

A Comparative Study of Mental Health among different Swadharma Related Teachers.

**Madhu Pandey¹*
Dr. Taresh Bhatia²

Research Scholar, Pacific University of Higher Education and Research, Udaipur (Rajasthan)¹

Associate Professor and Head of Department of Psychology, D.V. College, Orai (Jalaun)²

Abstract:

The concept of Swadharma derived from Indian Vedic literature, holds a great deal of understanding for its own duties in general. This concept has emerged from ancient Vedic Literature, if bifurcated into two parts; one becomes 'swa' and the other becomes 'dharma'. Swa means self and dharma means responsibilities, therefore, Swadharma can be defined as performance of one's own duties. (Mukundananda, 2014) . Every individual's Swadharma is alsodifferent from each other or more precisely can be characterized as unique. (Jally, 2015). When an individual performs his actions according to his role in life depending on his situation, then he is performing his Swadharma. WHO defines "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." (Investing in Mental Health, 2003. Health incorporates different paradigms like self-sufficiency, individual well-being, perceiving self-efficacy, capability, integration and identifying one's own knack and potentials to live life in an effective manner. It can also be termed as a well-being state, where people can realize their potentialities in order to handle their daily life hassles, so as to live a fruitful life where they can serve to themselves and their societies as well. (Investing in Mental Health, 2003). In this research paper, mental health is measured on the following paradigms which are: Realistic, Joyful Living, Autonomy, Emotional Stability and Social Maturity. Finding of this research paper is that the teachers who have high level of Swadharma have significantly better mental health in comparison to average or low level of Swadharma teachers.

Keywords: *Swadharma, Mental Health, Teachers, Realistic, Joyful Living, Autonomy, Emotional Stability and Social Maturity.*

Introduction

The concept of Swadharma derived from the Indian Vedic literature, holds a great deal of understanding for its own duties in general. There have so many definitions and meanings about Swadharma, but it can be defined as performing an individual's duties, accomplishing them with being dedicated, truthful and morally sound. This concept has emerged from the ancient Vedic literature, if bifurcated into two parts one becomes 'swa' and other becomes 'dharma'. Swa means self and dharma means responsibilities, therefore Swadharma can be

defined as performance of one's own duties. (Mukundananda). "Any action that uplifts us is our *Swadharma*.....Growth comes when we follow our *Swadharma*." (Sri Sri Ravishankar) Dharma is strictly not defined with any religiosity issue; rather it is moreover concerned with individual's holistic duties as well as responsibilities which he has to carry out in his life. Swadharma offers an individual to choose for their actions, deeds and duties by being sanctimoniously right. (Svadharma: Find Your Own Nature). Gordon Allport claims that, no two individuals are same. (GORDON ALLPORT: A TRAIT THEORY OF PERSONALITY; Lesson 26) Therefore, every individual's Swadharma is also different from each other or more precisely can be termed as unique. (Jally) When an individual performs his role of actions, in accordance to his situation he is performing his Swadharma. The concept of Swadharma is mentioned in Bhagwad Gita in the verse:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् /
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35॥

Sreyan Svadharmo Vigunah para-dharmat Svanusthitat
Svadharme nidhanam sreyah para-dharmo bhayavahah//35// (Mukundananda)

This verse claims that, performing one's own actions is better than following others roles or actions. Swadharma is sreyan or is superior and should be performed whereas, paradharma is bhayavahah that is to say being influenced by other roles or performing other duties leads to dissatisfaction and hence it is no preferable to do so. (Jally) Swadharma can be further understood as the duties which an individual performs being in his role. If the individuals meet the responsibilities and demands of his roles, then he will accomplish his Swadharma and so he will have better mental health.

Mental Health

WHO defines "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." (Investing in Mental Health). According to the WHO (World Health Organization), **mental health** is: "... a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community." (WHO) Mental Health incorporates different paradigms like self-sufficiency, individual well-being, perceiving self-efficacy, capability, integration and identifying one's own knack and potentials to live life in an effective manner. It can also be understood as a well-being state, where people can realize their potentialities in order to handle their daily life hassles, in order to live a fruitful life where they can serve to themselves and their societies as well. (Investing in Mental Health). In this research, mental health is measured on the following paradigms which are: Realistic, Joyful Living, Autonomy, Emotional Stability and Social Maturity. Being Realistic is very important for a good mental health, as being unrealistic causes unpleasant experiences, pain and disappointment. (Kaufman). When the realistic trait is present in the people includes personality

characteristics of shyness, authenticity, persistence, stability, conformity and have practical approach in their life. (Robbins).

When individual experiences such activities which make him ultimately happy and cheerful then it can be called as joyful living. Individual's way of living determines the person's life's emotions which are related to feeling of contentment, satisfaction, success, happiness and peace. (Bhardwaj). Joyful people tend to live their life in a more cheerful, blissful and happy way. Happiness is a stronger predictor of healthy and long life. (Diener and Chan, Happy People Live Longer: Subjective Well-Being Contributes to Health and Longevity). Individual who have joyful living have sense of contentment and satisfaction in their life.

Autonomy, the characteristic of mental health can be understood as the intention of an individual to be independent and self-reliant. (Daniel) It literally means introspecting oneself, understanding and acknowledging one's core emotions, aims, aspirations and accomplishing those goals which reflects your true self or your actual being. (Mark). People who have autonomy trait in them have the tendency to be recognized, getting respect and mainly taking their own decisions that is being self-dependent. (Owonikoko). Such people tend to seek acceptance, guidance and support from other people by establishing secure interpersonal relationships. Individuals having this trait are very particular and conscious about their failures and so repeatedly they make an attempt to have control on the environment to minimize the likelihood of distress and disapproval. (Bakhshani)

Emotional stability is the predictor of happiness, that is to say people who have stability in them have joyful and blissful nature (Hills and Argyle). (Bhardwaj) Emotions play a very vital role in maintaining a sound mental health and enabling a happy life. People who have lack of control in regulating the emotions lead to an unsatisfactory and unpleasant life with conflicts. Individuals who are emotionally stable are likely to have more calmness, serenity and self-control. They feel more satisfied and have a quiet mature way to deal with their daily life hassles. (Amin Wani, Sankar and Angel).

Social maturity trait can be defined as having social skills like competence, assertive communication, and social involvement, pro-social, altruistic and self-directional. It is an important factor for the individuals and for the society as well. (Mishra, Dubey and and Kumari) Being socially mature means the potential to function aptly in the society (Choudhary P). Social maturity also predicts the life satisfaction and contentment among the people. (Ahamed and Ghosh)

Objective:

To study, the significant difference of Mental Health among high, average and low Swadharma related to intermediate teachers.

Hypothesis:

There is no significant difference of mental health among high, average and low Swadharma related to intermediate teachers.

Methodology:

Sample of present study consists of total 500 teachers of government and private schools of Lucknow city, Uttar Pradesh. It was ensured that all the participants were married. Teachers were selected through stratified random sampling technique.

Research Design and Data Analysis:

The present study is a quantitative research to assess the significant difference between the mental health and high, average and low Swadharma teachers. Mental Health scale developed by Dr. Taresh Bhatia and Dr. S.C Sharma was administered on the samples. Also Swadharma scale developed by Dr. Taresh Bhatia and Madhu Pandey was administered on teachers.

Result:

Table No. 1 Difference between Swadharma and Mental Health of Male and Female intermediate college Teachers.

Mental Health	Swadharma						Critical Ratio		
	(High) (A) N= 141		(Average)(B) N=233		(Low) (C) N=126		A and B	A and C	B and C
	Mean	SD	Mean	SD	Mean	SD			
A	38.06	4.41	37.34	4.21	34.9	4.10	1.56	6.07**	5.30**
B	37.55	4.55	36.63	4.95	36.59	4.46	1.84	1.74	0.08
C	36.29	4.62	33.92	5.61	32.4	5.31	4.47**	6.38**	2.53*
D	35.63	5.42	35.34	4.99	34.91	5.04	0.52	1.13	0.78
E	35.67	4.98	34.46	4.82	33.94	4.74	2.33*	2.93**	0.98
Total	183.21	14.24	177.69	12.73	172.74	11.68	3.78**	6.58**	3.72**

Significant at 0.01 level: 2.59**

Significant at 0.05 level: 1.96*

Result and Discussions:

The analysis of this data has uncovered the difference between Swadharma and mental health. Total 500 teachers were selected, out of which 141 teachers have high level of Swadharma, 233 teachers had average level of Swadharma and 126 teachers have lower level

of Swadharma on the basis of quartile three value (Q3) and quartile one (Q1). The critical ratio was calculated to see the significant difference obtained is 3.78, 6.58 and 3.72 respectively. All the obtained ratios are found significant at 0.01 level which means that teachers who have high Swadharma have better mental health. Mental health is been measured on 5 dimensions which are, Realistic (a), Joyful living(b), Autonomy(c), Emotional Stability (d) and Social Maturity(e).

The table 01 manifests that the people with high Swadharma (Mean= 183.21) have better Mental Health in comparison to people who have average (Mean=177.69) or low (Mean= 172.74) Swadharma. The teachers with high Swadharma (mean= 38.06) are more realistic than teachers with average (mean=37.34) and low (mean=34.90). The teachers with high Swadharma (mean- 37.55) elicit more joyful living than the average (mean=36.63) or low Swadharma (mean=36.59). Teachers who have high Swadharma (mean= 36.29) manifests the autonomy level in them in comparison to the average level Swadharma (mean= 33.92) and low level Swadharma (mean= 32.40). Then the emotional stability was found more in the high level Swadharma teachers (mean=35.67) when compared with average level Swadharma (mean= 35.34) and low level of Swadharma (mean=34.91). Social maturity was also found more in the people with high level of Swadharma (mean=35.67) in comparison to average level (mean=34.46) and low level Swadharma (mean=33.94).



Bar Diagram-1: Showing the Different Factors of Swadharma and Mental Health between Male and Female Teachers

To see the significant differences of Swadharma on Mental Health, the Critical Ratio was calculated. The Critical ratio value is required to be significant at 0.01 level is 2.59 and at 0.05 level is 1.96 with the degree of freedoms 498. It may be observed that there is a significant difference of

Mental Health among high, average and low Swadharma. The obtained Critical Ratio is 3.78 for high Swadharma and average Swadharma, which is found significant at 0.01 level. It elicits that teacher with high Swadharma have significantly better mental health than people with average level Swadharma. The Critical Ratio obtained for high Swadharma and low Swadharma is 6.78, it also reflects that people with high Swadharma have significantly better mental health than low level Swadharma. The Critical ratio obtained is 3.72, it elicits that average level Swadharma have significantly better mental health than teachers who have low level Swadharma. Thus, there is significant difference between the high, average and low level of Swadharma teacher's mental health status.

It may also be observed from table 01, that there is significant difference in different dimensions of mental health. To see the significant difference of high, average and low level Swadharma with mental health, the Critical Ratio was calculated. In the first dimension of Realistic, teachers with high and average level of Swadharma have no significant difference found (critical ratio is found 1.56); therefore it is significantly proven that both are realistic in the similar way. Teachers with high and low Swadharma (critical ratio is found 6.07) have significant difference at 0.01 level; therefore it is significantly proven that there is difference in a difference in being realistic. Then in teachers with the average and low level Swadharma (critical ratio is found 5.6) also have significant difference at 0.01 level which manifests that there is a difference in this dimension of being realistic between the teachers of average and low Swadharma. Teachers with average Swadharma significantly differ from low Swadharma teachers on realistic dimension.

In the second dimension of Joyful living, there is a significant difference found between high Swadharma and average Swadharma (critical ratio is found 4.47) at 0.01 level. There is also significant difference between high and low level Swadharma (critical ratio is found 6.38) at 0.01 level. There is also significant difference between average and low level of Swadharma (critical ratio is found 2.53) at 0.05 level. The teachers with high level Swadharma significantly manifests highest level of joyful living when compared to average and low level of Swadharma.

In the third dimension of Autonomy, the teachers who have high and average level of Swadharma (critical ratio is found 0.52) do not significantly differ at 0.01 level. Teachers who have high Swadharma do not have significantly better autonomy than teachers who have low Swadharma level (critical ratio is found 1.13) at 0.01 level. As per the results obtained, the value is not found significant so both types of teachers have same level of autonomy. Teachers with average level and low level of Swadharma (critical ratio is found 0.98) is neither significant at 0.01 nor at 0.05 level. Therefore, it can be said that there is no significant difference between the teachers in their autonomy level.

In the fourth dimension of Emotional Stability, teachers who have high level of Swadharma significantly differ from teacher's who have average level of Swadharma (critical ratio is found 2.33) at 0.05 level. The teachers with high Swadharma have got significantly better emotional stability than teachers with low level of Swadharma (critical ratio is found 2.93) at 0.01 level. The

teachers having average and low level of Swadharma do not have any difference in their emotional stability, as they both have low level of emotional stability in comparison to teachers who have high level of Swadharma.

The null hypothesis stating that “There is no significant difference of mental health among high, average and low Swadharma related to intermediate teachers” is rejected. Teachers who have high level of Swadharma have significantly better mental health in comparison to average and low level of Swadharma teachers.

Conclusion

1. There is a significant difference between high, average and low level Swadharma on mental health. High Swadharma teachers have significantly better mental health.
2. High and average Swadharma teachers do not significantly differ on realistic dimension, but high Swadharma teachers significantly differ from low Swadharma teachers at 0.01 level.
3. High Swadharma do not have significant difference on joyful living dimension with average or low level Swadharma teachers at 0.01 level.
4. High and average level Swadharma teachers do not have significant difference in autonomy level, but there is a significant difference between average and low level Swadharma teachers at 0.01 level in the autonomy level.
5. High Swadharma people do not have any significant difference on emotional stability level with average or low level of Swadharma teachers.
6. High Swadharma teachers have significantly better social maturity than average level Swadharma teachers at 0.05 level.

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