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ABOUT US

WHITE BLACK LEGAL is an open access, peer-reviewed and refereed journal providededicated to express views on topical legal issues, thereby generating a cross current of ideas on emerging matters. This platform shall also ignite the initiative and desire of young law students to contribute in the field of law. The erudite response of legal luminaries shall be solicited to enable readers to explore challenges that lie before law makers, lawyers and the society at large, in the event of the ever changing social, economic and technological scenario.

With this thought, we hereby present to you

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A STUDY ON PUBLIC OPINION ON VARIOUS RELIGIOUS CUSTOMS FOLLOWED BY HINDUS IN OUR SOCIETY WITH REFERENCE TO CHENNAI

AUTHORED BY - THIRUNAVUKKARASU P,
MATHANISHA N, OVIYA R & HARINI C

ABSTRACT:

This study delves into public views on Hindu customs in Chennai, offering insights into societal perspectives and fostering a nuanced understanding of cultural dynamics. This research delves into the multifaceted realm of public sentiment regarding diverse Hindu religious customs within the societal fabric of Chennai. To know the Media impacts public opinion on Hindu custom. To analyze the religious practices that are morally and legally wrong. The type of research adopted here is empirical research. A total of 200 samples have been collected. The samples have been collected through a non-probability- convenient sampling method. The sample frame taken here is through online, in and around Chennai, Tamil Nadu. 16.50% of the respondent have chosen to a significant extend and 5% have chosen no impact for media's impact public opinion on hindu custom. In conclusion, this study has provided a comprehensive exploration of public opinion on various religious customs observed by Hindus in Chennai. The diverse perspectives revealed through Figures 1 to 15 highlight the nuanced nature of attitudes towards Hindu practices. Notably, media's impact on public opinion and the alignment of Hindu customs with modern values emerged as key themes, reflecting the dynamic interplay between tradition and contemporary influences in Chennai's cultural landscape. The findings regarding religious practices underscore the plurality of choices, with significant percentages opting for cultural celebrations. The examination of the generation gap and the alignment of Hindu customs with modern values provides valuable insights into the evolving within Chennai's society.

KEYWORDS: Customs, Religion, Caste, society and Hindu customs.

INTRODUCTION:

In the diverse cultural landscape of Chennai, this study embarks on an exploration of public perceptions surrounding the myriad religious customs observed by Hindus. Chennai, being a melting pot of traditions and modernity, provides a compelling backdrop for investigating the intricate dynamics that shape individuals' opinions on these customs. The interplay between tradition and contemporary societal values within the city forms the crux of this research, as it seeks to unravel the tapestry of beliefs and attitudes towards Hindu religious practices. By contextualizing the study within the socio-cultural fabric of Chennai, we aim to contribute valuable insights to the broader discourse on the coexistence of tradition and modernity in contemporary society. This study delves into the fascinating intersection of tradition and contemporary perspectives within the vibrant tapestry of Chennai's cultural diversity. Against the backdrop of Hindu religious customs, we aim to navigate the intricate web of public opinion that defines the collective consciousness of the city. Chennai, renowned for its rich heritage and dynamic evolution, serves as a compelling context for understanding how individuals perceive and engage with age-old customs in the context of a rapidly changing society. This exploration not only promises to uncover diverse attitudes towards Hindu rituals but also offers a nuanced understanding of the evolving cultural dynamics that define the social landscape of Chennai. As we embark on this study, our lens focuses on the myriad religious customs practiced by Hindus in Chennai, a city known for its cultural amalgamation. This exploration aims to delve deep into the collective psyche, unraveling the intricate tapestry of public opinion surrounding these customs. Chennai's unique position as a cradle of tradition and a hub of modernity sets the stage for an intriguing analysis of how individuals navigate their beliefs in the face of evolving societal norms. By immersing ourselves in this dynamic cultural milieu, we anticipate shedding light on the nuanced interplay between tradition and contemporary perspectives, ultimately contributing to a richer understanding of the social fabric that defines Chennai. Within the rich cultural mosaic of Chennai, this study undertakes a captivating journey into the hearts and minds of its residents, exploring their perspectives on the diverse religious customs practiced by Hindus. Chennai's distinctive blend of tradition and progress provides a unique backdrop for unraveling the intricate dynamics that shape public opinion. In this investigation, we seek not only to document the varied attitudes towards these customs but also to understand the deeper narratives and meanings attached to them in the context of a city undergoing rapid transformation. Through this exploration, we aspire to contribute nuanced insights to the ongoing discourse on cultural identity, tradition, and societal

evolution within the unique fabric of Chennai. In the vibrant cultural kaleidoscope of Chennai, our study immerses itself in the rich tapestry of public sentiment regarding Hindu religious customs.

OBJECTIVES:

- To study the various customs followed by Hindus in Tamil Nadu.
- To analyze the religious practice that are morally and legally wrong

LITERATURE REVIEW:

Zia Ullah Khan (2023) has explained in this article “Role of Inter-Religious Harmony in Peaceful Society” Religious harmony performs a key role in preserving political and stability. Internationally it's far crucial to stay in a non-violent and harmonious environment, mainly in a society composed of believers of various races and religions. Relations among religions are normal. Failure to hold religious harmony can plunge society into battle and chaos.

Zia Niazi (2023) has explained in this article “Role of Inter-Religious Harmony in Peaceful Society” Religious harmony plays a key role in preserving political and worldwide stability. Internationally it's crucial to stay in a non-violent and harmonious environment, mainly in a society composed of believers of various races and religions. Relations among religions are normal. Failure to hold religious harmony can plunge society into battle and chaos.

Sandeep Kumar Gupta (2023) has explained in this paper “AN ASSESSMENT OF CHENNAI PORT CUSTOMS CLEARANCE OPERATIONS” Customs clearance is a necessary procedure before goods can be imported or exported internationally. If a shipment is cleared, then the shipper will provide documentation confirming customs duties that are paid and the shipment can be processed. The purpose of the article is to study the custom clearance operations in Chennai: to study the challenges faced in the custom clearance; to study the process flow of custom clearance; to study the documents required in the custom clearance.

Ni Made Arini (2023) has explained in this article “Primordialisme Ritual Umat Hindu Dalam Menjaga Eksistensi Pura di Lombok” This study aims to be able to reveal various phenomena that arise regarding the implementation of primordialism, the factors that influence the resilience of Hindu

ritual primordialism and analyze the implications of ritual primordialism for Balinese ethnic Hindus in Lombok, according to the traditions, customs and culture of Balinese Hindus in implementing religious rituals or ceremonies.

Ajay Sharma (2023) has explained in this article “Consciousness towards religious belief and re-radicalisation in societies” Psychological studies of religious belief were numerous at the turn of the century, but interest in the phenomenon dwindled in the following decades. In addition to a sensitivity to and awareness of religion, the people are also interested in the participation of religious communities in the development of policies directed against violent radicalization.

Michael Dusche (2022) has explained in this article “A religious Regime for Interreligious Convivence: Peaceful cohabitation of Hindus, Jains, Christians, and Muslims in South Kanara, India, under the Aegis of the Būtas of Tuḷunadu” The western paradigm of religious tolerance under secular law has proved difficult to replicate in post-colonial contexts as a series of abortive attempts at nation building in Africa, the Middle East and Asia amply demonstrate. The liberal democratic paradigm presupposes an understanding of religion that is stripped of its political and juridical aspects so as not to come into conflict with the monopoly of the state on defining and enforcing the normative order.

Robin Osborne (2023) has explained in this paper “Religious Customs and Institutions” This book introduces the history and archaeology of ancient Athens in the period 800–500 bce. Following the standard arrangement of the Oxford History of the Archaic Greek World series, it deals successively with the sources; environmental setting; material culture.

Judith Baumel-Schwartz (2013) has explained in this article “In our customs in Reinventing and Transmitting Historical and Religious Tradition” There is a story of a Hasidic sect whose members would bend their knees at a point during the Simchat Torah hakafot.¹ When asked about the custom, younger members explained that it was of Kabbalistic origin and done for generations in “Der alter Heim,” (“the old home,” e.g. Europe). Hearing this, an elderly Hassid shook his head. “The young, they talk such foolishness.

R. Barry Ruback (2009) has explained in this paper “Hindus' Evaluations of Hindus and Muslims:

Religious Leaders and Pilgrims at the Magh Mela"Two studies examined religious and political predictors of Hindus' attitudes toward Hindus and Muslims. In the first study, data came from interviews with 311 leaders of religious groups encamped at the Magh Mela, an annual religious gathering held at the confluence of the Ganges and Yamuna Rivers in northern India.

Zehavit Gross (2023) has explained in this paper "Exploring the Value of Special Religious Education in Multifaith Australia among Christians, Muslims, Hindus, Buddhists, Jews and Baha'i" This article analyzes the value of religious education in Australian government schools, including the contribution of the combination of Special Religious Education/Instruction (SRE/RI) and General Religious Education (GRE) to contemporary society.

N. Chibenthung Lotha (2022) has explained in this paper "SOCIO-CULTURAL AND RELIGIOUS ENCOUNTERS ON NORTHEAST MIGRANTS IN CHENNAI: A CASE STUDY" The paper entitled "Socio-cultural and Religious Encounters on Northeast Migrants in Chennai: A Case study" is a case study on the socio-cultural and religious encounters of Northeast migrants in Chennai. It investigates how a migrant from the northeastern states of India encounters different religious and socio-cultural aspects.

Dr. Muhammad Obaidullah (2011) has explained in this paper "RELIGIOUS CO-EXISTENCE IN BANGLADESH: A CASE STUDY OF HINDUS' PERCEPTION ON MUSLIM-HINDU RELATIONSHIP IN SATKHIRA" As the fourth largest Muslim country in the world, Bangladesh can be a model of religious coexistence for any other countries. However, there is an argument that is there religious co-existence in Bangladesh or not? Both parties have strong evidences based on literatures, newspapers and other medias.

Wayan Eka (2023) has explained in this paper "The Religiosity Of The Wali Topeng Sidhakarya In The Religious Life Of Hindus In Bali" In the era of modernization that is happening in the life of the Balinese people today, mask dance still has a position as a work of art that has high value. Cultural arts in Bali are commonly used as a complement to the implementation of upācāra yajña.

Ojha (2022) has explained in this paper "Study of Nepali Sculptures Reveals Hindu-Buddhist

Religious Harmony in NepalNiranjan” In a multi-religious country like Nepal, religious harmony is essential for sustaining peace and calmness. Religious discord in society may result if religious concord is not addressed. Despite the fact that Nepal is a secular country with a Hindu majority, Buddhists remain crucial and inseparable elements of Nepalese society.

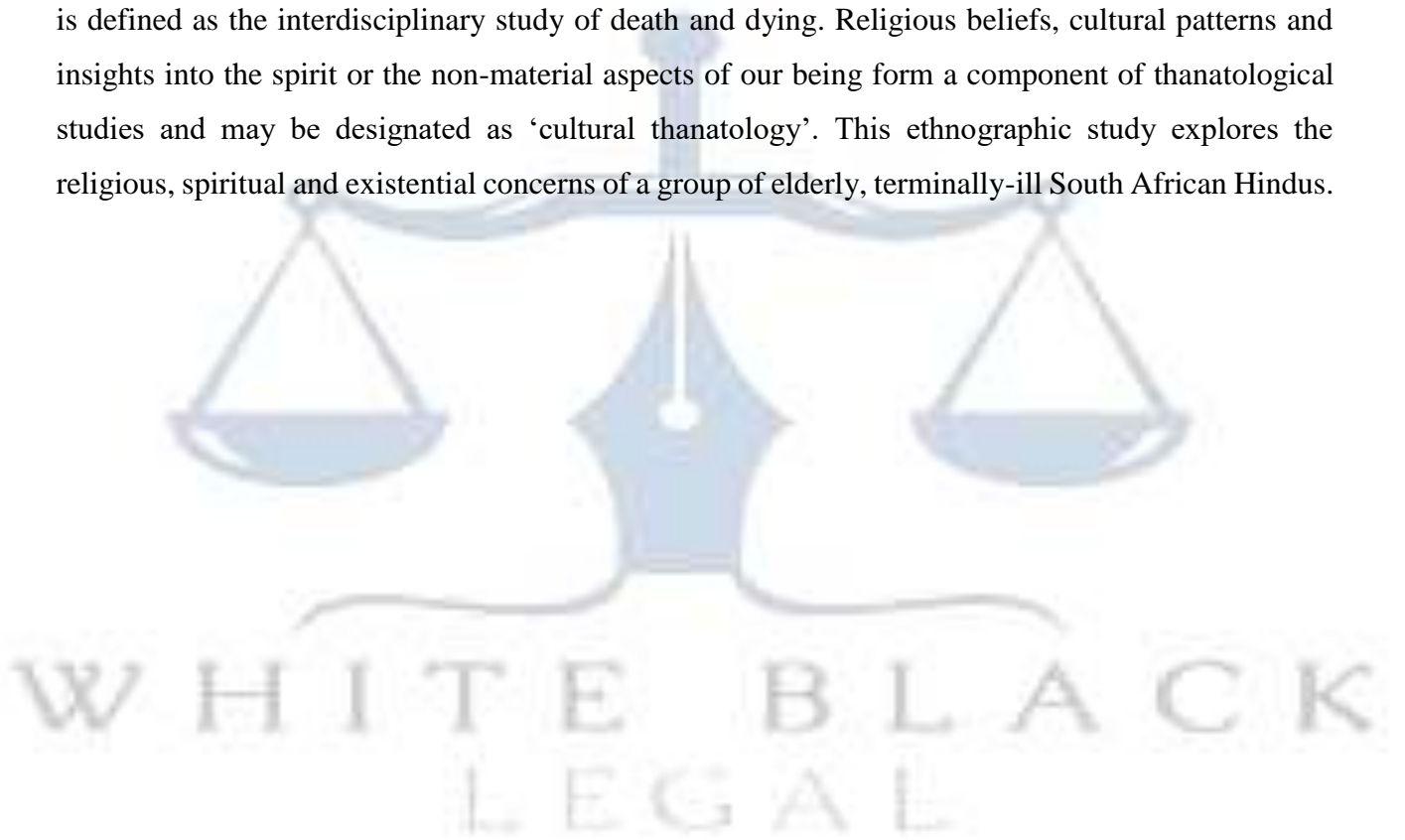
Miftahur Ridho (2017) has explained in this paper “Inter-Religious Relationship Between Hindus and Muslims in Lombok” Despite its heterogeneous population, Lombok is well known for its reputation as Pulau Seribu Mesjid (island of thousand mosques). The idea of thousand mosques reflects the strong notion of Islam as the main identity marker. This, however, often brings uneasiness for both conflict between Muslim and non-Muslim, and between Muslims groups living in the island. Karel Giffen (2021) has explained in this paper “THE NATURE OF MYCENAEAN RELIGIOUS AND BURIAL CUSTOMS: A SYNTHESIS OF TRADITIONS” Greece of the Bronze Age is synonymous with the mythologised heroes and virtues of Homeric epic. The historicity of the Homeric heroes is an academic quest for another paper, however whether the heroes of Homeric epic lived or did not exist, there is no denying their influence and legacy on Mycenaean society and culture.

Ameer Ali (2021) has explained in this paper “Investigating Interfaith Harmony and Religious Tolerance through Text Messages: A Case Study of Sindhi Hindus and Sindhi Muslims in Sindh, Pakistan” Sindh, a province of Pakistan, was a seat of the ancient Indus Valley Civilization during the third millennium BC as shown by Mohen-jo-Daro excavations (Mukherjee 2020). The people of this land known as Sindhis have followed and practiced religious harmony and peace since ancient times.

Nalini Tarakeshwar (2003) has explained in this article “Initial development of a measure of religious coping among Hindus” We developed and validated a measure that would comprehensively capture religious coping strategies used by Hindus in the United States (U.S.). Based on qualitative interviews with Hindus (N = 15) and existing religious coping measures, a Hindu religious coping scale was constructed. After a pilot test of this scale among Hindus in the Midwest (N = 42), a sample of Hindus across the U.S. (N = 164) completed the Hindu religious coping scale along with measures of mental health.

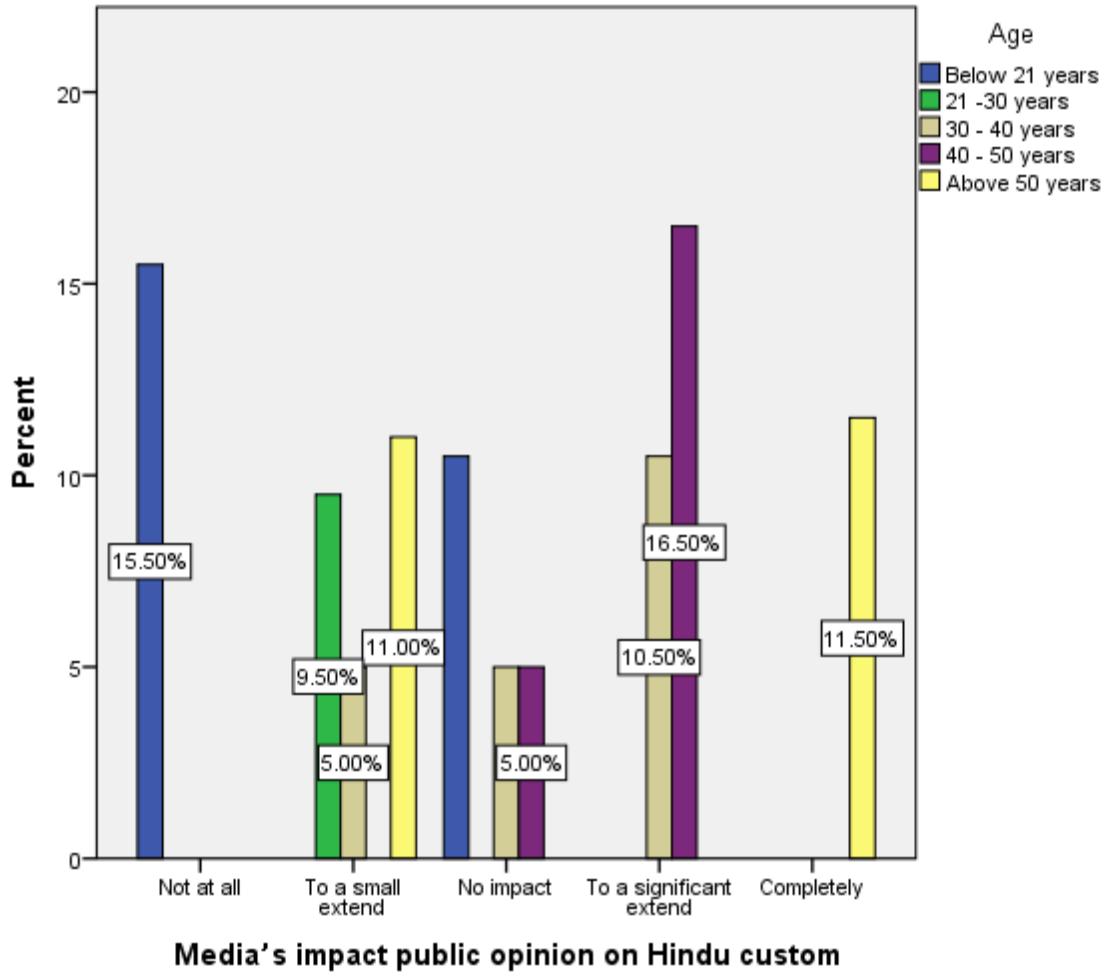
SANJAY KUMAR (2009) has explained in this article “Religious Practices among Indian Hindus: Does that Influence Their Political Choices” The article focuses on the issue of patterns of religious engagement among Indian Hindus during last decade. It tries to look at both the issue of private religion practiced in the form of offering puja at home and public religion seen in terms of participation in Katha, Satsang, Bhajan-Kirtan etc. by Indian Hindus.

Veena S Singaram (2020) has explained in this article “Cultural thanatology: an exploration of the religious, spiritual, and existential concerns of elderly terminally-ill diasporic Hindus” Thanatology is defined as the interdisciplinary study of death and dying. Religious beliefs, cultural patterns and insights into the spirit or the non-material aspects of our being form a component of thanatological studies and may be designated as ‘cultural thanatology’. This ethnographic study explores the religious, spiritual and existential concerns of a group of elderly, terminally-ill South African Hindus.



ANALYSIS:

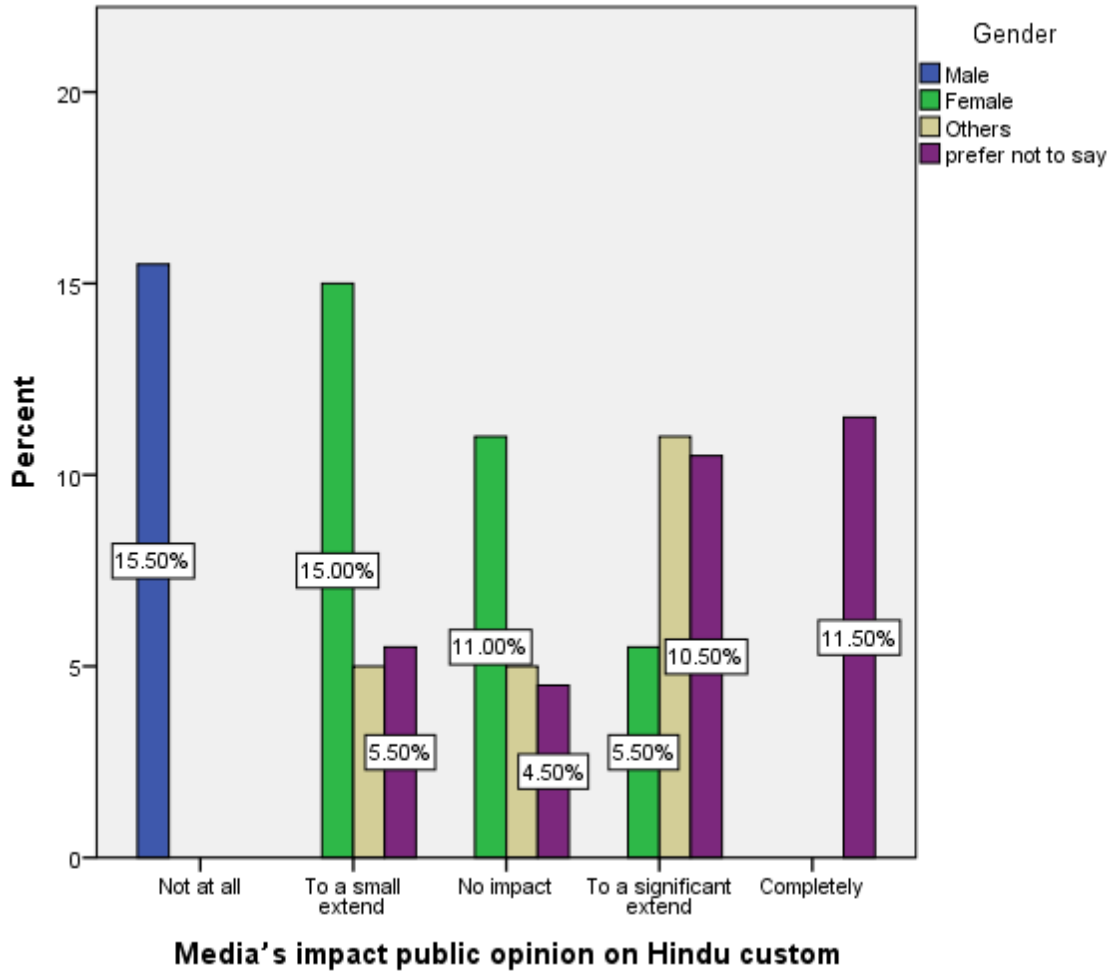
Figure 1



Legend

Figure 1, shows the opinion of the respondents that Media impact public opinion on Hindu custom and the age of the respondents

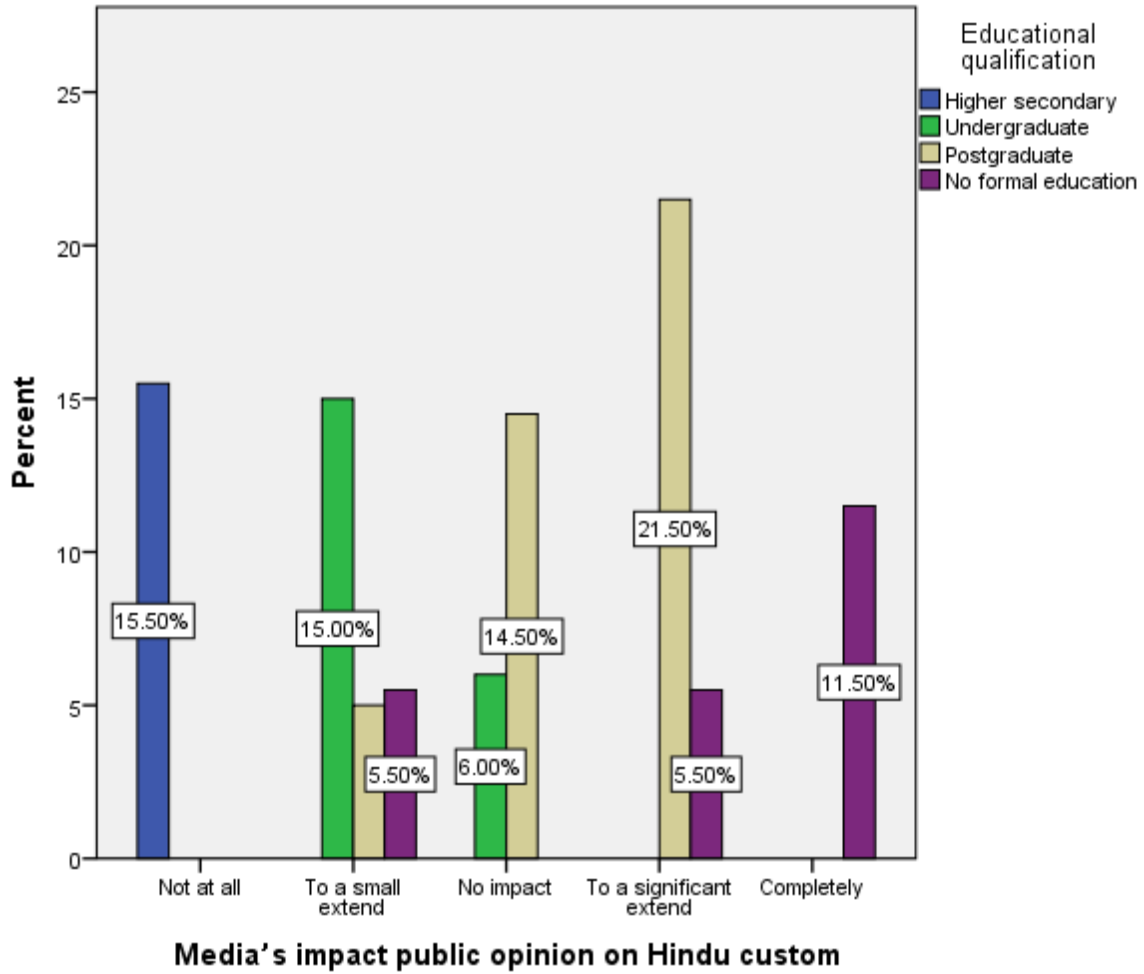
Figure 2



Legend

Figure 2, shows the opinion of the respondents that Media impact public opinion on Hindu custom and the gender of the respondents

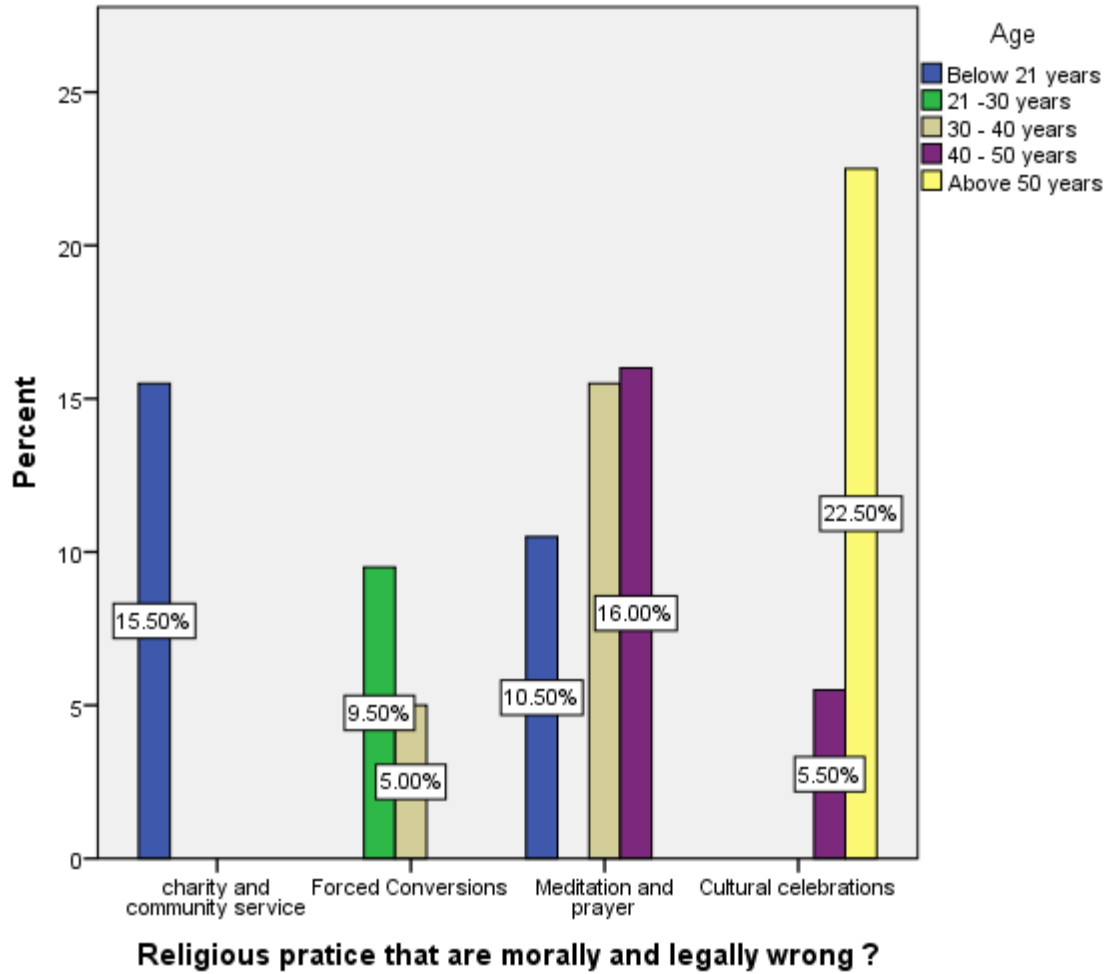
Figure 3



Legend

Figure 3, shows the opinion of the respondents that the Media impacts public opinion on Hindu custom and education of the people.

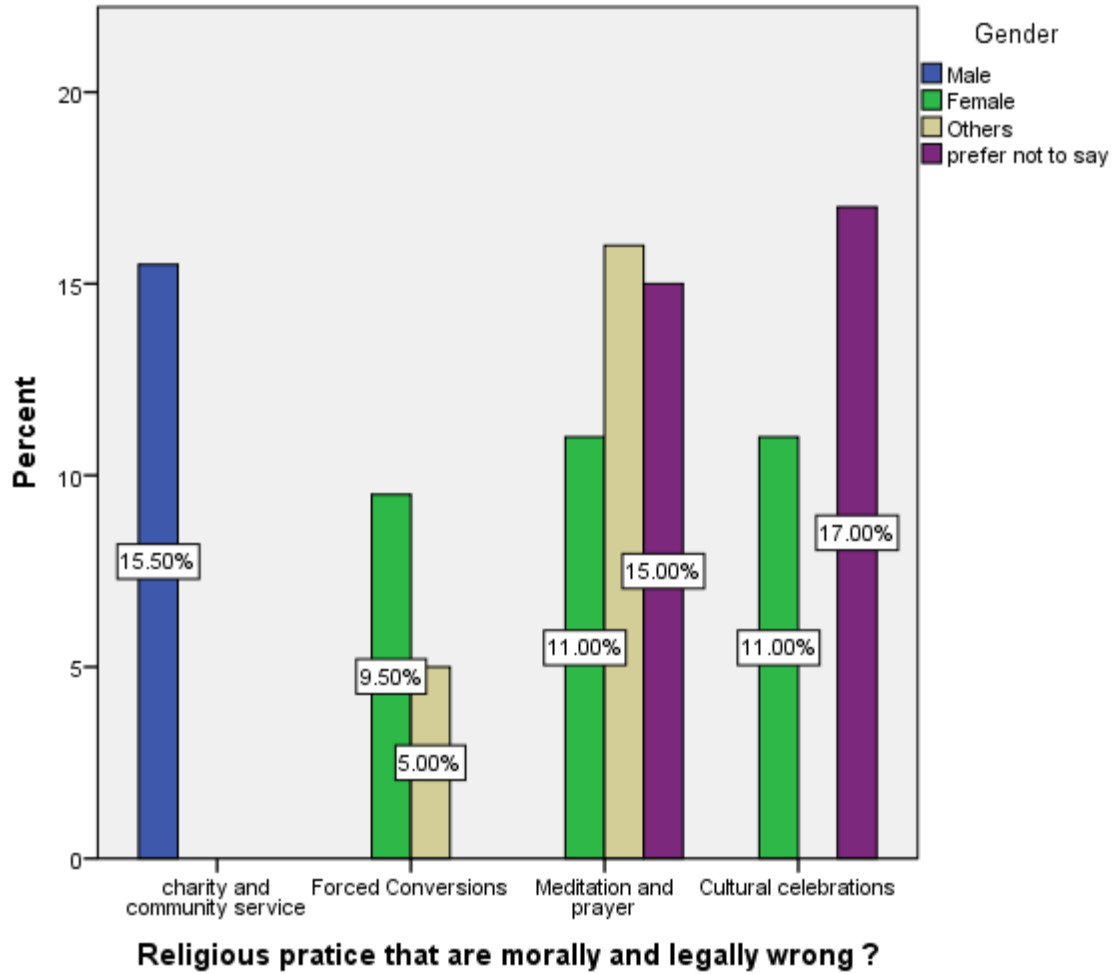
Figure 4



Legend

Figure 4, shows the opinion of the respondents that religious practices are morally and legally wrong and the age of the respondents.

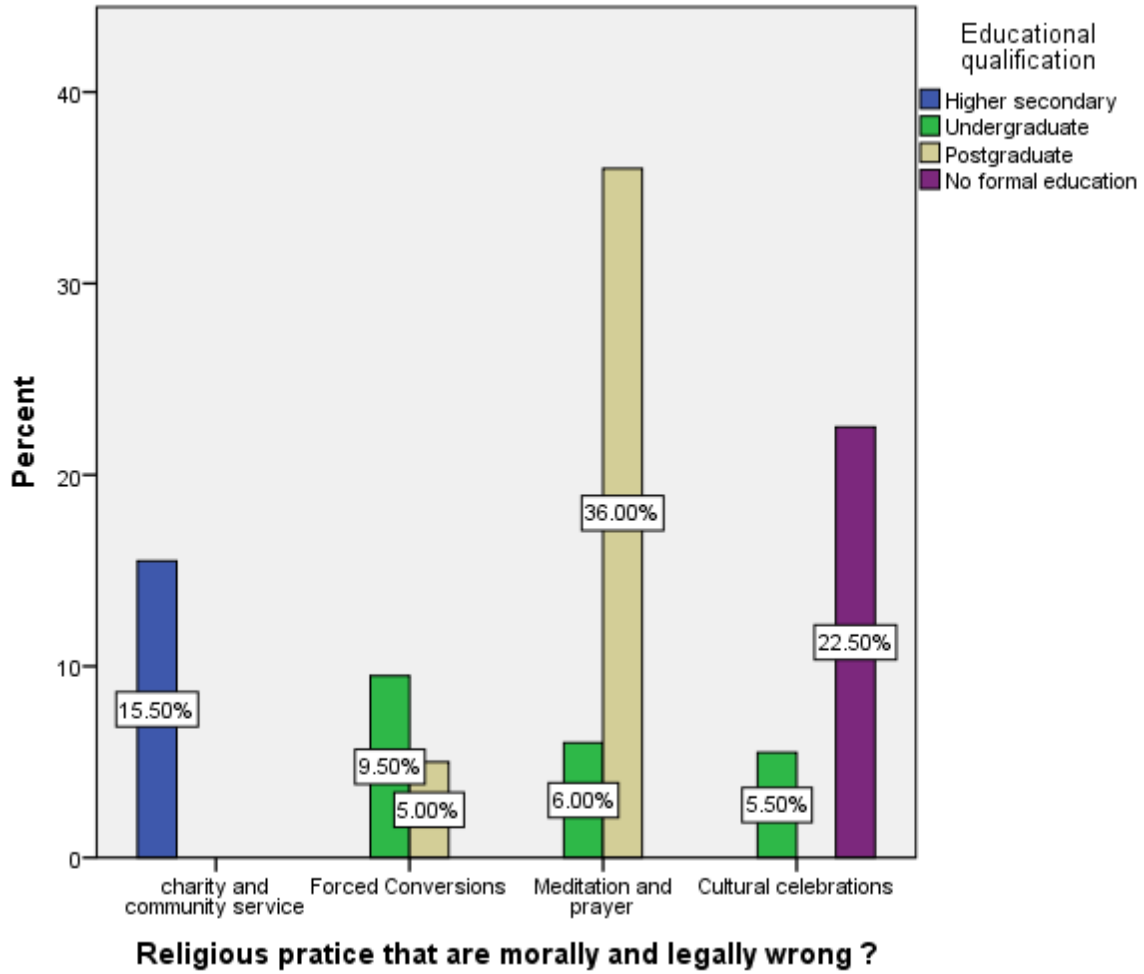
Figure 5



Legend

Figure 5, shows the opinion of the respondents that religious practice that are morally and legally wrong and the gender of the respondent.

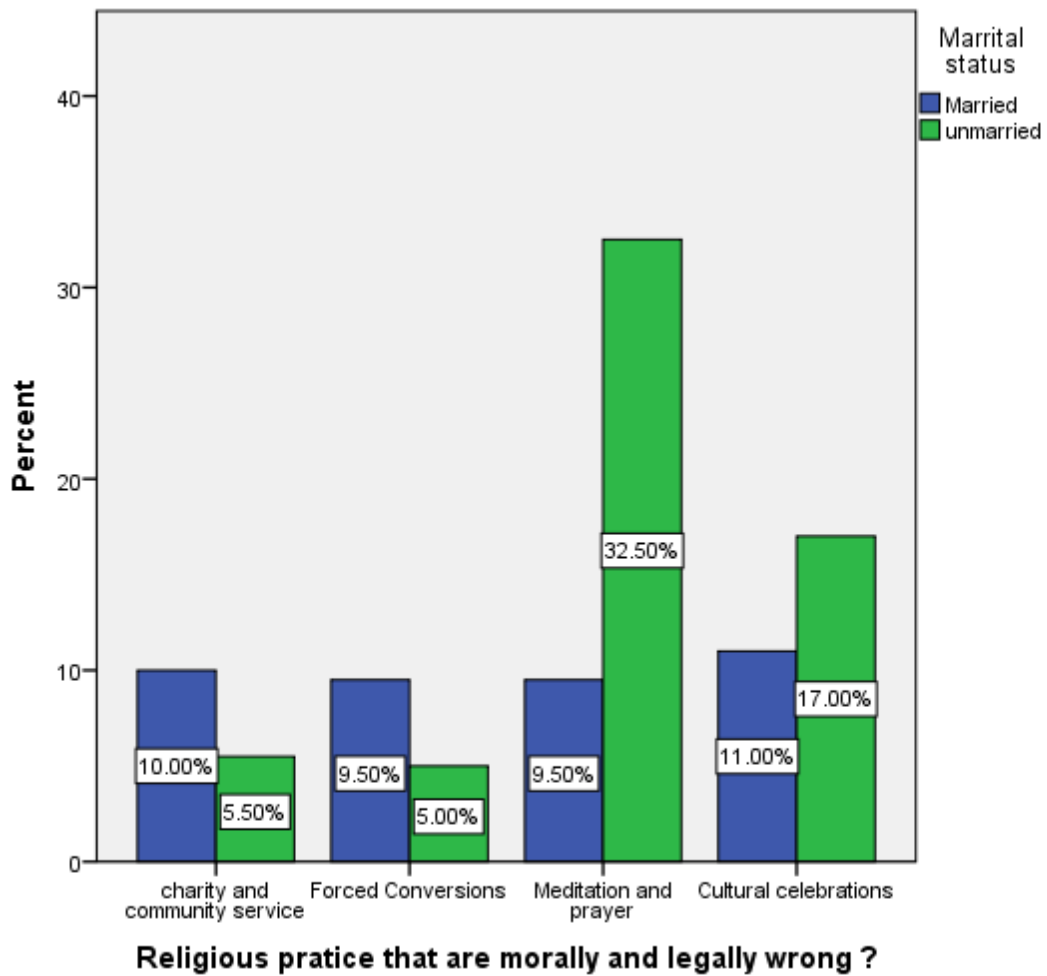
Figure 6



Legend

Figure 6, shows the opinion of the people that religious practice that are morally and legally wrong and the education of the respondent.

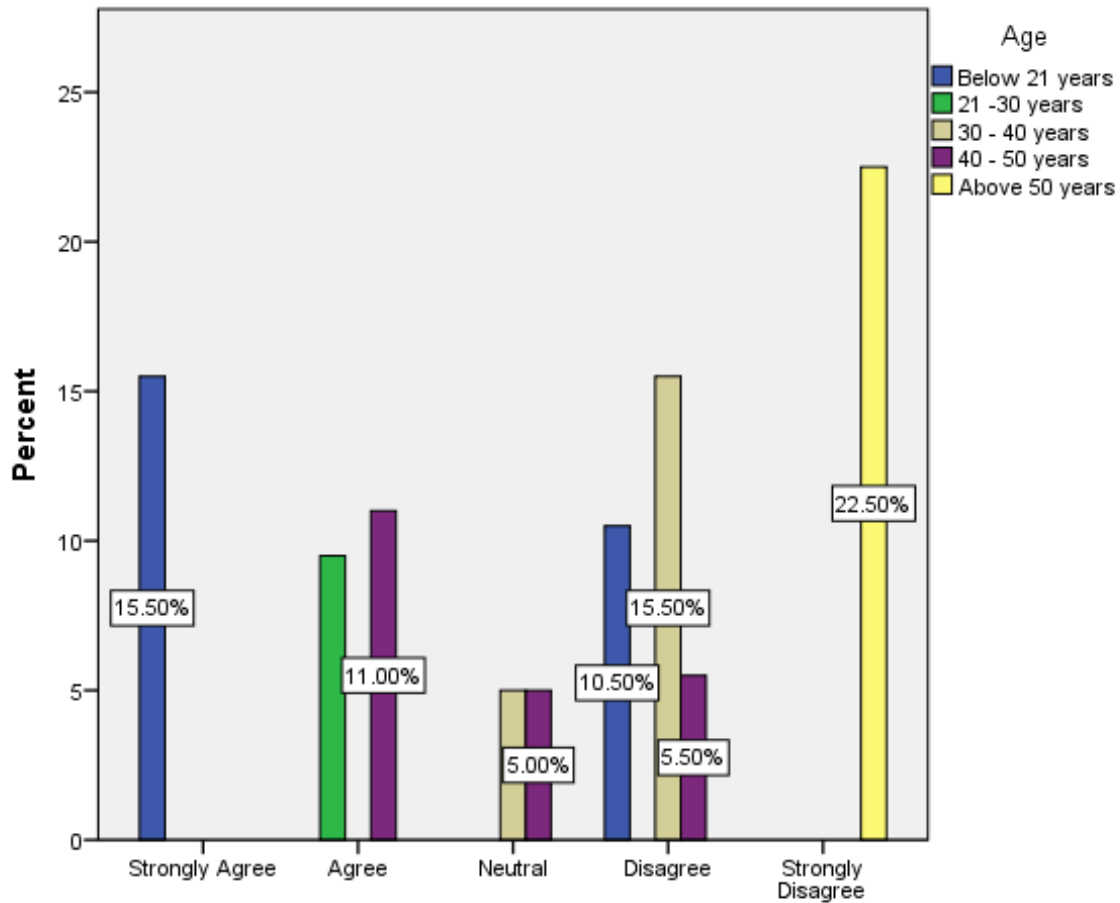
Figure 7



Legend

Figure 7, shows the opinion of the people and religious practice that are morally and legally wrong and the marital status of the respondents.

Figure 8



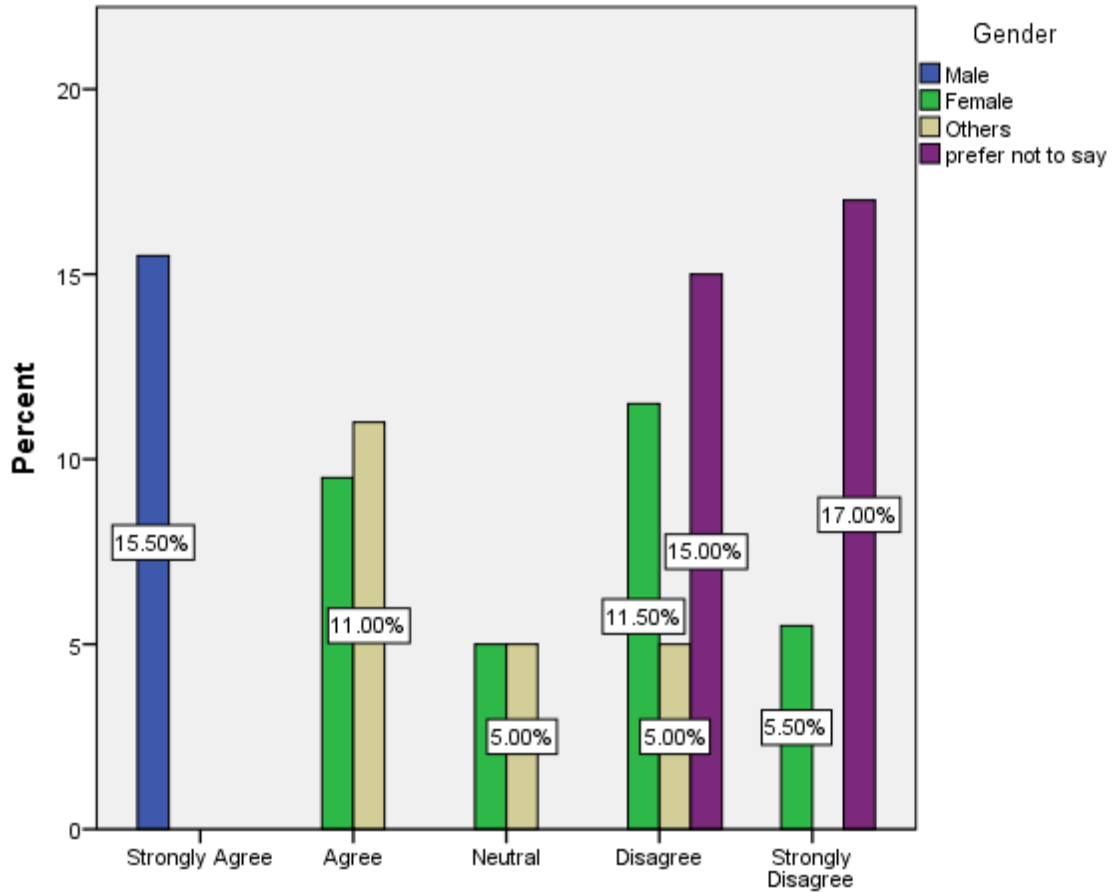
There is a generational gap in views of people living in Chennai on Hindu customs.

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Legend

Figure 8, shows the opinion of the respondents and generational gap in views of people living in Chennai on Hindu customs and the age group of the respondents.

Figure 9

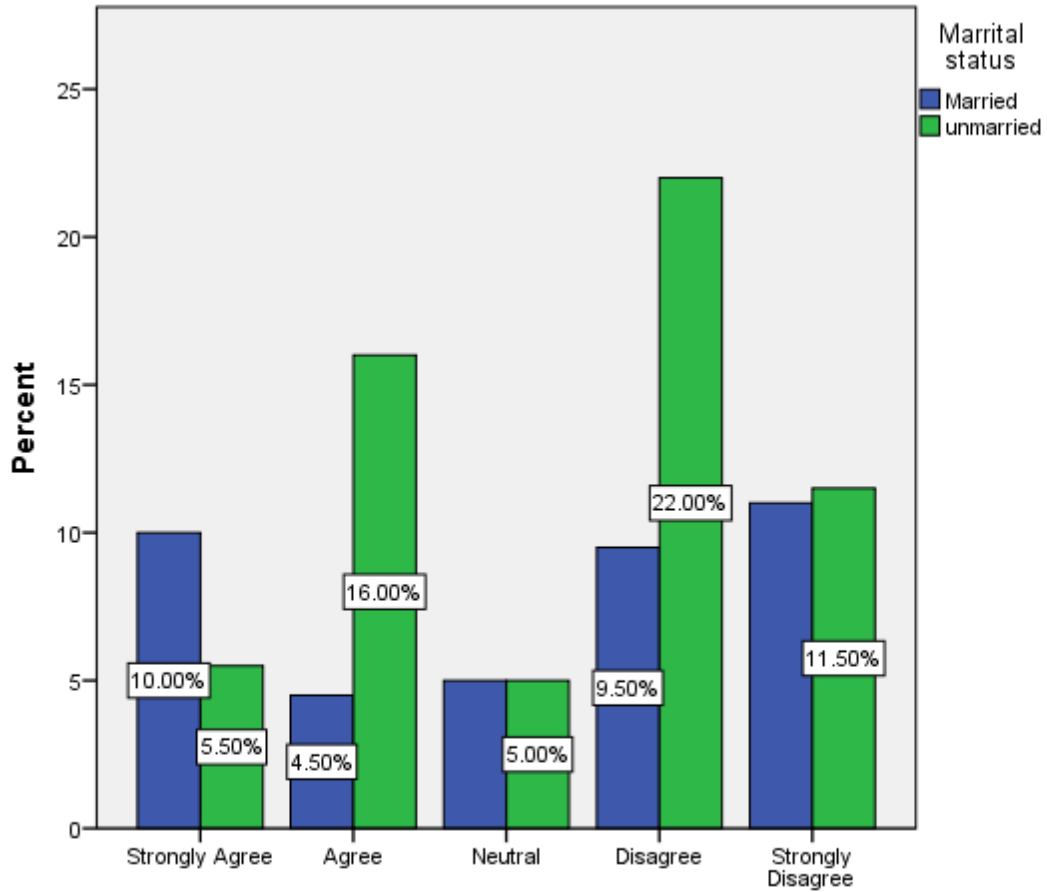


There is a generational gap in views of people living in Chennai on Hindu customs.

Legend

Figure 9, shows the opinion of the respondents and generational gap in views of people living in Chennai on Hindu customs and gender of the respondents.

Figure 10

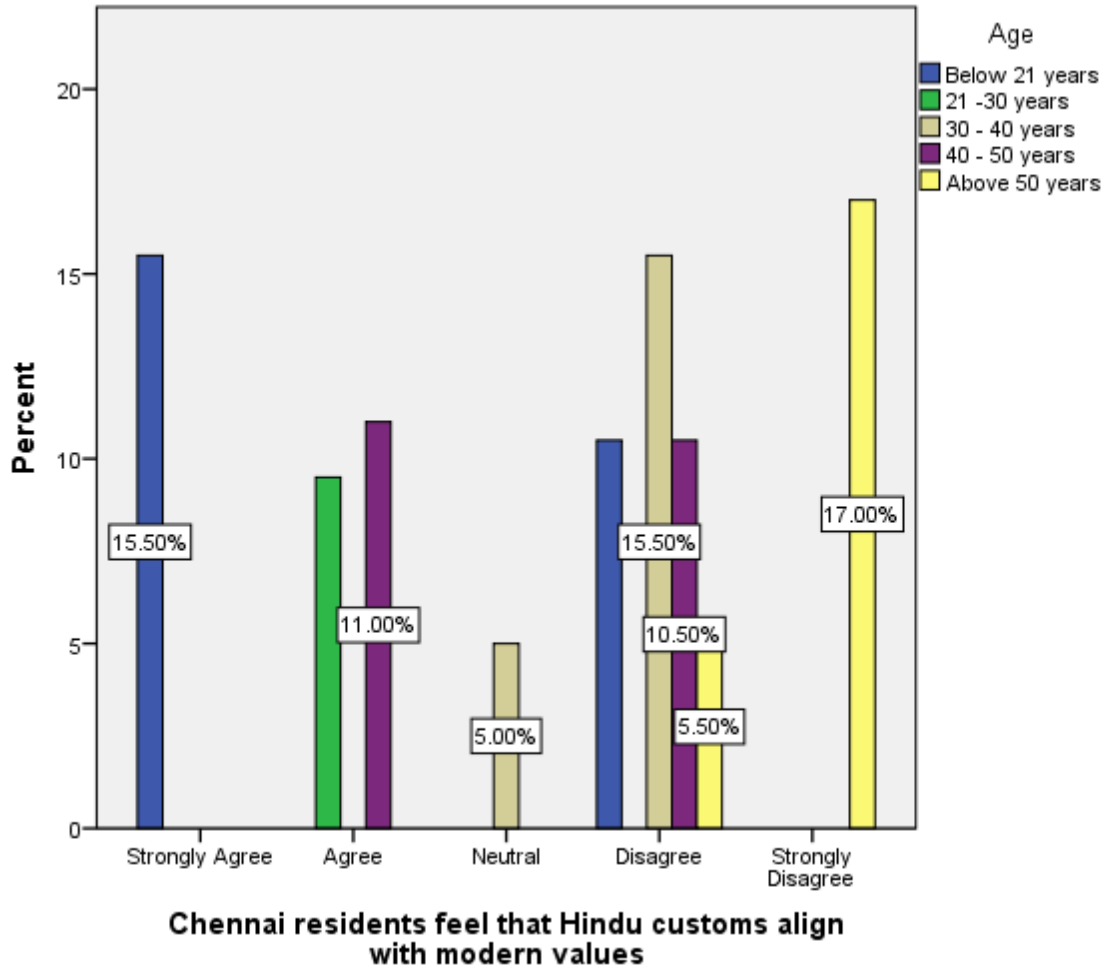


There is a generational gap in views of people living in Chennai on Hindu customs.

Legend

Figure 10, shows the opinion of the respondents and generational gap in views of people living in Chennai on Hindu customs and marital status of the respondents.

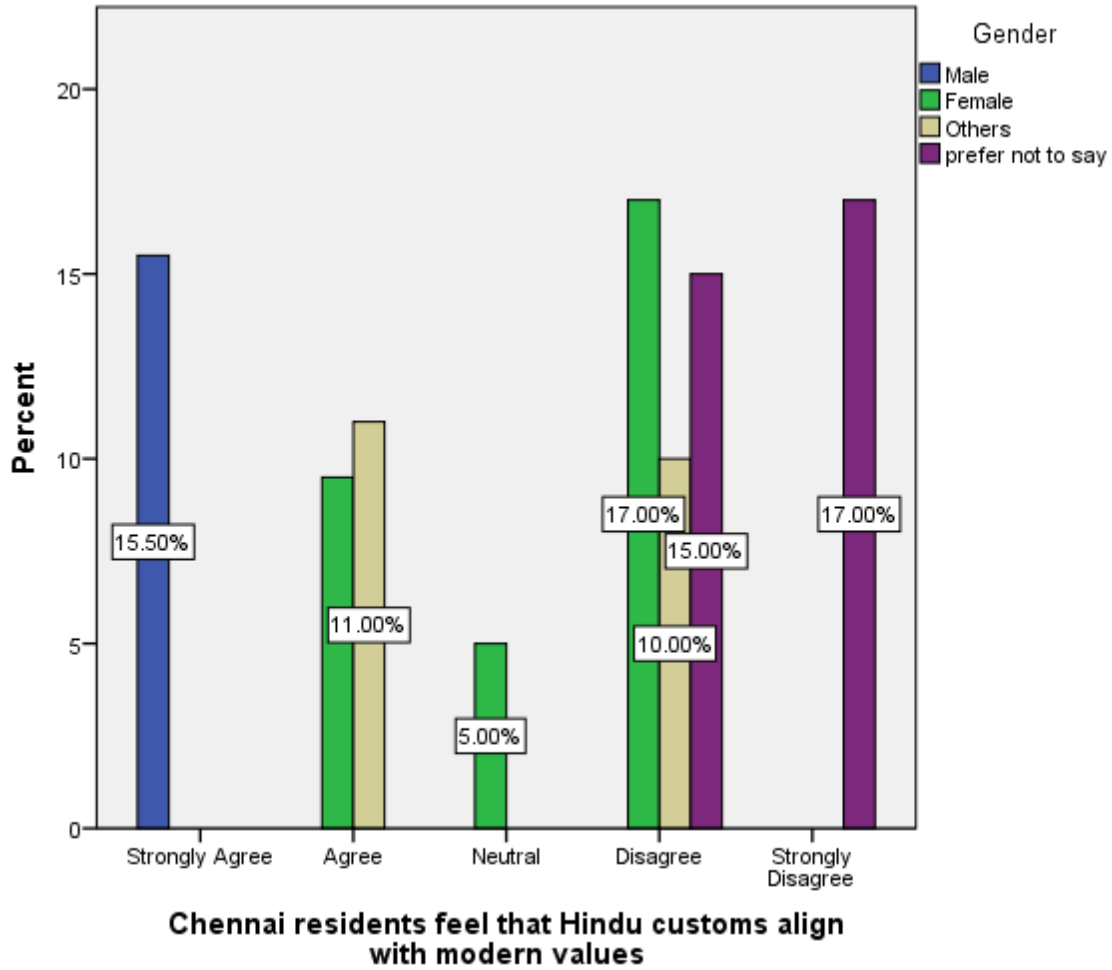
Figure 11



Legend

Figure 11, shows the opinion of the respondents that Chennai residents feel that Hindu customs align with modern values and the age group of the respondents.

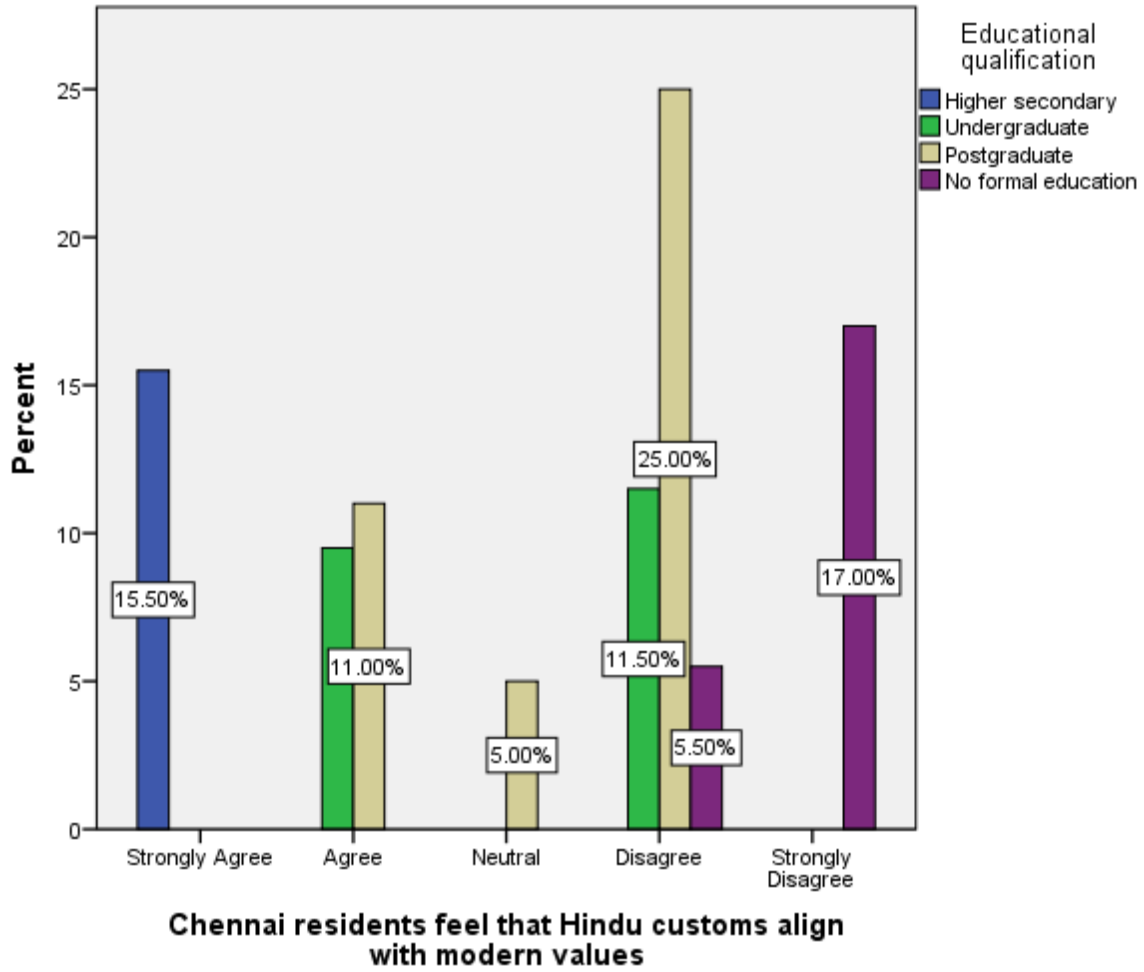
Figure 12



Legend

Figure 12, shows the opinion of the respondents that Chennai residents feel that Hindu customs align with modern values and gender of the respondents.

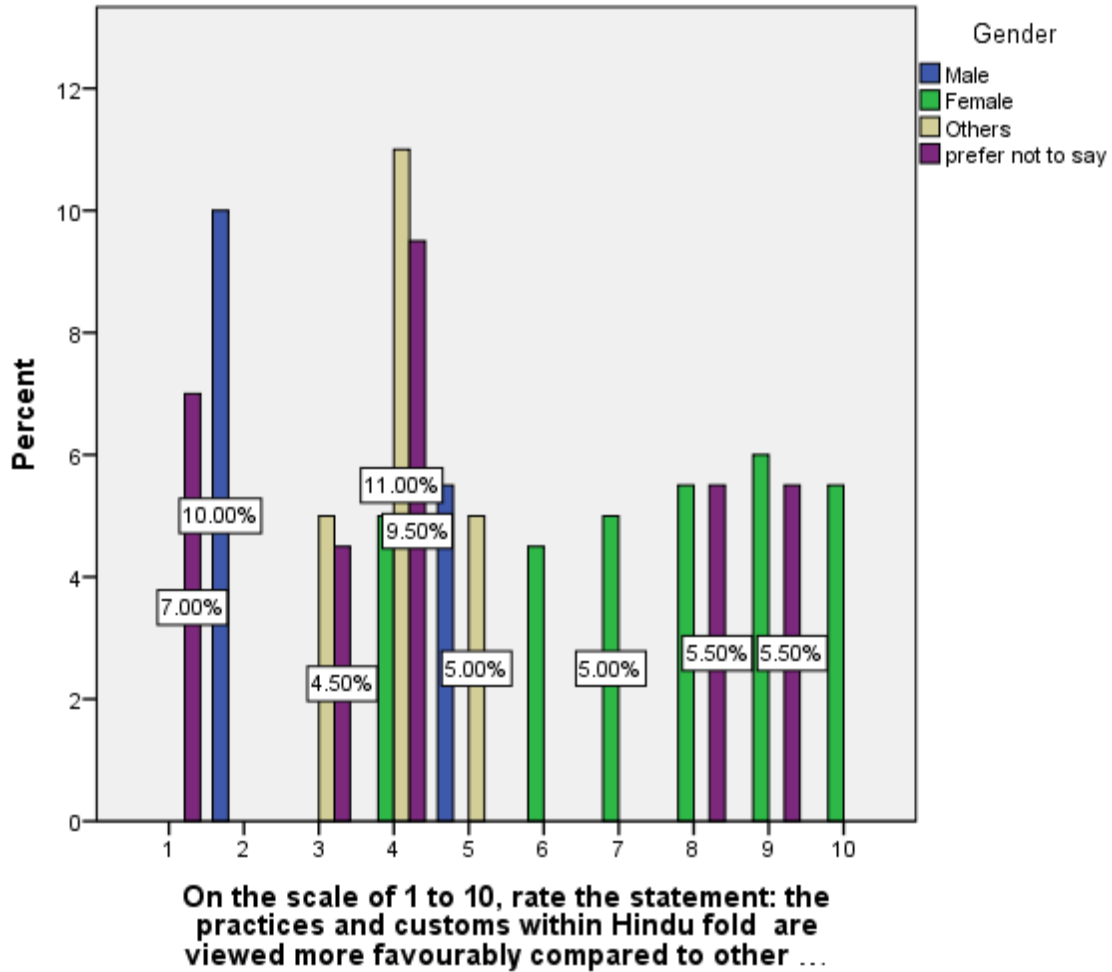
Figure 13



Legend

Figure 13, shows the opinion of the respondents that Chennai residents feel that Hindu customs align with modern values and the education of the people.

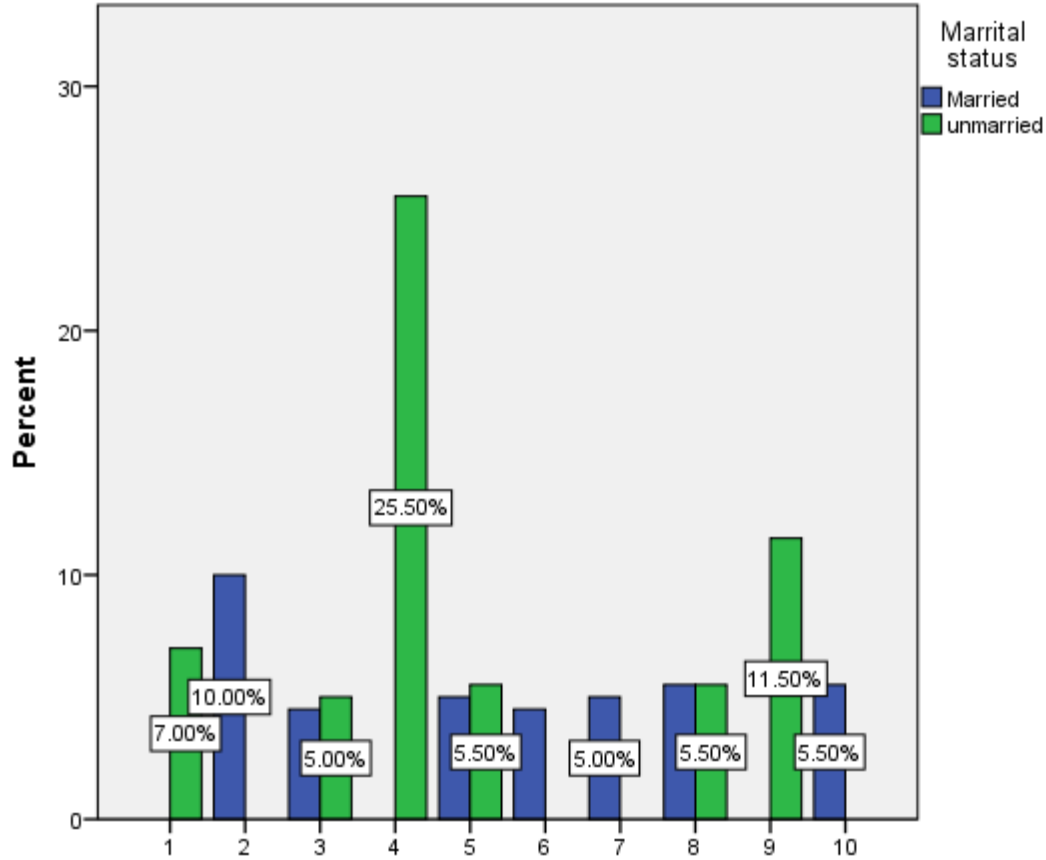
Figure 14



Legend

Figure 14, shows the variability of the respondents practice and custom within Hindu fold are viewed more favorably compared to other customs and the gender of the respondents.

Figure 15



On the scale of 1 to 10, rate the statement: the practices and customs within Hindu fold are viewed more favourably compared to other ...

Legend

Figure 15, shows the opinion of the respondents that practice and custom within Hindu fold are viewed more favorably compared to other customs and marital status of the respondents.

TABLE 1

ANOVA

Gender

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	134.337	9	14.926	28.922	.000
Within Groups	98.058	190	.516		
Total	232.395	199			

HYPOTHESIS: Null hypothesis is rejected and alternative hypothesis is accepted.

LEGEND: The above table shows ANOVA test.

INFERENCE: There is no significant relationship between groups within groups

TABLE 2

Correlations

		Age	Religious practice that are morally and legally wrong ?
Age	Pearson Correlation	1	.814**
	Sig. (2-tailed)		.000
	N	200	200
Religious practice that are morally and legally wrong ?	Pearson Correlation	.814**	1
	Sig. (2-tailed)	.000	
	N	200	200

** . Correlation is significant at the 0.01 level (2-tailed).

HYPOTHESIS: Null hypothesis is rejected and alternative hypothesis is accepted.

LEGEND: The above table shows correlations test.

INFERENCE: There is no significant association between gender and historical books

TABLE 3

Gender * Religious practice that are morally and legally wrong ? Crosstabulation

Count

		Religious practice that are morally and legally wrong ?				Total
		charity and community service	Forced Conversions	Meditation and prayer	Cultural celebrations	
Gender	Male	31	0	0	0	31
	Female	0	19	22	22	63
	Others	0	10	32	0	42
	prefer not to say	0	0	30	34	64
Total		31	29	84	56	200

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	257.709 ^a	9	.000
Likelihood Ratio	243.187	9	.000
Linear-by-Linear Association	87.919	1	.000
N of Valid Cases	200		

a. 2 cells (12.5%) have expected count less than 5. The minimum expected count is 4.50.

HYPOTHESIS: Null hypothesis is rejected and alternative hypothesis is accepted.

LEGEND: The above table shows chi square test.

INFERENCE: There is no significant relationship between age and readability in books.

METHODOLOGY:

The type of research adopted here is empirical research. A total of 200 samples have been collected. The samples have been collected through a non-probability- convenient sampling method. The sample frame taken here is through online, in and around Chennai, Tamil Nadu. The independent variables are age, gender, marital status, and educational qualification. The dependent variables custom, religious, marriage etc.

RESULT:

16.50% of the respondents have chosen to a significant extent and 5% have chosen no impact for the media's impact on public opinion on hindu custom (**Figure 1**). 15.50% of the respondents have chosen to a small extent and 4.50% have chosen no impact for the media's impact on the public (**Figure 2**). 21.50% of the respondents have chosen to a significant extent and 5% have chosen to a small extent for the media's impact on the public (**Figure 3**). 22.50% have chosen cultural celebrations and 5% have chosen forced conversions for religious practice (**Figure 4**). 17% of the respondents have chosen cultural celebration and 5% have chosen charity for religious practice (**Figure 5**). 36% of the respondents have chosen meditation and 5% have chosen forced conversion for religious practice (**Figure 6**). 32.50% of the respondents have chosen meditation and 55 have chosen charity for religious practice (**Figure 7**). 22% of the respondents have strongly disagreed and 5% have chosen neutral for generation gap (**Figure 8**). 17% of the respondent have strongly agreed and 5% have chosen neutral for generation gap (**Figure 9**). 22% of the respondent have chosen to disagree and 16% have chosen agree for generation gap (**Figure 10**). 17% of the respondents have strongly disagreed and 5% have chosen to agree for hindu customs to align with modern value (**Figure 11**). 17% of the respondent have chosen to disagree and 5% have chosen neutral for hindu custom to align with modern values (**Figure 12**). 25% of the respondent have chosen disagree and 5% have chosen neutral for hindu custom align with modern value (**Figure 13**). 11% of the respondent have rated 4 and 4% have rated 3 for practices and customs (**Figure 14**). 25.50% of the respondent have rated 4 and 5% have rated 8 for practice (**Figure 15**)

DISCUSSION:

16.50% of respondents significantly favor the media's impact on Hindu customs, while 5% perceive no impact (**Figure 1**). 15.50% show a slight preference, with 4.50% noting no impact (**Figure 2**). 21.50% significantly influenced, 5% slightly influenced by the media (**Figure 3**). 22.50% choose cultural celebrations, 5% opt for forced conversions (**Figure 4**). **Figure 5** reveals 17% prefer cultural celebrations, 5% select charity (**Figure 5**). 36% favor meditation, while 5% choose forced conversion (**Figure 6**). 32.50% opt for meditation, 55% for charity (**Figure 7**). 22% strongly disagree, and 5% are neutral (**Figure 8**). 17% strongly agree, with 5% neutral (**Figure 9**). 22% disagree, and 16% agree on generation gap perspectives **Figure 10**. For aligning Hindu customs with modern values 17% strongly disagree, 5% strongly agree (**Figure 11**). 17% disagree, and 5% are neutral (**Figure 12**). 25% disagree, and 5% are neutral (**Figure 13**). Diverse opinions, with 11% rating 4 and 4% rating 3 for

practices (**Figures 14**). while 25.50% rate 4 and 5% rate 8 for customs diverse opinions, with 11% rating 4 and 4% rating 3 for practices, while 25.50% rate 4 and 5% rate 8 for customs (**Figure 15**). chi square test in A significant percentage of respondents across various demographics believe that capital punishment can make a positive change in society which the P-value = $0.000 < 0.05$. It means the null hypothesis is rejected and an alternative hypothesis is accepted. Therefore, There is a significant relationship between age and awareness about global warming (**Table 1**). Correlation test in which the P-value = $0.001 < 0.05$. It means the null hypothesis is rejected and an alternative hypothesis is accepted. Therefore, there is a significant association between educational qualification and measures taken by the government to reduce global warming (**Table 2**). ANOVA test in which P- value = $0.000 < 0.05$. It means the null hypothesis is rejected and an alternative hypothesis is accepted. Therefore, there is a significant relationship (**Table 3**).

CONCLUSION:

In conclusion, this study has provided a comprehensive exploration of public opinion on various religious customs observed by Hindus in Chennai. The diverse perspectives revealed through Figures 1 to 15 highlight the nuanced nature of attitudes towards Hindu practices. Notably, media's impact on public opinion and the alignment of Hindu customs with modern values emerged as key themes, reflecting the dynamic interplay between tradition and contemporary influences in Chennai's cultural landscape. The findings regarding religious practices underscore the plurality of choices, with significant percentages opting for cultural celebrations, charity, and meditation. This diversity reflects the multifaceted ways in which individuals engage with their religious beliefs. The examination of the generation gap and the alignment of Hindu customs with modern values provides valuable insights into the evolving dynamics within Chennai's society. The varied responses indicate a complex intergenerational dialogue and diverse perspectives on the adaptability of Hindu customs to contemporary values. In essence, this study contributes to a deeper understanding of the cultural dynamics in Chennai, offering valuable insights for scholars, policymakers, and community leaders. The nuanced nature of public opinion underscores the importance of fostering open dialogue and mutual understanding to navigate the rich tapestry of religious customs within the societal framework of Chennai.

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