



Novel Insights, An International Journal of Multidisciplinary Studies
A Peer-Reviewed Quarterly Research Journal
ISSN: 3048-6572

Volume-I, Issue-II, November 2024, Page No. 119-128

Published by Uttarsuri, Karimganj, Assam, India, 788711



Website: <http://novelinsights.in/>

DOI: 10.69655/novelinsights.vol.1.issue.02W.013

Modern and Postmodern Philosophies and Associated Feminist theories related to Religious Symbols: Sindoor – As a case

Amitava Kanjilal, Assistant Professor, Department of Political Science, Siliguri College, Siliguri, India

Email: dr.amitavakanjilal@gmail.com

Received: 09.11.2024; Accepted: 22.11.2024; Available online: 30.11.2024

©2024 The Author(s). Published by Uttarsuri Publication. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

Abstract

Symbolism in Religious Practices refers to the use of symbols—objects, images, words, or gestures—that convey complex beliefs and values within various religious traditions. This rich tapestry of meaning serves as a powerful tool for expression, community building, and the facilitation of rituals. Symbolism plays a pivotal role in shaping religious identity, allowing adherents to articulate their faith and navigate their spiritual journeys. The significance of symbolism in religious practices has evolved over the time, reflecting changing societal values and cultural contexts. Contemporary religious expressions often reinterpret traditional symbols, infusing them with new meanings that address issues such as inclusivity and social justice. This dynamic relationship between tradition and modernity underscores the relevance of symbols in contemporary spirituality, demonstrating their capacity to connect individuals with both historical roots and current societal challenges. The significance of Sindoor extends beyond individual religious practice to reflect broader societal norms concerning gender. The act of wearing Sindoor is often associated with auspiciousness and is believed to bring good fortune, fertility, and protection to the husband, thereby reinforcing the patriarchal dynamics that have historically defined gender roles in society. This practice can be seen as a manifestation of the religiously-endorsed patriarchy that shapes women's roles within both family and society. It reflects the expectation that a woman's primary identity is tied to her marital status, effectively reducing her to a symbol of domesticity and procreation.

Keywords: Religious Symbolism; Existentialism; Post-structuralism; Pragmatism; Feminism.

Religious Symbolism refers to the use of symbols to represent ideas, beliefs, and narratives within various religious traditions. These symbols, which can take the form of

objects, images, or actions, serve as profound expressions of faith, connecting individuals and communities to the divine and to shared cultural heritage. The study of religious symbolism encompasses a wide range of contexts, from ancient rituals to contemporary cultural practices, and highlights the evolving meanings and interpretations of these symbols throughout history. Notable for their capacity to convey complex spiritual concepts and social values, religious symbols play a vital role in rituals, worship, and artistic expressions across diverse faiths. They serve as visual languages that facilitate communication of beliefs, enhance communal experiences, and reinforce collective identities. Key symbols, such as the cross in Christianity, the Dharma-Chakra in Buddhism, and the star of David in Judaism, exemplify how religious symbols encapsulate fundamental teachings and values, acting as focal points for devotion and identity among practitioners.

The integration of religious symbols into modern culture raises critical discussions about appropriation and ethical considerations. As these symbols permeate popular culture, they often lose their original significance, prompting concerns from adherents regarding cultural sensitivity and misrepresentation. The commodification of sacred symbols, as seen in the commercialization of Hindu imagery in fashion and media, highlights the tension between cultural exchange and respect for religious traditions. Furthermore, the exploration of religious symbolism fosters educational opportunities and interfaith dialogue, encouraging individuals to engage with diverse perspectives and values. Through this engagement, religious symbols not only enrich personal spiritual experiences but also promote empathy and understanding in an increasingly interconnected world, underscoring their enduring relevance in contemporary society.

Historical Context: Religious symbolism has evolved significantly throughout human history, reflecting the changing landscapes of belief systems and cultural practices. The interpretations and meanings of symbols are deeply rooted in the historical contexts from which they arise, often serving as a lens through which to understand the societies that produced them.

Types of Religious Symbols: Religious symbols, steeped in deep significance and historical context, manifest in diverse shapes and perform various roles across numerous faiths. At their core, these symbols serve to convey concepts related to humanity's relationship with the sacred or holy, as well as connections to the social and material world. They are not merely representations; they embody the essence of faith in a form that resonates with both the mind and the soul.

Categories of Religious Symbols:

Iconographic Symbols: Representational symbols, such as icons in Eastern Orthodox Christianity, depict saints and sacred narratives, facilitating communion with the divine and serving as conduits for meditation and veneration. Each icon is revered as a spiritual window, allowing believers to engage with the spiritual realm.

Nature and Abstract Concepts: Many religious symbols are drawn from nature or abstract concepts. For instance, the Dharma-Chakra, or wheel of the law in Buddhism, symbolizes the path to enlightenment, illustrating the cyclical nature of life and spiritual development. Similarly, the Enso Circle in Zen Buddhism represents enlightenment, the universe, and the void, showcasing the range of meanings that can be attributed to abstract forms.

Cultural Heritage Symbols: Symbols often reflect cultural heritage and societal norms, acting as unifying elements within religious communities. They can connect modern practitioners with ancient traditions, thereby enriching the spiritual experience and reinforcing collective identity. Examples include the yin-yang symbol in Chinese universalism and the star of David in Judaism, each representing core beliefs and values within their respective traditions.

Functions of Religious Symbols:

Ritual Significance: Religious symbols play a crucial role in rituals and acts of worship. Altars, for example, symbolize the connection between heaven and earth, serving as focal points for offerings and worship. Statues and sculptures of saints or deities inspire devotion and serve as reminders of key figures within the faith tradition, enhancing the sacred atmosphere of religious spaces.

Communication of Beliefs: These symbols act as a visual language of faith, offering a means to communicate the ineffable and the sacred. They facilitate a deeper understanding of spiritual principles and cultural narratives, thereby enriching the communal experience of faith.

Artistic Expression: The creation of religious symbols often involves various artistic techniques, including sculpting, painting, and calligraphy. These artistic expressions not only convey spiritual meanings but also contribute to the aesthetic value of religious art, fostering a sense of beauty and reverence in the worship setting.

Contemporary Use of Religious Symbols: Integration in Modern Culture: Religious symbols continue to hold significant value in contemporary society, transcending their original spiritual meanings to become potent cultural motifs. These symbols, such as the cross, crescent, and om, permeate art, literature, and popular culture, often representing themes of sacrifice, redemption, and transcendence. Their widespread recognition contributes to a global cultural lexicon that is interpreted in various ways across different communities, fostering dialogue and understanding among diverse faiths.

Appropriation and Ethical Considerations: Despite their pervasive influence, the appropriation of religious symbols raises ethical concerns. The use of these symbols in fashion, advertising, and entertainment often strips them of their sacred significance, leading to misunderstandings and disrespect for the originating traditions. For instance, the commercialization of Hindu symbols like the Om sign in mainstream products has prompted criticism from practitioners who feel that their sacred traditions are being

trivialized. This phenomenon underscores the need for sensitivity in the portrayal of religious imagery to avoid cultural insensitivity and misrepresentation.

Psychological and Social Dimensions: Religious symbols in modern contexts serve not only as conduits for individual and collective identity but also evoke deep psychological connections. They foster a sense of belonging among followers, reflecting fundamental human experiences. Furthermore, these symbols can unite communities around shared meanings and values, enhancing social cohesion, while also having the potential to divide and demonize others when misused in sectarian contexts.

Educational and Interfaith Dialogue: In educational settings, religious symbols function as gateways to discussions about faith, morality, and community values. Their study encourages individuals to relate personal experiences to broader spiritual themes, facilitating interfaith dialogue and cultural literacy. By engaging with symbols from various religious traditions, individuals gain insights into different worldviews, promoting empathy and reducing prejudice. This approach cultivates a respect for diversity in spiritual practices, enriching society's understanding of religion in an increasingly interconnected world.

Modernity and Postmodernity Regarding Religious Symbols: People might associate symbols like Sindoor, paitha, hijab-burqa, cap, etc., with the following modern and postmodern philosophical positions (these have been described using the example of Sindoor, but are applicable to all religious symbols) –

Structuralism (a modern philosophy): Sindoor has always been a symbol of patriarchal, religious, feudal, and Brahmanical thought; no matter how you view Sindoor, it can never be separated from the underlying patriarchy, religion, feudalism, and Brahmanical ideologies. Sindoor cannot be reduced merely to marital symbolism.

Existentialism (a modern philosophy): Sindoor is essentially just a powdered material; originally, Sindoor is never just Sindoor; it becomes "Sindoor." People impose its conventional form onto it, attributing patriarchal meanings at times and marital significance at others. Therefore, Sindoor is not inherently patriarchal, religious, feudal, or Brahmanical. The meaning imposed by individuals determines what Sindoor signifies, and this meaning can be changed or viewed differently.

Post-structuralism (a postmodern philosophy): Similar to structuralism, but posits that the meanings of Sindoor related to patriarchy, religion, feudalism, and Brahmanism are not fixed; they are unstable, not one-dimensional, but multi-dimensional; not clear but ambiguous. These meanings change, manifesting differently across various contexts and times, which also allows for questioning them.

Marxism (a modern philosophy): While it shares some commonalities with structuralism and post-structuralism, it is distinct. The meaning of Sindoor is not multi-faceted like post-structuralism suggests, but singular; yet, like structuralism, it is not fixed. Instead, it reflects the dialectics of the past, shaped by various production-based contradictions. Even now, the meaning of Sindoor remains within a contradiction, implying that in the future, its meaning

may change again, acquiring a new significance. However, there is an end point. When communism is achieved, the dialectics defining Sindoor's meaning in its historical context will determine whether it is rejected or embraced.

Post-Marxism (a blend of modern and postmodern): The dialectical nature of Sindoor's meaning involves not just the production system but will also embrace all aspects of the superstructure. Here, the meaning of Sindoor is not unidimensional like in Marxism, but multifaceted like in post-structuralism. Sindoor can become a symbol of one's identity or gender. It can represent femininity; if someone of a different gender identifies with femininity, Sindoor can represent their femininity as well (in the case of LGBT+). Sindoor can symbolize religious identity or sectarian identity within a religion, and in all cases, identity-based multifaceted dialectics come into play. Unlike Marxism, there is no necessarily fixed meaning.

Pragmatism (a modern philosophy): There are similarities with post-structuralism. The meaning of Sindoor and its social functionality depend on how it is used and how it impacts the lives of its users. If Sindoor is an integral part of a community's cultural or social identity and plays a functional role in their lives, it will be valuable and legitimate from a pragmatic perspective. If not, it becomes worthless and illegitimate. Like in post-structuralism, variability and contextuality come into play here; the difference is that in pragmatism, functionality and practical outcomes take precedence, while in post-structuralism, the emphasis is on the relational power of Sindoor's meaning and the linguistic structures associated with it.

Phenomenology (a modern philosophical movement): It has similarities with pragmatism. However, the difference lies in that phenomenology seeks to understand Sindoor through experience. It questions, "When someone uses or sees Sindoor, how do they feel about it?" Through this, the meaning of Sindoor is determined by focusing on personal and cultural experiences. From this perspective, the meaning of Sindoor will depend on the user's conscious experience.

Baudrillardism or the Simulation Theory (a postmodern philosophical movement): According to Jean Baudrillard's theory, Sindoor can function as a "simulacrum," where it loses its actual meaning or real representation and becomes merely a sign. Sindoor then works as a hyperreal sign, existing as a social symbol rather than a representation of reality. Here, Sindoor can transform into a simulation or an artificial sign, losing its own existence.

Ethical Relativism (a modern philosophical movement): The meaning of Sindoor and its use will be relative concerning ethics. Different cultures and societies may hold differing moral values regarding Sindoor, depending on the specific ethical framework of that society. Here, Sindoor will not stand for a single moral value; rather, its meaning and the associated moral values will be contingent on the local context and societal norms.

Related Feminist Theories: Some of the aforementioned philosophies are directly related to feminism, as they discuss gender, power, and established societal structures from various

perspectives. Below is an explanation of the feminist ideas related to those philosophies (here, Sindoor is used as an example, but the same applies to hijab and burqa):

1. Radical Feminism Related to Structuralism: Structuralism is a theory that analyzes the constructed structures, symbols, language, and their relationships within society. From a structuralist perspective, every concept and symbol in society is bound within a specific framework, which controls societal values, norms, and behaviors. For example, structuralists believe that Sindoor is a symbol representing patriarchal, religious, feudal, and Brahmanical thought. This symbol not only marks marital status but imposes a specific social role on women, supporting the patriarchal structure of society. Radical feminists also view established societal structures as the main cause of patriarchal oppression. They believe that religious and cultural symbols are used to undermine women's rights and control them. Symbols like Sindoor restrict women's freedom and confine them to a specific role. This role is determined based on the established rules and structures of society, which are primarily controlled by patriarchy. Radical feminists use the concept of structuralism to explain women's oppression and argue that these structures must be changed to achieve gender equality. Symbols like Sindoor should be questioned, and the social norms imposed by them should be challenged. For instance, radical feminists believe that Sindoor should be seen not merely as a symbol of marital relationships but as a symbol of social control over women. This symbol imposes a specific role on women in society, limiting their freedom. Radical feminists feel the necessity to resist these symbols, as they obstruct the path to achieving women's equality and rights.

2. Existentialism Related to Existential Feminism: Existentialism is a philosophy that emphasizes human existence, freedom, and the capacity to choose. Existentialists believe that individuals determine the meaning and identity of their lives, and no external rules or structures can be imposed upon them. Simone de Beauvoir, one of the principal thinkers of existential feminism, connected these ideas with feminist thought through her works. She believes that a woman's identity will develop solely through her own awareness and free will, unhindered by social or cultural rules. Existential feminism posits that symbols like Sindoor impose social meanings on women, confining them to a predetermined role. Society seeks to determine a woman's marital relationship and social status through Sindoor. However, from an existential feminist viewpoint, what Sindoor means will be decided by the woman herself, not by the imposed meanings of society. According to this perspective, Sindoor is merely a minor object or symbol, and the meanings or symbolism associated with it will depend on the woman's own choice. Women can choose to accept Sindoor as a symbol of their own identity or completely reject it. For example, if a woman feels that Sindoor is not consistent with her personal identity, she can abandon it. Conversely, if she believes that Sindoor is an essential part of her life and identity, she can accept it. Here, established societal rules or structures create no obstacle to a woman's capacity to choose. The fundamental message of existential feminism is that a woman's identity and meaning in life will depend entirely on her own choices, not dictated by social or cultural norms.

3. Poststructuralism Related to Poststructural Feminism: Poststructuralism is a philosophy that discusses the variability of language and the multiplicity of meaning. It is essentially a developed form of structuralism, where meaning is not seen as fixed and definite, but rather as variable and multifaceted. Poststructuralism posits that language and symbols change their meanings according to time and space, and this variability also influences power relations. Poststructural feminism applies this idea to the analysis of gender and power relationships. It believes that gender and women's identities are not restricted by the meanings created by society; rather, these meanings and identities are variable, multifaceted, and contextual. From the perspective of poststructural feminism, women's identities and the gender roles imposed upon them are not fixed but can change and be questioned over time and in different contexts. For example, Sindoor's symbolism can be analyzed in the light of poststructural feminism. According to structuralism, Sindoor can be considered a patriarchal, religious, and feudal symbol. However, poststructuralism argues that the meaning of Sindoor is not fixed; rather, it is variable and context-dependent. The meaning of Sindoor can manifest differently in various contexts. For instance, it can be a symbol of patriarchy on one hand, and on the other, it can also be accepted as a symbol of women's power and autonomy if women perceive it from that perspective. The core message of poststructural feminism is that societal expectations of women and established gender concepts are not stable; rather, these concepts can change, be reconstructed, and be questioned. A woman's identity is not limited to meanings imposed by society; they can themselves determine their identity and gender roles, and these meanings can change over time.

4. Marxism-Related Marxist Feminism: The core idea of Marxist feminism is that the oppression of women and gender discrimination is not merely the result of social behaviors or patriarchal beliefs, but is deeply embedded in the economic structure of society. According to this theory, the class structure of society and the economic production system determine women's social and economic positions and confine them within specific roles. In Marxist theory, the superstructure (such as culture, religion, and social norms) largely depends on the base or production system. In other words, the economic structure of society determines the form and function of the superstructure. Symbols like Sindoor, which are primarily used to define women's marital status and social roles, are considered part of this superstructure. Such symbols are used to impose social and economic control over women, keeping them bound to a specific social status.

Marxist feminism posits that to achieve true liberation and equality for women, fundamental changes must be made to the economic structure or base of society. When changes occur in the base or production system, the meaning and impact of the superstructure, including cultural symbols like Sindoor, can also change. When women achieve financial and social independence, the conventional meanings of symbols such as Sindoor can shift, potentially loosening the social norms imposed on women. When women can make independent choices about their lives and roles, the negative effects of these

symbols diminish. Furthermore, changes in the economic structure influence the superstructure, leading to changes in social customs as well. Sindoor may then be regarded merely as a traditional cultural symbol that does not obstruct women's freedom.

From the perspective of Marxist feminism, the oppression of women and the cultural symbols imposed on them are fundamentally related to the economic structure. Therefore, transforming this economic structure is essential for achieving women's true liberation and equality. The meanings and influences of symbols like Sindoor can also be redefined in conjunction with changes in the economic structure, which will not hinder women's equality and freedom but may acquire new meanings as symbols of women's rights and independence.

5. Socialist Feminism Related to Post-Marxism: Both post-Marxism and socialist feminism provide a broader perspective in analyzing women's status and oppression in society, which is not limited to the economic structure but also evaluates social and cultural frameworks. Post-Marxism is an evolved form of Marxist concepts, where not just the economic structure, but also the superstructure or upper levels, which include culture, politics, and social institutions, are analyzed for contradictions that lead to social change. Post-Marxism suggests that to bring about change in society, the underlying contradictions at all these levels must be resolved, with women's oppression being a part of these contradictions.

Socialist feminism is a feminist ideology formed by combining Marxist and radical feminism, positing that women's oppression involves not only economic oppression but is deeply intertwined with social and cultural oppression as well. Socialist feminism proposes a comprehensive socialist framework as a solution for gender discrimination, where the economic structure will be restructured, and social and cultural frameworks must also be changed.

In the light of post-Marxism and socialist feminism, the symbol of Sindoor can be analyzed. From a post-Marxist perspective, the meaning of Sindoor is not solely linked to the economic production system, but it is a multifaceted symbol, bearing different meanings in social and cultural contexts. Sindoor is a social and cultural symbol that confines women within a specific social role. It is used to regulate women's positions as part of a patriarchal society. Socialist feminism contends that to achieve equality and freedom for women, the meanings and impacts of symbols like Sindoor must be altered. The symbols imposed on women by society need to be restructured, and their social, economic, and cultural conditions must be improved. From the viewpoint of socialist feminism, economic changes alone are insufficient for women's liberation; rather, changes must be made to the structures at all levels of society, which will be reflected in women's lives. Focusing on the restructuring of symbols like Sindoor and their multifaceted meanings can aid in the attainment of women's freedom and equality.

6. Pragmatic Feminism Related to Pragmatism: Pragmatism is a philosophy that emphasizes practicality, applicability, and practical outcomes. Pragmatism holds that to

determine truth and values, it is necessary to evaluate their practical impacts and effectiveness. Pragmatic feminism applies this notion of pragmatism from a feminist perspective. Pragmatic feminism believes that the struggle for women's rights is not purely theoretical discussion but also requires attention to its impacts and results in real life. It is a feminist thought process that focuses on realistic and applicable solutions that directly affect women's lives.

Pragmatic feminism analyzes the meanings of symbols like Sindoor and their social effectiveness. From a pragmatic perspective, the meaning of Sindoor should be determined based on its usage and impact. If Sindoor has adverse effects on women's freedom and equality in a particular society, then its meaning and impact must be altered. For example, if the use of Sindoor diminishes women's independence and equality, then pragmatic feminism will propose the reconstruction and alteration of this symbol's meaning. Conversely, if in a community Sindoor serves as a positive and empowering symbol for women, pragmatic feminism will respect that community's usage. The primary aim of pragmatic feminism is to practically improve women's lives, and in that process, it analyzes the effectiveness and impact of symbols like Sindoor to bring about necessary changes. This feminist philosophy believes that it is vital to find effective solutions for changing women's positions and their social roles in society, and this must not only be theoretical but should also reflect in practical life.

Sindoor as a Religious Symbol traditionally worn by married Hindu women along the parting of their hair, serves as a potent symbol of marital status and commitment within Hindu culture. With origins tracing back over 5,000 years to early Hindu practices, Sindoor not only marks a woman's dedication to her husband but also signifies broader cultural concepts of power, fertility, and protection against malevolent forces. Its historical significance is rooted in ancient texts and rituals, which depict Sindoor as an emblem of love and a marker of a woman's social identity, intertwining personal devotion with communal expectations. Throughout history, the significance of Sindoor has evolved, reflecting changing societal norms and gender dynamics. Initially, it was a broader symbol of marital and social identity, but by the 10th century CE, it became predominantly associated with married women, reinforcing patriarchal structures that often define women's roles as caretakers and homemakers.

The symbolism of Sindoor is further complicated by its intersection with the divine feminine, as the colour red is associated with the goddess Shakti, thus embodying both reverence for feminine power and the constraints imposed by societal expectations. In contemporary society, Sindoor continues to be a focal point of discussion, balancing its traditional connotations with modern interpretations. While many women still wear Sindoor as an integral part of their marital identity and symbol of fertility, younger generations increasingly view it as a fashion accessory rather than an obligatory marker of marriage, reflecting a shift in perceptions of femininity and autonomy.

As academia and popular culture increasingly engage with the symbolism of Sindoor, it remains a dynamic emblem within Hindu tradition. Its enduring significance captures the evolving narratives of women's empowerment, spirituality, and cultural heritage, making Sindoor a compelling subject of study in both historical and modern contexts.

Symbols in religious practices not only serve to convey abstract beliefs but also play a crucial role in creating community and identity among adherents. However, the manner in which symbols are interpreted and their implications can provoke contentious debates. The historical evolution of symbols demonstrates their multifunctional role in both communication and cultural preservation, yet these symbols may evoke diverse reactions depending on the interpretive lens applied. As religious practices continue to evolve, the conversation surrounding the interpretation and significance of symbols remains dynamic and often contentious.

Reference:

- 1) Barrett, Nathaniel F. (2012), Religion and the evolution of meaning: Is meaning made or perceived? **Religion, Brain & Behaviour**, 2: 225–230.
- 2) Deeley, Peter Q. (2004), The Religious Brain: Turning ideas into convictions, **Anthropology & Medicine**; 11: 245–67.
- 3) Delener, Nejdett (1994), Religious Contrasts in Consumer Decision Behavior Patterns: Their Dimensions and Marketing Implications, **European Journal of Marketing**, 28(5), 36-57.
- 4) Desai, Usha, and Sallyann Goodall. (1995), Hindu Women Talk Out; Agenda: Empowering Women for Gender Equity, no. 25, pp. 26–29. **JSTOR**, <https://doi.org/10.2307/4065843>.
- 5) Durkheim, Emile. (1912), **The Elementary Forms of Religious Life**, New York: The Free Press, 1955, 9- 421
- 6) Geertz, Clifford. (1973), **The Interpretation of Cultures**, New York: Basic Books Inc., 89-91.
- 7) History and Significance of Sindoor <http://www.surfindia.com/matrimonials/history-significance-sindoor.html>
- 8) Langer, Susanne. (1942), Philosophy in a New Key: A Study in the Symbolism of Reason, **Rite, and Art**, Cambridge: Harvard University Press, 3: 65-72
- 9) LaRossa, R. and D. C. Reitzes (1993), Symbolic Interactionism and Family Theories, in P.G. Boss, W. J. Doherty, R. LaRossa, W. R. Schumm, and S. K. Steinmetz (eds.) **Sourcebook of Family Theories and Methods: A Conceptual Approach**, New York: Plenum Press, 135-163.
- 10) Myers, S. (2013), The power of symbols, **Practical Insights of Analytical Psychology**, Retrieved February 22, 2021, from Practical Insights website: <https://steve.myers.co/the-power-of-symbols/>
- 11) Selwyn, Tom (1979), "Images of Reproduction: An Analysis of a Hindu Marriage Ceremony", **JSTOR** 14 (4): 684–698.
- 12) Smith, Jonathan Z. (1980), The Bare Facts of Ritual, **History of Religions from Babylon to Jonestown**, 20: 112–27.