

Emotional stability and adjustment of Muslim dominated Hindu villagers

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ABSTRACT

With the objective of investigating into the effect of Hindu and Muslim dominance on Emotional Stability and Adjustment of Hindu villagers Hindi version of Mental Health Battery (MHB-SS) constructed and standardized by Singh, A.K. and Sengupta, A. (2012) was administered on 400 Hindu villagers. Out of these 400 Hindu villagers there were 280 Hindu dominated villagers (170 male + 110 female) and 120 Muslim dominated villagers (70 male + 50 female). Sample was collected from different villages of Chhapra and Siwan district of Bihar. The age range of subjects was from 20 to 55 years. The analysis and comparison of Emotional stability and adjustment scores of Hindu dominated and Muslim dominated villagers and male and female villagers revealed that Hindu dominated villagers are significantly higher than Muslim dominated villagers on emotional stability and adjustment. Sex variable has been found significantly influencing only emotional stability of only Hindu dominated villagers.

Keywords: *Emotional Stability, Adjustment, Hindu, Muslim, Dominated Villagers*

Emotional stability refers to experiencing subjective stable feelings which have positive or negative values for the individual. Emotional stability is the capacity to maintain one's emotional balance under stressful circumstances. It is the opposite of emotional instability and neuroticism. Individuals who score low in neuroticism are more emotionally stable and less reactive to stress. They tend to be calm, even-tempered, and less likely to feel tense or rattled. Although they are low in negative emotion, they are not necessarily high on positive emotion.

Neurotics manifest a wide range of psychological and somatic symptoms. On a psychological level these include anxiety, apprehension, phobias, obsessions, compulsions and other symptoms. Somatic symptoms include tension, fatigue, indigestion, increased frequency of micturition, muscular twitching, excessive sweating, heart palpitations, tension, headaches, choking sensations and an assortment of vague aches and pains, Medical examination ordinarily reveals no organic basis for these complaints, but the neurotic often interprets them as evidence of organic pathology and focuses a good deal of hypochondriacal concern of

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them. Perhaps the most common of these symptoms is fatigue. The neurotic's sustained anxiety, tension and dissatisfaction exert a high toll in energy and morale with the result that fatigue in one form or another tends to be a common problem. This situation may be further augmented by insomnia, nightmares, or other sleep disturbances which interfere with needed rest. In some instances, the neurotic show normal bodily energy, but is so discouraged by a seemingly hopeless life situation that he becomes listless and apathetic. Here fatigue is clearly psychologically based. It may be emphasized that not all the characteristics of neuroticism are found in any given case.

Neuroses are the result of a complex interaction of personality and stress factors, and the specific determinants and expressions of neurotic reactions are different from each individual. In addition to this, it must be accepted that most of us evidence some neurotic symptoms in coping with the stresses of modern civilization and that none of us can escape times of anxiety and unhappiness. As Cattell and Scheir (1961) have pointed out " a neurotic is only a person with an excess of the external and internal difficulties and inadequacies from which everyone suffers in some degree. He chronically overreacts to life stress and resorts to exaggerated defensive measures which are ineffective in coping with his problems."

Adjustment refers to individual's achieving on overall harmonious balance between the demands of various aspects of environment such as home, health, social, emotional and school on the one hand and cognition on the other. The concept of adjustment was biological and originally it was termed adaptation. Darwin (1859) in 'The origin of Species' maintained that only the organisms which are the most fitted to adapt to the hazards of the physical world could survive, and this was called as 'survival of the fittest. The term adaptation has been replaced by adjustment' which emphasizes the individual's struggle to get along or survive in his or her social and physical environments (Lazarus, 1976). The process of adjustment is more complex than simple biological adaptation. Human personalities and environments are very complex and they cannot be explained only in terms of biological adaptation. Adjustment is not passive conformity to the demands of the environment. Torgerson and Adams (1954) have pointed out "To a psychologist, however, adjustment implies not mere conformity, but a harmonious relationship between the individual and his present environment. A person can achieve adjustment either by adapting his behavior to the requirements of a situation or by changing the situation to meet his personality needs." Adjustment is a continuous process. Madigan (1962) states, "Since the demands of our environment are many and varied, effective living is a complex cycle of ceaseless inner-outer adjustment." Coleman (1960) states, "The process by which an organism attempts to meet the demands placed upon it by its own nature and by its environment is called adjustment." Schneiders (1965) has also emphasized this aspect of adjustment, "We can define it most simply as a process involving both mental and behavioral responses, by which an individual strives to cope with inner needs, tensions, frustrations and conflicts and to bring harmony between these inner demands and those placed upon him by the world in which he lives.

Emotional Stability and Adjustment of any individual or group are determined and molded by the environmental variables. Among these environmental variables neighboring social environment plays very important role. As such the objectives of the investigation are:

1. To bring to light comparative status of emotional stability and adjustment of Hindus residing in Hindu dominated and Muslim dominated villages.
2. To bring to light comparative status of emotional stability and adjustment of male and female villagers.

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In the light of above objectives, the following hypotheses were formulated,

1. There shall be significant differences between Hindu dominated and Muslim dominated villagers on emotional stability and adjustment.
2. There shall be significant differences between male and female groups on emotional stability and adjustment.

METHODOLOGY

Sample

The study was conducted on 400 Hindu villagers. Out of these 400 Hindu villagers there were 280 Hindu dominated villagers (170 male + 110 female) and 120 Muslim dominated villagers (70 male + 50 female). Sample was collected from different villages of Chhapra and Siwan district of Bihar. The age range of subjects was from 20 to 55 years.

Tools

For measuring emotional stability and adjustment Hindi version of Mental Health Battery (MHB-SS) constructed and standardized by Singh, A.K. and Sengupta, A. (2012) has been used. A Self-made 'Personal Information Inventory' was also used which sought detail personal information from subjects.

Statistical Analysis

Mean, S.D. and 't' test have been applied for testing hypotheses.

RESULTS AND DISCUSSION

The mean scores on emotional stability and adjustment of Hindu Dominated Villagers (HDV) are 10.73 and 31.55 respectively while the mean scores on the same dimensions of Muslim dominated villagers (MDV) are 8.96 and 27.91 respectively (Table – 1). The obtained 't' ratios for HDV x MDV compared groups on emotional stability and adjustment dimensions are 5.241 and 6.709 respectively. Both 't' ratios are significant at .01 level.

Table– 1 Showing Means, S.Ds. and 't' ratios of Scores on emotional stability and adjustment - HDV and MDV Groups.

| Groups | Dimensions | N | Means | S. D. | df | 't' ratios | Level of Sign. |
|--------|---------------------|-----|-------|-------|-----|------------|----------------|
| HDV | Emotional Stability | 280 | 10.73 | 3.22 | 398 | 5.241 | 0.01 |
| MDV | „ | 120 | 8.96 | 3.04 | | | |
| HDV | Adjustment | 280 | 31.55 | 5.27 | 398 | 6.709 | 0.01 |
| MDV | „ | 120 | 27.91 | 4.84 | | | |

Own group religious dominance has been found significantly improving emotional stability and adjustment of Hindu villagers, whereas outgroup (Muslim) religious dominance has been found lowering emotional stability and adjustment of Hindu villagers. It appears that Hindus living in Muslim dominated villages feel high insecurity which impairs their emotional stability and adjustment. On the other hand, Hindus residing in Hindu dominated villages feel significantly higher security which improves their emotional stability and adjustment.

The mean scores on emotional stability and adjustment of Hindu dominated male villagers (HDV-M) are 11.62 and 31.82 respectively while the mean scores on the same dimensions of Hindu dominated female villagers (HDV-F) are 9.35 and 31.13 respectively (Table – 2). The mean scores on emotional stability and adjustment of Muslim dominated male villagers (MDV-M) are 9.22 and 28.33 respectively while the mean scores on the same dimensions of

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Muslim dominated female villagers (MDV-F) are 8.60 and 27.32 respectively (Table – 3). The obtained ‘t’ ratios for HDV-M x HDV-F and MDV-M x MDV-F compared sub-groups on emotional stability and adjustment are 5.805, 1.083, 1.034 and 1.145 respectively. Out of these four ‘t’ ratios only one ‘t’ ratios is significant at .01 level and three ‘t’ ratios are lower than the required value for significance at .05 level.

Sex has proved to be a significant potent variable of only emotional stability only in Hindu dominated group. Sex variable has not proved to be a significant potent variable for adjustment in both Hindu dominated and Muslim dominated groups; and, of emotional stability in Muslim dominated group. Although male subjects of both HDV and MDV have obtained higher mean scores than their female counterparts, yet only on emotional stability significant difference has been found. Male subjects whether they reside in Hindu dominated villages or Muslim dominated villages enjoy somewhat better emotional stability and adjustment than female subjects. Our findings support the findings of Shalu and Audichya (2006) and Kumar (2018) who reported on the basis of their studies that male subjects possess significantly better adjustment than female subjects. Our findings contradict the findings of Kumari (2015) and Geeta (2016) who reported male subjects significantly lower than female subjects on adjustment.

Table – 2 Showing Means, S.Ds. and ‘t’ ratios of Scores on emotional stability and adjustment - HDV-M and HDV-F subgroups.

| Groups | Dimensions | N | Means | S. Ds. | df | ‘t’ ratios | Level of Sign. |
|--------|---------------------|-----|-------|--------|-----|------------|----------------|
| HDV-M | Emotional Stability | 170 | 11.62 | 3.45 | 278 | 5.805 | 0.01 |
| HDV-F | „ | 110 | 9.35 | 3.02 | | | |
| HDV-M | Adjustment | 170 | 31.82 | 5.31 | 278 | 1.083 | N.S. |
| HDV-F | „ | 110 | 31.13 | 5.14 | | | |

Table – 3 Showing Means, S.Ds. and ‘t’ ratios of Scores on emotional stability and adjustment - MDV-M and MDV-F subgroups.

| Groups | Dimensions | N | Means | S. Ds. | df | ‘t’ ratios | Level of Sign. |
|--------|---------------------|----|-------|--------|-----|------------|----------------|
| MDV-M | Emotional Stability | 70 | 9.22 | 3.28 | 118 | 1.034 | N.S. |
| MDV-F | „ | 50 | 8.60 | 3.21 | | | |
| MDV-M | Adjustment | 70 | 28.33 | 4.87 | 118 | 1.145 | N.S. |
| MDV-F | „ | 50 | 27.32 | 4.69 | | | |

CONCLUSION

1. Difference of religious dominance brings variations on emotional stability and adjustment of Hindu villagers.
2. Hindu dominated Hindu villagers are significantly higher than Muslim dominated Hindu villager on emotional stability and adjustment.
3. Sex of villagers partially influences their emotional stability and adjustment.

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Conflict of Interest

The author declared no conflict of interests.

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