who performed the past research. The strength and limitations of the study are concluded with the various works of the writers that achieve the research objectives. The author's critics are concerning the findings of the study that are also concluded in this study.

## Chapter 6: Conclusion and recommendation

### 6.1 Overall conclusion

The researcher has gone through many books, journals, and references to discuss the relevant research topic about the religious freedom that has been affected by nationalism in India. India is a highly religious country, comprising a great diversity of religions, and people, despite religious differences, are mostly born under the caste system. Being Hinduism the religion with more believers, the second largest one is Islam, which is considered a minority. After the coming of the new BJP government, many religious minorities have lost an important part of their religious freedom. Especially Muslims were got discriminated against and harassed by Hindutva groups, pro-media parties, and other state governments. This situation was analysed considering the Uttar Pradesh state, where a huge number of riots took place, and continue to take place, but with more cases between 2014 and 2018.

### 6.2 Implication of future research

Future research comprises the future methods that through incorporation provide benefits to humans. As per the opinion of Chacko (2020), the “people in the UP” will not have to suffer from the discrimination caused against them. Every individual in society will be given equal rights regarding individual rights. Every group in the society comprising of “aligned religious groups” and the “non-aligned groups” are given the right to the freedom of religion. Hindu nationalism along with Muslim nationalism is implied to give equal power in the future. This will significantly help in balancing the religious communities in India and also in the UP.

### 6.3 Recommendation

Recommendation 1: To limit racial discrimination in the minorities section of the society in the UP

The ethical biases are needed to be reduced for the minority community group in society in the UP. As per the opinion of Nielsen and Nilsen (2021), the motivation of the groups is required with support from the political parties for the upliftment of that section of society. The “racism” along with the “racial discrimination” will be greatly reduced through the involvement of significant strategies in ruling different communal groups in the country.



Recommendation 2: Overcoming the challenges of the communal riots that arise in the state of the UP

The overcoming of the challenges is essential for the improvement of the political aspects of the country. As per the opinion of Chaney (2020), the political aspects of the state are essential in maintaining and limiting the gaps among the “various communities” in society. Effective strategies are required for overcoming the problems related to nationalism that greatly affected the fundamental rights of the people in the UK. The disturbances in the ethical perspectives of the religions need to be overcome to maintain a good relationship among all the communities of the society.

Recommendation 3: To protect human rights by maintaining religious culture Human rights can be protected by reducing the violence among the people existing in the region of the UP. As per the view of Bepari (2020), the hurt of other religions intentionally or unintentionally is an illegal condition that is not recommended for society. The recommendation is regarding the spreading of awareness among the community regarding the maintaining of the religious environment in society. As stated by Savariyar (2022), the weaker sections in society are required to raise their voices against the inhuman acts that comprise the “violation of human rights” for “abolishing the inhuman activities” in society.

Recommendation 4: To stop the influencing factors in the country which are responsible for the continuous differences among people in the UP

The country has to increase the focus on the identification of the problems and factors which are responsible for increasing communal differences among the people of the nation. As per the view of Bepari (2020), strong steps are essential by the government to reduce the “communal riots” in the country. Legal action from the government is essential to stop the violence in the name of religion. This is essential to the growth of the overall country. This research study gives a significant impact on the people’s minds about the impact of religious rights on the overall nation. It is essential to develop more awareness among the communities regarding the religious perspectives and rights that help to demolish the problematic situation in nationalism in India. It also helps to survive the cultural perspectives of India.

Recommendation 5: To make effective strategies for reducing the communal difference among the people for religious reason

This study further discussed the recommendation to overcome the communal differences among the people for religious reasons. As mentioned by Ramachandra (2020), the communal differences disturb the ethical perspectives of the religions that further disturb the belief of people. However, this study highlights the positive sides to overcoming these issues

by decomposing the harmful effect of communal differences. The development of a firm strategic plan helps to reduce these issues that are arising in the community (Ramachandra, 2020). The establishment of peace and enforcement of laws in communities helps to reduce this problematic situation. It is necessary to give a spotlight on communal violence as it disturbs the perspectives of religions. The establishment of a well-designed structure increases the chance to reduce the communal violence which hampered the religious aspect in India. A spreading of awareness among the community regarding the religious issues help to establish a peaceful environment in Uttar Pradesh.

#### 6.4 To sum up

This work concludes with the “different religious aspects of the society” that affect various sections of society. The “communal difference” among the religious groups in the society hampers human rights. The communal riots greatly hampered the societal balance in society that are been summarized in this chapter. This work also discussed the establishment of peace and enforcement of laws in communities helps to reduce the rivalry situation in the state. I wish that this work can be read as an exercise to understand better the whole situation and, as seen in the previous section, a work that gives a group of recommendations founded in the research.

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## Appendixes

### Appendix 1: Interview questions

1. What do you think, does the religious aspect increases the human rights stability in Uttar Pradesh?
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2. Were you surprised with the fact that nationalism affected the religious aspects in India from 2014 to 2018?
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3. What is your opinion on the implementation of human rights in Uttar Pradesh

4. Does religious harmony increases the strength of human rights in Uttar Pradesh

5. What do you think, does nationalism create big issues for the religious freedom in human rights in Uttar Pradesh?

## Appendix 2: Interview data

Questions	Participant 1	Participant 2	Participant 3	Participant 4	Participant 5	Participant 6
Question 1: What do you think religious aspects increase the human rights stability in Uttar Pradesh?	Human right stability influences the religious aspect	Human right decreases the moral perspectives	Human right create a challenge for saving the religious aspect	It provides a positive impact to stabilize the religious aspect in Uttar Pradesh	Human rights follow law to stable the religious motives in Uttar Pradesh	The implication of Human rights increases the religious stability in Uttar Pradesh
Question 2: Do you admire that nationalis m affected the religious aspects in India from 2014 to 2018?	Nationalis m highly affected the cultural aspect of religions in India	It has been showed that with the development of time nationalis m changes the religious notion	Nationalis m highly admire the cultural perspective of religions in India	It sometimes harmed the sentiments of people of different religions	India possess a changes in the practices of religion by developing the nationalis m	I have learned about importance of nationalis m in religious aspect

Question 3: What is your opinion on the implementation of human rights in Uttar Pradesh?	The implementation of Human rights motivate the religious aspect in Uttar Pradesh	The implementation of Human rights help to influence the notion of religion perspectives	The implementation decreases the practices of religion perspectives in India	The negative implementation of Human right create a big trouble for nationalism	Effective implementation of Human rights help to decrease the religious risk in Uttar Pradesh	The implementation of Human rights in Uttar Pradesh helps to influence the rights of religions
Question 4: 1. Does religious increase the strength of human rights in Uttar Pradesh?	The implementation of religious aspect increases the potential of Human rights in Uttar Pradesh	The negative implementation of religion culture decreases the action of Human rights law	Religious perspectives decrease the implementing ability of Human rights in Uttar Pradesh	I have no knowledge about this	The effectiveness of religions increases the strength of Human rights in Uttar Pradesh	Positive implementation help to motivate the Human rights to maintain stability in Uttar Pradesh
Question 5: What do you think nationalism creates big issues for the religious freedom in human rights in Uttar Pradesh?	I believe the negative side of nationalism creates big issues in the freedom of freedom.	The positive impact of nationalism increases the strength of religion freedom	It sometimes become a big headache for religion freedom	I don't have any knowledge	The aspect of nationalism save the religious freedom in Uttar Pradesh	The implementation of nationalism sometime create a problematic situation for the religion freedom