

Religious Attitude of Rural and Urban Post Graduate Students Belonging to Various Faculties of University of Kashmir(J&K) India

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Abstract

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Introduction

The main task of the teacher is to develop in children proper social attitudes, that is, a desirable attitude towards the society and the other people and to check and modify undesirable attitudes by applying suitable stimuli. The teacher can achieve these two objectives through the introduction of prestige, expert influence, major opinion, evidence of rationality etc. He should provide the pupils with proper environment and should himself behave in the line of desirable attitudes. He should be free from undesirable attitudes. If a teacher has undesirable attitudes. They are bound to be caught by the pupils. If education succeeds in the cultivation of good social and moral attitudes in children, they will become strong motive forces of their behavior in later life.

Attitude of the teacher has an impact on the behavior of the student in the classroom as well. The teacher spends most of the school day in the close association with his students and as result of this; his basic attitudes and actions, his tastes and mannerism have great influence on the students. The teacher creates the emotional climate in the classroom just by being friendly, calm or nervous. This directly affects the children because children learn attitudes and behaviour mostly by example. Emotional tension, for example, is contagious. A teacher who is fearful and generally hostile can induce fear, worry and insecurity in his students.

Attitude is a broad term covering almost all the important fields of human knowledge. It is especially in the fields of education, psychology, sociology and politics. It is a guiding force behind all human actions. It has received considerable attention from researchers in all walks of life, who have defined it in different ways and have extracted different meanings

horn it. One of the pioneers in attitude measurement L-L Thurston defined an altitude as "The intensity of positive or negative affect for or against a psychological object (1946 P~39). Thurston interpretation allows us to decline peoples attitude as the favorableness or un favorableness of their feelings towards any given object or situation. Anstasi (1954) writes, "An attitude is often defined as a tendency to react favorably or un favorably towards a designated class of stimuli, such as national or racial group, a custom or an institution. Thus, attitude cannot be directly observed but must be inferred from overt behavior both verbal and non-verbal". Social psychologists Martin Fishbin and Icek Ajzen (1974) described attitude as learned. Relatively enduring predispositions to respond in consistently favourable or unfavourable ways to certain people, groups, ideas or situations. According to Allport (1973) the attitude usually implies evolution (acceptance or rejection of the object towards which it is directed). While attitudes logically are hypothetical constructs (i.e. they are inferred but not objectively observable) they are manifested in conscious experience, verbal reports. Gross behaviour and physiological symptoms. Feeling, thinking and actions run through almost all the definitions. All the investigators agreed that attitudes are enduring; they are also learned or more broadly, changed through experience. Attitudes are descriptions of how people typically feel about or react to other people, places, things or ideas. Attitudes may be necessarily related to intelligence, age, ethnicity, social or financial status and are directly measurable or observable. (Tom Kubiszum and Garry Botish 1993).

Value and attitude are interlinked. Altitude is a behavioral aspect that gets built in as a result of holding into a certain value or values for long, An attitude gets manifested in our behaviour when we show preferences for certain things, when we advocate the adherence to certain types of social norms and when our decision gets tinted with certain biases and prejudices. Values therefore directly influence our behaviour.

Religion and morals are naturally blended or associated, the one remains as the support of other. Benjamin Kidd (Social evolution, 1920) or the contemporary philosopher C.S. Lewis (the case for Christianity, 1994) assumes that a moral code cannot endure without the support of religion. The religious codes often emerge as powerful engines of control to maintain social order. Social control not only constrains the individual from outside but also is "internalized" with his own consciousness and operates in the form of what is commonly called "conscience",

Religion is an asset to promote a strong sense of reciprocity and mortality given its teaching of an afterlife. Religion also provides a symbolic language enmeshed in the grammar of the society by speaking the language of the masses and utilizing the 'Cultural Capital' (Smidt

2003). Religion is a set of tenets and practices, often centered upon specific supernatural and moral claims about reality, the cosmos and the human nature and often codified as prayer, ritual or religious law. Religion is often described as a "way of life" or life stance and is sometimes used interchangeably with "faith" or "belief system" but is more socially defined than that personal convictions.

It is difficult to enter into a real religious attitude in life because the mind of the human being is caught up in certain prejudices and subtle longings which hanker after satisfaction even when the initial enthusiasm is religious. We do not entirely become religious even when we enter a temple or mosque. We have still our secular personality with us - a kind of encrustation grown on our minds - and it is impossible to be totally religious, even inside the holy of holies. That is, our personalities cannot be shed even in the attire of God. This is a great bar to any kind of substantial achievement in the religious field.

First of all, there is a gross misconception about God himself and every other misconception follows from it. What we call religion is nothing but our attitude to God, and if the concept of God is blunderers - there is something seriously wrong with the concept - the attitude, naturally, will have the impact of this error and many other corollaries follow from this basic error of wrong concept. Whether God exists or not may be a subtle question that the mind may raise within itself and this question may be smothered over, stifled by the overwhelming impression produced upon the mind through contact with scriptures, saints and elders. But our religious life is not something thrust upon us by others not even by a saint or a scripture. It is a growth that takes place from inside, and it is a part of our being that becomes religious. As I mentioned already, it is not a relational conduct which we adopt in our life in respect of elders, saints or scriptures etc., but a blossoming of our own personalities from within, in its inner contact with reality. So, unless the concept of reality is adequate to the purpose, the means adopted in achieving it, or attaining it, may fall short of the purpose.

The art of rousing in oneself a religious mood is essentially the of the whole matter. It is not merely thinking a God that is in the heavens, or an image that is in a temple, or an atmosphere in a church, etc. that is religion; it is something quite different. What is the difference? Again, I have to bring your mind back to what I told you a few minutes before: it is an inward attainment of our mind with form of reality which stands there as a counterpart of our personal life. In a way we may say that religious consciousness is that attunement by which the mind within tunes itself in harmony with its counterpart by coming in contact with which it becomes a complete whole, so that religion is the technique of becoming whole or complete in one's life; whereas every other performance is a side activity of our life which

keeps us always half or less than half, but never whole. What is the reason behind our dissatisfactions throughout the walks of life? We never it feels that we me complete or whole at any time in our life. Even if we have a large family which loves us dearly, even if we have plenty of wealth, even if we are well placed in society, we never feel that we are full or complete. We are always inadequate; there is something which is lacking in us. We have unhappiness and sorrow when we go to bed in the night, whatever be it our social status or the power mat we yield or the wealth that we possess. What is this peculiarity which keeps us always unhappy? Each person should put this question to himself "Why am I unhappy? I have got plenty of money; I have got a lot of power; I have got a large group of friends. What is it that I lack? Everything I have that worthwhile having, but I am not a complete person, I have an insecurity which is secretly eating into my vitals, what is this insecurity?" That is something inscrutable, and it is a question which religion can answer, and nobody else can answer.

While reviewing research studies it has been found that important researches have been carried out related to value orientation and attitude towards religion. Rosen (1965) Argues that the study of the child's attitude towards religion is possibly one of the least researched areas in contemporary American life.

Sayed Firoj and Kurunanidhi. S (1995) has observed that the effect of high and low religiosity group on values was found to be significant. Chibnell et al (2002) found that a significant minority of medical students at catholic university supported attention to religious issues in the medical school curriculum. Singh, Jagdish V.P. (2003) found that intermediate students placed political values at the top and the post graduate students ranked first to be Aesthetic values. Heynan et al (2006) examined the factors associated with social workers attitude towards the role of religion and spirituality in social work practice. Findings indicate that personal, spiritual participation, number of years in the field of social work and specific coursework in spirituality are associated with social workers attitude, implications and challenges in educating social workers".

Elaine Howard Ecklund (2007) found that students are increasingly interested in religion as well as less traditional forms of spirituality. Some faculty members and administrators might want to ignore religion, but in broad American public spheres religion rhetoric continues to be force".

Aim of study

The aim of the investigation was to study the religious attitude of rural and urban post graduate students belonging to various faculties of university of Kashmir India

Selection of the Sample

The sample picked for the current investigation consisted of the Rural and Urban Post Graduate University Students belongs to different faculties of University of Kashmir, Hazratbal Srinagar. Random sampling strategy was followed to draw the sample for the study.

Tools used

Religious Attitude Scale for University Students (RASUS) constructed by R. Krishnaraj and P.S. Balasubramanian were administered on sample subjects for the purpose of data collection.

Statistical Treatment

In order to accomplish the objectives of the present study and also with the purpose of testing the hypothesis, the data collected through Religious Attitude Scale for University Students (RASUS) was statistically analyzed by applying mean, SD. and t-test.

Results

Showing significance of mean difference between Post Graduate University Rural Students (PGURS) (N=240) and Post Graduate University Urban Students (PGUUS) (N=240) on religious attitude scale.

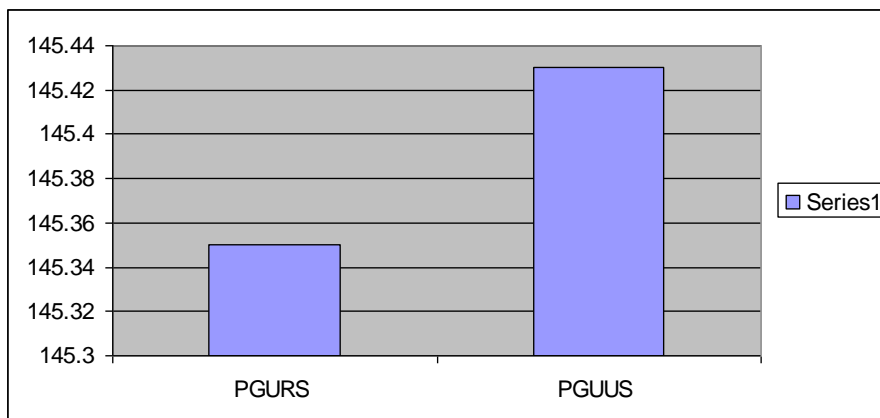
Group	Mean	S.D	t. value	Level of Significance
PGURS	145.35	7.47	0.12	Insignificant
PGUUS	145.43	7.04		Insignificant

PGUUS ~ Post Graduate University Rural Students

PGUUS ~ Post Graduate University Urban Students

The above table gives details about mean's, SD's and t-value of Post Graduate University Rural Students (PGURS) and Post Graduate University Urban Students (PGUUS) on attitude towards religion. The above table reveals that the two groups when compared on religious attitude scale are found to be insignificant (t-value 0.12).

Thus, from the above-mentioned results it may be concluded that the hypothesis which reads as, "Rural and Urban Post Graduate University Students differ significantly on attitude towards religion", hereby stands rejected.



Conclusion

On the basis of analysis and interpretation of results, it is worthwhile to note that Post Graduate University Rural Students and Post Graduate University Urban Students were compared to each other on Religious Attitude Scale.

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