

2.0 To Study the Mental Health and its Relationship with Spiritual Intelligence of Undergraduate Students

- **Dr. Jitendra Kumar Pal**, Assistant Professor, Dept. of Education, V.H.P.G. College, Lucknow
Email: jitendra.edu10@gmail.com

Abstract

The current investigation was conducted with the purpose of analysing the relationship between mental health and spiritual intelligence of undergraduate students. The research was conducted over 350 undergraduate students enrolled in different government university in Lucknow district. Among the aforementioned sample, the male gender was represented by a total of 110 individuals, while the female gender was represented by a count of 240 individuals. Mental Health Battery by A. K. Singh and Alpana Sen Gupta and Spiritual Intelligence Scale by K. S. Misrawere used to obtain data from sample. The study revealed a positive and significant relationship between mental health and spiritual intelligence of undergraduate students.

Keywords: Mental Health, Spiritual Intelligence

Introduction

Mental health has emerged as one of the most pressing issues facing the modern society. Maintaining a healthy mental state is one of the prerequisites for an individual's overall growth and development. However, due to the increased industrialization and complexity of the modern social system, it has become difficult for an individual to strike a healthy balance between himself and his social surroundings. Young individuals worldwide experience distress due to inadequate mental health. According to UNICEF (n.d.), it is a leading contributor to mortality, morbidity, and dysfunction, particularly among the elderly adolescent population. In the last few years, the media have reported an alarming rise in the number of instances of suicide and killing that mostly evade the educational system. This is especially true for adolescents attending university, as they are most likely to experience frustration due to the pressure exerted on them by their professors, parents and society, in addition to other factors such as competition and high aspirations. The mental problems commonly begin in childhood and adolescence but are not treated until years later (Kessler et al., 2007; & Patel et al., 2007). In numerous studies, it has been observed that approximately 50% of mental disorders that persist throughout an individual's lifetime originate during adolescence, while 75% of such conditions emerge by the age of 25. Even though interventions for early-stage disorders might help reduce the severity and length of primary disorders and stop secondary disorders from happening, more study is needed immediately to improve affordable and doable interventions. According to a survey report by Worsley and Williams (2020), the COVID-19 pandemic has the potential to significantly impact nationwide mental health both presently and in the long term. The report emphasizes the need for prioritizing mental health research as a crucial component of the global effort to respond to the epidemic. As a result, the importance of mental health has become more widely recognised in all facets of society, which is particularly relevant in education.

Mental Health

The World Health Organization (WHO) defines mental health as "a state of well-being in which an individual realizes his or her abilities, can deal with the typical tribulations of life, can work productively, and can make a positive contribution to his or her community." The contemporary widely-accepted interpretation of health is expressed in Sushruta Samhita-

“Samadosha, Samagnischa, Samadhatumalkriyah!

Prasannatmendriyamanah, Swasthaitiabhidhiyate”!! (Su.Su. 15/10)

This phrase is commonly used in traditional Indian medicine to describe a state of optimal health and well-being. This phrase conveys the state of equilibrium in tridosha, the thirteen agni or metabolic fires, the seven dhatu or tissues, and the filtering procedures of contaminants. This definition encompasses both the aspects of physical and mental health. The definition's verse "PrasannatmendriyaManah" is considered fundamental to achieving mental well-being (ManasSwastha). The above definition of health is quite similar to the one provided by the World Health Organization (WHO). It is noteworthy that Ayurveda has espoused the same principles that the World Health Organization currently acknowledges.

Mental health is not just the lack of mental illness; it is more about the daily things we do to keep our minds strong. Optimal psychological well-being is characterized by the absence of mental illness or disorders and the presence of positive qualities such as resilience, emotional regulation, and a sense of purpose (Singh, 2004). Mental health refers to an individual's capacity to adapt effectively to the diverse stressors encountered in their environment throughout their lifespan. Mental health is a state of well-being, drive for life, and a sense that the individual is utilizing his abilities and expertise (Anderson, 1998). Good mental health significantly enhances the holistic health and wellness of individuals and their communities. The benefits of maintaining good mental health throughout all stages of life cannot be overstated, as it has the potential to impact one's physical well-being. From a social perspective, mental health is widely regarded as a valuable resource that contributes positively to individual, social, and economic asset development (Dwivedi & Harper, 2004).

Concerns about one's mental health are linked to the development of a 'holistic' integrated personality, which is differentiated by the integrity of the different aspects of one's self rather than the categorisation of those components. Therefore, a well-balanced mind yields a well-rounded personality. India has a rich cultural heritage, and over the centuries, its people have developed various strategies to deal with different problems.

Spiritual Intelligence

Intelligence can be defined as the cognitive capacity that enables an individual to make decisions and carry out tasks. The conventional notion of intelligence, commonly called the intelligence quotient, has been a fundamental concept in global discourse.

The term "spiritual intelligence" has been increasingly popular as an expression to describe people's quests to comprehend and cultivate their inner selves in ways that go beyond the conventional methods of determining intellect. The human mind and consciousness possess an innate capacity to derive significant resources from the cosmic centre. According to Zohar and Marshall (2000), the mental ability of the human brain to sense and use meaning in the process of resolving problems has undergone a process of evolution over several million years. It is the capacity to comprehend and access higher levels of consciousness and subsequently utilise this comprehension to direct one's cognitive functions, decision-making, emotional responses, perceptual abilities, and behavioural tendencies.

The concept of spiritual intelligence has been defined by Maharshi Patanjali in the Patanjali yoga sutra as "ritambharapragya", as stated in the following sutras: "ṛtam-bharātatraprajñā" (Y.S.1/48). The Sanskrit phrases "Ritambhara" (full of greater truth), "Tatra" (there), and "Prajna" means (knowledge, wisdom, and insight). An experience of direct spiritual awareness containing truth is born when consciousness settles into knowledge. RitambharaPragya is a type of cognitive ability that a yoga practitioner attains after attaining 'adhyatma-prasad'. It is wisdom in its most refined and superior form. According to Patanjali's perspective "shrutanumanaprajnabhyamanyavishayaavishesharthatvat" (Y.S.1/49), this intellect (Ritambharapragya) pertains to a subject matter that cannot be acquired through sensory perception, verbal communication, or logical deduction. The basis of general intellect is things like Shruti and guesses. But RitambharaPragya is the intelligence that possesses the truth; it provides knowledge of the object's true nature along with its components, and it explains the actual form of every material that exists in the world.

Objective of the Study

To study the relationship between mental health and spiritual intelligence of undergraduate students.

- a. Gender
- b. Area

Hypotheses of the Study

H₀1: There is no significant relationship between mental health and spiritual intelligence of undergraduate students.

H₀2: There is no significant relationship between mental health and spiritual intelligence of undergraduate students in relation to gender.

H₀3: There is no significant relationship between mental health and spiritual intelligence of undergraduate students in relation to the area.

Research Methodology

Research method and design of the study:

Considering the nature of the research study, the descriptive survey method has been determined to be helpful in carrying out the research process. The researcher uses

correlational analysis to determine the relationships between the defined variables, including mental health and spiritual Intelligence.

Population of the study

The study population consisted of all undergraduates who were in their second year of study and enrolled in government universities in Lucknow city. The University of Lucknow and the KMC Language University, Lucknow, were selected using a convenience sampling strategy for the study.

Sampling method and sample of the study

The present research study was conducted on a randomly selected sample of 350 undergraduate second-year students. Out of these 350 students, 240 belonged to the University of Lucknow, Lucknow, while the remaining 110 studied at KMC Language University. The total number of male students enrolled in the BA second year is 110, and the total number of female students is estimated at 240.

Tools of study

Mental Health Battery by A. K. Singh and Alpana Sen Gupta (2019)

Spiritual Intelligence Scale by K. S. Misra (2014)

Results

H₀1: There is no significant relationship between mental health and spiritual intelligence of undergraduate students.

Table 1: The correlation coefficients between mental health and spiritual intelligence among undergraduate students (Total score).

Variables	N	Correlation 'r'	Sig. (2-tailed)
Mental Health	350	.330**	.000
Spiritual Intelligence	350		

** Significant at 0.05 level, df= 348

The correlation between the students' overall mental health and spiritual intelligence is presented in Table-1. The table displays the data in terms of the student's total scores. The value of the Pearson correlation coefficient, denoted by 'r', is determined to be 0.330 (df=348), and the value of 'p' for this correlation is 0.000, indicating that it is significant and positive. Therefore, under these conditions, the null hypothesis is rejected, which states that there is no significant relationship between mental health and spiritual intelligence of undergraduate students, and the research hypothesis is accepted.

H₀1 (a): There is no significant relationship between mental health and spiritual intelligence of undergraduate students in relation to gender.

Table 2: Gender-specific correlation coefficients between mental health and spiritual intelligence of undergraduate students.

Variable	Category	N	Correlation 'r'	Sig. (2-tailed)
Gender	Male	110	.565**	.000
	Female	240	.007	.916

** Significant at 0.05 level, df = 108 for males and df =238 for females

The correlation between the students' overall mental health and their spiritual intelligence is presented in Table-2. In addition, the table shows overall student scores by gender.

The value of the Pearson correlation coefficient, denoted by 'r', is determined to be 0.565 (df=108), and the value of 'p' for this correlation is 0.000, indicating that it is significant and positive in terms of male students. Hence, under these conditions, the null hypothesis is rejected, which states that there is no significant relationship between mental health and spiritual intelligence of male students, and the research hypothesis is accepted.

The value of the Pearson correlation coefficient, denoted by 'r', is determined to be 0.007 (df=238), and the value of 'p' for this correlation is 0.916, indicating that it is non-significant and positive in terms of female students. Thus, under these conditions, the null hypothesis is accepted, which states that there is no significant relationship between mental health and spiritual intelligence of female students, and the research hypothesis is rejected.

H₀₁ (b): There is no significant relationship between mental health and spiritual intelligence of undergraduate students in relation to the area.

Table 3: Area-based correlation coefficients between mental health and spiritual intelligence of undergraduate students.

Variable	Category	N	Correlation 'r'	Sig. (2-tailed)
Area	Urban	246	.493**	.000
	Rural	104	-.102	.303

** Significant at 0.05 level, df = 244 for urban and df =102 for rural

The correlation between the students' overall mental health and their spiritual intelligence is presented in Table 3. The table shows overall student scores by area.

The value of the Pearson correlation coefficient, denoted by 'r', is determined to be 0.493 (df=244), and the value of 'p' for this correlation is 0.000, indicating that it is significant and positive in terms of urban students. Therefore, under these conditions, the null hypothesis is rejected, which states that there is no significant relationship between mental health and spiritual intelligence of urban students, and the research hypothesis is accepted.

The value of the Pearson correlation coefficient, denoted by 'r', is determined to be -.102 (df=102), and the value of 'p' for this correlation is 0.303, indicating that it is non-significant and negative in terms of rural students. Therefore, under these conditions, the null hypothesis

is accepted, which states that there is no significant relationship between mental health and spiritual intelligence of rural students, and the research hypothesis is rejected.

Discussion on the Findings

The first major objective of this study was to investigate the relationship between mental health and spiritual intelligence of undergraduate students. The findings from Table 1 indicate a statistically significant and positive correlation between mental health and spiritual intelligence of undergraduate students. Furthermore, the tabulated results are consistent with the outcomes documented by Arubuola (2023); Patel and Veidlinger (2023) and Bös et al. (2023).

Thakur (2016) and Kaur (2017) have demonstrated a noteworthy correlation between mental health and spiritual intelligence, taking into account gender and location. Based on the student's educational backgrounds, Pant and Srivastava (2019); and Mohammadyari (2012) also made reference to such a relationship. However, the research indicates a negative and insignificant relationship between the mental well-being of rural students and their level of spiritual intelligence. The results align with the research conducted by Nath and Saikia (2020); and Kaplin et al. (2017) on the correlation between spiritual intelligence and mental health indicators. People who are in a state of good mental health feel sad, ill, furious, or unhappy, and this is a natural aspect of a life that has been completely experienced by a human being (Waterman, 1993; Lamers et al., 2011). It is essential to keep in mind that both spiritual intelligence and mental health are multidimensional and intricate concepts and that the relationship between the two can change depending on the person and their surroundings. While some people may find peace and encouragement in their relationship with spirituality, others may not identify with the practices or beliefs associated with spirituality. When it comes to issues pertaining to one's mental and spiritual health, it is absolutely necessary to recognize and honor the distinct viewpoints and experiences of each individual.

Conclusion

The research presents comprehensive findings pertaining to the mental health of spiritual intelligence of undergraduate students. The study examined the variables within an academic context, utilizing a sample population consisting solely of undergraduate students from the Lucknow district, Uttar Pradesh, India. The investigation unveiled that mental health and spiritual intelligence was noteworthy. There exists a positive correlation between spiritual intelligence and mental health of undergraduate students.

References

Arubuola, M. A. (2023). Perception of Mental Health in Relation to the Use of Mental Health Services among Youths. Research Square.

- Bös, C., Gaiswinkler, L., Fuchshuber, J., Schwerdtfeger, A., &Unterrainer, H. (2023). Effect of Yoga involvement on mental health in times of crisis: A cross-sectional study. *Frontiers in Psychology*, 14.
- Dwivedi, L. K., Dwivedi, B. K., &Goswami, P. K. (2021).Agnivesha, Charak Samhita (part-III). (Ch/Chi, Chakrapanitika) ChaukhambaKrishnadas Academy
- Kaur, M. (2017).Life Satisfaction of Undergraduate Students In Relation To Their Mental Health, Emotional Intelligence and Spiritual Intelligence. (Unpublished Ph.D. Thesis), Department of Education, Panjab University Chandigarh
- Kessler, R. C., Amminger, G. P., Aguilar-Gaxiola, S., Alonso, J. A., Lee, S., &Üstün, T. B. (2007). Age of onset of mental disorders: a review of recent literature. *Current Opinion in Psychiatry*, 20(4), 359–364.
- Murthy, K. R. S. (2014). *Susuruta Samhita (Sutrasthana)*. ChaukhambaOrientalia, Varanasi
- Nath, S. (2020).A Study on Mental Health in Relation To Spiritual Intelligence and Academic Performance of Undergraduate Students.(Unpublished Ph.D. Thesis), Dept. of Education, Gauhati University, Assam.
- Pant, N. C. & Srivastava, S. C. (2017). The Impact of Spiritual Intelligence, Gender and Educational Background on Mental Health Among College Students. *Journal of Religion & Health*, 58(1), 87–108.
- Patel, R. &Veidlinger, D. (2023).Exploring the Benefits of Yoga for Mental and Physical Health during the COVID-19 Pandemic.*Religions*, 14(4), 538.
- Thakur, D. R. (2016).A study of spiritual intelligence frustration and mental health among students.(Unpublished Ph.D. thesis), Department of psychology Sardar Patel University.
- United Nations International Children's Emergency Fund.(n.d.). On My Mind: Better mental health for every child. <https://www.unicef.org/on-my-mind>
- Vivekananda S. (2018). *The Yoga Sutras of Patanjali: The Essential Yoga Texts for Spiritual Enlightenment*. Watkins Publishing, London, United Kingdom.
- Vivekananda, S. (2019).Patanjali's Yoga Sutras. Srishti Publishers.
- Waterman, A. S. (1993) Two Conceptions of Happiness: Contrasts of Personal Expressiveness (Eudaimonia) and Hedonic Enjoyment. *Journal of Personality and Social Psychology*, 64, 678-691.
- World Health Organization (2001). *Basic documents (43rd Edition)*. Geneva, World Health Organization.

World Health Organization (2001). The World Health Report 2001: Mental Health: New Understanding, New Hope.

Worsley, R. & Williams, R. (2020). COVID-19 and Mental Wellbeing.<https://www.ipsos.com/en-uk/Covid-19-and-mental-wellbeing>

Zohar, D. (2012). Spiritual intelligence: The ultimate intelligence. Bloomsbury publishing.

Zohar, D. & Marshall, I. (2001). Spiritual intelligence: The ultimate intelligence. Bloomsbury, London.

Zohar, D. & Marshall, I. (2001). SQ: Connecting with our spiritual intelligence. Bloomsbury, New York.
