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In effect, in a deeply hierarchical society, religious practice and electoral practice are the only two 'public spheres' where social hierarchy tends to disappear. There is an affinity between the two spheres. This argument will touch off a new and vigorous debate about religion and democracy, both in India and elsewhere.'

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Democracies are characterized as secular or religious. The definition of democracy is disputed and interpreted differently amongst politicians and scholars. It could be argued if only liberal democracy is true democracy, if religion can be incorporated into democracy, or if religion is a neces

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I'm restricting my remarks today specifically to the role of religion in a democracy and particularly, a liberal democracy. This, of course, will exclude any observations about societies like the...

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between religion and politics or that religion and democracy are antithetical to each other. The book makes a strong case for studying religious practice and placing that practice in the panoply of other social practices and showing that religious practice is positively associated with democracy.

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This book demonstrates the close relationship between religion and democracy in India. Religious practice is associated with political representation because the sites and occasions of religious practice constitute one of the few public spheres in which the hierarchies that normally characterize Indian society are temporarily suspended.

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An overwhelming majority of democracies, no matter how the concept of democracy is defined, restrict the religious practices and institutions of minority religions, substantially support religion, and give de jure and de facto preferences to a single religion or a few religions. Since so few democracies meet any standard of political secularism, political secularism is either not essential to liberal democracy or these countries' status as liberal democracies must be questionable.

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