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Attitude towards Religious Education of Post-Graduate Students in West Bengal at Present Morality in Ethics in Respect of Eternal India

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A B S T R A C T
Religion is the mainstay of Indian life. From cradle to grave the Indian is governed by intricate religious rules. Religious instructions, therefore, occupies a central role in an Indians life. The conceivable conflict between propagation of religious ideas and the liberal ideals of Democratic State have been avoided in India by the adroit adaptation of the secular ideal to the conditions in India. The Indian constitution guarantees the right to practice any religion and the right to establish institutions devoted to propagation of religion and religious instruction. Thus we have institutions dedicated to teaching of Hinduism, Islam, Judaism, Christianity, Buddhism, Jainism and Sikhism flourishing here.

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Introduction: It is considered that many individuals, especially public workers, get their ethical framework from their religion in our nation because of the significant role religion plays in most people's lives. While we're trying to figure out how to adapt our educational aspirations and values to the demands of modern life, it's important to consider the role that philosophy and religion play in our spiritual lives. Religion and philosophy give us a language of ethics and, at times, a set of rules by which to live. Let us start by trying to create a representation of the traditional Indian values that we're looking for. At their pinnacle, these pieces clearly reflect the human spirit's speculative and intuitive nature, and they touch on the cosmic and transcendental at their very conclusion. To bring Indian speculative traditions and ideals into harmony with the circumstances and demands of our secular contemporary existence, they will need some change. As a result, the secular traditions and values of India that we want to discover in this setting are the ones that may serve as solid foundations for our social lives, both now and in the future. Both the Indian heritage and the principles it upholds are intricate and multifaceted; neither is it a clear, coherent, or singular idea. India has seen many clashes and confrontations throughout her lengthy history, including those between different races, cultures, religions, and ideologies. Of course, the Indian mind is always focused on moksha, or liberation, as the ultimate goal of life. However, what matters most in this context is that everyone agrees that knowledge is the key, if not the only, way to achieve that goal. It is on this account that the Indian mind throughout its speculative history, has devoted so much attention to the study of the means and the validity of that knowledge, the study of the pramanas and the pramanya.

The evaluation of the conduct of religion studies in schools has been limited by a number of circumstances. It vary fact that religion studies are often naturally included as a part of a larger rubric such as literature or social studies means that the evaluation of a distinct religion studies consideration and care for others in society. The philosophy of co-existence of man with man, and man with nature, taught by the saints all over the world is the benish by product of religion. True knowledge of different religious tenets helps in communal harmony.

Need for the Study:

The study on "Attitude Towards Religious Education of Post-Graduate Students in West Bengal at Present Morality in Ethics in Respect of Eternal India" is important for several reasons. It provides

insights into the current attitudes and perspectives of post-graduate students in West Bengal towards religious education. This demographic represents a critical segment of society whose views can influence future societal trends and policies. Examining how religious education influences morality and ethics among students helps in understanding its role in shaping values, behaviors, and ethical decision-making processes in society. West Bengal has a rich cultural heritage and diverse religious traditions. Studying attitudes towards religious education within this context can shed light on how cultural values intersect with educational practices. Findings from such a study can inform educational policies related to curriculum development, teaching methodologies, and the inclusion of religious education in academic settings. Understanding attitudes towards religious education can contribute to fostering social cohesion and religious harmony by promoting tolerance, understanding, and respect for diverse religious beliefs and practices. Comparing attitudes towards religious education across different demographic variables (e.g., age, gender, academic discipline) can provide nuanced insights into variations and commonalities in perspectives. The study contributes to academic literature by adding empirical data and analysis on a topic that intersects religious studies, ethics, and educational psychology. It can serve as a foundation for further research exploring the longitudinal impact of religious education on individuals' values, beliefs, and behaviors over time.

Objectives: The present study has been conducted with the following objectives-

1) To study the college going students attitude towards religious education.

2) To compare the attitude towards religious education among certain demographic social group.

Method – Survey research method has been applied to fulfill the objectives

Sample: The current research used 1146 undergraduates from West Bengal as a sample to gather pertinent data. The following table displays the demographic variables of the samples that were chosen..

Tool: For collection of relevant data from the respondents a structured demography datasheet and the religious city measure Rohrbaugh and jessor (1975) was used.

Statistical Techniques: Collected data were analyzed with the help of Mean, SD and Percentage system.

Table- 1: Show the demographic variables of the selected samples

Demography Variables	Dimension	Total	Percentage	Male	Percentage	Female	Percentage
Locality	Urban	554	48.34	304	52.90	250	43.55
	Semi urban	210	18.32	100	17.42	110	19.23
		382	33.33	170	29.62	212	37.06
Sex	Male	574	50.08				
	Female	572	49.91				
Stream	B.SC	408	35.60	208	26.24	200	34.97
	B.A	292	25.48	152	26.48	140	24.48
	B.Com	446	38.92	214	37.28	232	40.56
Family structure	Nuclear	317	27.66	105	28.75	152	26.57
	Broken	429	37.43	209	36.58	220	38.46
	Joint	460	34.40	200	38.84	200	34.97

Table – 2: Attitude towards religious education among boys and girls

Gender	Total no Sample	Mean	SD	df	t.test
Boys	574	163.16	14.29	1144	.533
Girls	572	163.56	15.49		

It is found that girls possess more positive attitude about religious education than the boys. Boys have a mean score of 163.16, with a standard deviation of 14.29. The t-test statistic of 0.533 with 1144 degrees of freedom indicates that there is no statistically significant difference in scores compared to the reference group (possibly Girls). Girls have a mean score of 163.56, with a standard deviation of 15.49. The exact t-

test value and significance level (p-value) are not provided, so it's unclear if there's a significant difference compared to Boys based on this information alone.

Table – 3: Attitude towards religious education and relation to the students stream.

Class Steam	Total no Sample	Mean	SD	df	T test
B.sc	408	163.86	15.282	1144	6.196
B.A	292	165.35	14.39		
B.Com	446	161.55	14.60		

The above table shows that B.A (arts) stream students possess more positive attitude about religious education than B.Sc and B.Com student. Students in the B.Sc stream have a mean score of 163.86, with a standard deviation of 15.282. The t-test statistic of 6.196 with 1144 degrees of freedom indicates a statistically significant difference in scores compared to the reference group (possibly B.A or B.Com). Students in the B.A stream have a mean score of 165.35, with a standard deviation of 14.39. Students in the B.Com stream have a mean score of 161.55, with a standard deviation of 14.60. The t-test statistic (t-value) indicates whether the mean scores between different groups (streams) are significantly different from each other.

Table – 4: Attitude towards religious education, depends on the locality.

	Totalno Sample	Mean	SD	df	T test
Urban	554	161.97	14.49	1144	4.642
Semi Urban	210	164.98	16.50		
Rural	382	164.41	14.29		

The table 4 shows that rural and semi-urban students possess more positive attitude about religious education than urban areas students. Individuals from Urban areas have a mean score of 161.97, with a standard deviation of 14.49. The t-test statistic of 4.642 with 1144 degrees of freedom indicates a statistically significant difference in scores compared to the reference group (possibly Semi Urban or Rural). Individuals from Semi Urban areas have a mean score of 164.98, with a standard deviation of 16.50. Individuals from Rural areas have a mean score of 164.41, with a standard deviation of 14.29. The t-test statistic (t-value) indicates whether the mean scores between different groups (localities) are significantly different from each other.

Table -5: Religious education and relation to the family structure

Family structure	Total no Sample	Mean	SD	df	T test
Nuclear	317	164.32	15.18	1144	5.221
Broke	429	161.51	14.85		
Joint	400	164.52	14.45		

It is also found that the students who comes from joint family is more positive attitude than nuclear and broken family. Individuals from Nuclear families have a mean score of 164.32, with a standard deviation of 15.18. The t-test statistic of 5.221 with 1144 degrees of freedom indicates a statistically significant difference in scores compared to the reference group (possibly Broken or Joint families). Individuals from Broken families have a mean score of 161.51, with a standard deviation of 14.85. Individuals from Joint families have a mean score of 164.52, with a standard deviation of 14.45. The t-test statistic (t-value) indicates whether the mean scores between different groups (family structures) are significantly different from each other.

Findings:

- Girls possess more positive attitude about religious education than the boys

- B.A (arts) stream students possess more positive attitude about religious education than B.Sc and B.Com student
- Rural and semi-urban students possess more positive attitude about religious education than urban areas students
- The students who comes from joint family is more positive attitude towards religious education than nuclear and broken family.

Conclusion-

Religion is not the sole or even primary source of moral principles, but it is a significant one. What is needed now is not so much religious instruction as it is secular education concerning religion, its foundations, the principles it embodies, and a comparative examination of its philosophies. These should be ingrained in students at the correct time throughout their schooling, beginning in the early grades. It is important to teach students that all religions have a basic essence, even if their practices may vary. Our whole value-based social order is being disregarded as we go towards a materialistic culture. Nobody can deny the paramount relevance of religious principles, especially in a democratic society. In a society where there are no religious values there would nether be a just social order, not respect of human rights. This study that has been done has been mainly concerned India tradition and issues of practice and indoctrination rather than academic study. The basic purpose of any religion to control the best in man by disciplining his animal instincts and developing comparison.

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