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A study of the effect of training in different methods of meditation on the emotional maturity of students

Sureshkumar V Baraiya and Kamleshkumar P Patel

Abstract

The purpose of this research study was to study the effect of training different methods of meditation on the emotional maturity of students. Student brothers of Maharishi Vidyalaya, Halavad were selected as subjects in this research study. Boys in the age group of 13 to 17 years were selected as subjects in this research study. In this research study, a total of 120 students were divided into four groups, 30 in concentration meditation group, 30 in reflective meditation group, 30 in mindfulness meditation group and 30 in control group. For the measurement of impulsive maturity in this research study, Dr. Yashveer Singh and Dr. Mahesh Bhargav Questionnaire designed by was used. A one-way variance analysis of covariance test was applied to determine the effects on the concentration meditation group, reflective meditation group and mindfulness meditation group. The conclusion of which was seen as follows. A ten-week concentration meditation training group of Paddhatisara and Pratibimba Dhyana, a mind fullness meditation training program, showed significant improvement in the impulsive maturity of subjects selected. The level of significance was set at 0.05 to test all hypotheses.

Keywords: Meditation, mindfulness, concentration, Pratibimba Dhyana, Paddhatisara, training, yoga, emotional, maturity

Introduction

Thousands of years ago, our Rishimunis discovered a simple and very effective scientific way of exercising and is known as the Asana of Yoga. Implementing which gives every part of our body a good benefit and keeps the body healthy and strong. Similarly, the pulse of the body is purified by pranayama. Pranayama is generally associated with asana. But Pranayama plays an important part in Yogasadhana independently as Prana is very important. Asana means keeping the body in some way has its effect on special joints or organs or glands. Regulating and adjusting the breathing process of pranayama also gives good benefits to digestion, circulatory action, excretion and mental strength, etc. Asana and Pranayama are the pillars of yoga, so if a person executes it, one can lead the divine life. It doesn't cost a pie to exercise yoga. No special space is needed, no need for anything or any other partner. A man needs his own determination, diligence, enthusiasm and regularity to do so. It prevents the disease and the pain, so it saves the doctor's bills, prevents time wasting, and making good use of a man's own time can help the body stay healthy. Asana is young or old, female or male, strong or patient can all do. It can be done at any time of life. Meditation is an act of yoga. Attention can be called the post-assumption and the stage before the Samadhi. Generally, any shape or self-form of God is taken into account. Such meditation is called real meditation. In which the meditation of the formless-omnipresent God is called formless meditation. Since it is difficult to meditate in the beginning, it is advisable to meditate real meditation. There are two words, meditation and contemplation. These are both different words. Meditation comes from the Scriptures while it is close to meditation. The Sanskrit word 'meditation' went to China and became 'chan' and if it went to Japan, it became 'Zen'. Meditation and concentration are also two different words. Meditation is a form of concentration. Concentration is the source of all knowledge. When the concentration is fully revealed, we can benefit greatly. For example, if the sun's rays pass through a lens, the paper can burn as it is concentrated on all the energy of the sun. Ask yourself why you should meditate; those who do not pay attention should at least know the benefits and its causes. Many people often ask this question and sometimes we challenge ourselves that if I am healthy and happy, why should I meditate? What can meditation really do?

Ability to perceive one's own and others' emotions and impulsivity, distinguish between them, and use this information to guide one's actions and thoughts. Through their works these two professors Dr. David R and Dr. Kuruso developed two tests to measure what we call impulsive intelligence. Their suggested definition of impulsivity is "the ability to process information that specifically involves the act of assimilation, cognition, and emotional management." (David and Kuruso, Solovy, Slater, 1995) [1].

What is impulsive intelligence? Impulsive intelligence is defined as the level of functioning from our inner and outer senses that gradually includes personal characteristics such as our emotional aggression, self-awareness, self-esteem, self-confidence, self-actualization, assertiveness, etc. It includes the personal level with each other, our feelings, the comfort of maintaining interpersonal relationships and the development of our social understanding. These include emotional impulsivity, intelligence, our social attitudes, future ability, and problem solving and humility. With which to realize our potential. Conflicting factors, controlling impulses and optimistic moods and happiness etc. play an important part in our level of emotional health. These factors determine how well we can enjoy success in our personal and professional life. It plays an important role in return. Impulsive intelligence is part of passive intelligence. Revenge force is described as "the ability to regulate emotions, personal and social abilities, and affect one's ability to cope with environmental demands and pressures

Research methodology & procedure

The purpose of this research study was to study the effect of training different methods of meditation on emotional maturity of students.

Selection of subjects

Student Boys of Maharishi Vidyalaya, Halavad were selected as subjects in this research study. Brothers in the age group of 13 to 17 years were selected as subjects in this research study.

Analysis of data results and Discussion

Table 1: Analysis of variance covariance of two experimental and one control groups of impulsive maturity test performance

Test	Group				Ancova Table			
	Concentration meditation	Reflective meditation	Mindfulness meditation	Control Group	Sum of Square	DF	Mean Square	'F' ratio
Pre-Test Mean	141.233	145.933	148.533	147.700	958.300	3	319.433	2.367
					15655.000	116	134.957	
Post-Test Mean	164.567	159.433	164.000	146.333	6477.767	3	2159.256	12.118*
					20669.400	116	178.184	
Adjusted Mean	164.624	159.432	163.967	146.310	6433.925	3	2144.642	11.934*
					20666.998	115	179.713	

*Significant level at 0.05 $F = 0.05 (3, 116) = 2.682$ & $(3, 115) = 2.683$

In the above table – 1 the 'F' ratio of pre-test medians of Impulsive Maturity Test performance was found to be 2.367. Which compared to the table value (2.682) was not found to be significant at 0.05 level. The 'F' ratio of the final test medians of the three groups was found to be 12.118. Which comparing with the table value (2.682) was found to be significant at 0.05 level. Hence, the training provided has been shown to significantly improve the performance of the subjects. Also the 'F' ratio of corrected medians was found to be 11.934. Which compared to the table value (2.683) was

In this research study, a total of 120 students were divided into four groups, 30 in concentration meditation group, 30 in reflective meditation group, 30 in mindfulness meditation group and 30 in control group.

Standards of measurement

For the measurement of impulsive maturity in this research study Dr. Yashveer Singh and Dr. Mahesh Bhargav questionnaire designed by was applied.

Research Methodology

Subjects were selected into 30 concentration meditation group, 30 reflective meditation group, 30 mindfulness meditation group and 30 control group. A total of four groups were formed. In which concentration meditation training group, reflective meditation and mindfulness meditation group were given experimental training and control group was kept free from experimental training.

All three experimental groups were trained according to a 10-week concentration meditation, reflective meditation group and mindfulness meditation training program and rest was given to all three experimental groups on a Sunday.

Statistics were collected by pre-testing and post-testing the three groups of concentration meditation, reflective meditation group and mindfulness meditation subjects before starting the 10-week experimental training and after completing the 10-week training.

For this research study to test Rachel's hypothesis, data on students' mental health were collected through selected concentration meditation, reflective meditation group, and mindfulness meditation training through a pre-test before the start of training and a final test after 10 weeks of training.

Statistical process

A one-way variance analysis of covariance test was applied to find out the effects on concentration meditation group, reflective meditation group and mindfulness meditation group.

found to be significant at 0.05 level. The difference of the three groups observed between the corrected medians by the 'F' ratio is significant. Significance was checked along with the radical difference between the adjusted medians to see the significance of the differences between the adjusted final medians and to examine which group the experimental training was more effective in the concentration meditation, reflection meditation, and mindfulness meditation training group. This is shown in Table – 2.

Table 2: Table showing the mean difference between two experimental and one control group medians of impulsive maturity test performance

Adjusted post-test means				Mean difference	Critical difference
Concentration meditation	Reflective meditation	Mindfulness meditation	Control group		
164.624	159.432			5.192	1.509
164.624		163.967		0.657	
164.624			146.310	18.313*	
	159.432	163.967		4.534	
	159.432		146.310	13.122*	
		163.967	146.310	17.656*	
164.624	159.432			5.192	
164.624		163.967		0.657	

*Significant difference at 0.05 level of confidence

As per the above Table - 2, there was a significant improvement (18.313) in concentration meditation training group. Then the mindfulness meditation training group (17.656) showed improvement. Then the reflective meditation training group (13.122) showed improvement. A more significant effect of the training given to the concentration meditation training group was observed in the experimental conditioning of the concentration meditation training group and the reflective meditation training group. A significant effect of experimental conditioning was observed in all three experimental groups, concentration meditation training group and reflective meditation training and mindfulness training group compared to the control group. No significant effect of experimental conditioning was observed between the three experimental groups. But the effect of experimental conditioning was observed on all three experimental groups as compared to the control group.

Conclusions

The following conclusions were drawn on the basis of above findings:

- A 10-week concentration meditation training group and Pratibimba Dhyana, a Mindfulness meditation training program, showed significant improvement in the impulsive maturity of subjects selected from the methodology.

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