

## COMPARATIVE EFFECTS OF SELECTED PRAYERS ON THE LEVEL OF SOCIAL MATURITY OF SCHOOL BOYS

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### ABSTRACT

*The purpose of the study was to analyze the effect of prayers on the level of social maturity of school boys. For this purpose 90 boys of Bharati Vidyapeeth High School, Dhankawadi, Pune - 43 (Maharashtra) were selected as subjects at random and their age was ranged from 15 to 18 years. Three groups were made, two experimental groups and one control group. After pre data collection experimental groups A and B underwent to actual yogic experimental treatments programme I and programme II for six days of a week for a period of ten weeks. In both yogic treatment programmes (Programme I and Programme II) the contents of prayers were same but there was discrepancy about the numbers of repetitions and also the time between two repetitions. As the repetitions were vary from programme to programme the total volume of load of a single training session is also differs from one programme to other. The group 'C' served as control group and continued attending the school but did not participate in any kind of training programme. A post test was also conducted to all the groups subsequent to the treatment programme and post data was collected for all three groups. The criterion measure i.e. Social Maturity Scale developed by Nalini Rao was used for measuring social maturity level of school children. The result of the study indicated that there is significant differences among experimental and control groups on social maturity, but there is not significant difference between experimental group I and experimental group II in relation to social Maturity.*

*Keywords: Social Maturity, prayer and Treatment.*

### INTRODUCTION:

Prayer is the complete science of life. It is a system of personal development in the world encompassing the entire body, mind and spirit. It is the union between a person's own consciousness and the universal consciousness. The ancient saints had a profound understanding of man's essential nature and of what he needs to live in harmony with himself and his environment. They perceived the physical body as a vehicle and mind as the driver, the soul as the man's true identity and action, emotion and intelligence as the three forces which pull the

body vehicle. Taking in to account the inter relationship between body and mind, the saints formulated a unique method for maintaining this balance – a method that regulates human behaviour and gives peace of mind. Praying is a method of self realization which begins with the perfection of one's physical self and aspires to achieve a state of self control.

The present day is said to be day of stress, conflicts, unrest and a very dynamic one. Due to the improvement in science and technology, men are now living in a very fast moving and fast changing world. They even don't want to know about or behave with his/her parents, brothers and sisters, friends and neighbours etc. This has occurred due to the change in life style, customs, values and decrease in following the ritual practices. Since people are also not willing to follow some approaches for the upliftment of oneself and harmonious living with others, the world is now experiencing lots of stress and disrupted and/or unfaithful relationships. Prayers are one approach or the philosophy of life, which can help an individual live happily with one- self and also with fellow beings. It is a way of life that can be practiced or followed in our day-to-day life. It is the one-pointedness or the self awareness.

It is increasingly accepted by the psychosomatic branch of medicine that emotions not only affect the momentary mood but also leave behind lasting impressions in the body, which can either make for illness or for health. Knowing this, one might feel motivated to observe one's own emotions more carefully and to pay more attention to the emotional aspect of prayers. It is this aspect that aims at reducing negative emotions and strengthening positive emotions, such as faith, strength, enthusiasm, joy, friendliness, compassion, caring, peacefulness or gratefulness. It is a fact that prayers can help to strengthen such good feelings.

#### METHODOLOGY:

Ninety boys of Bharati Vidyapeeth High School, Dhankawadi, Pune - 43 (Maharashtra) were selected as subjects at random and their age was ranged from 15 to 18 years. All the subjects were randomly assigned to two experimental groups (A and B) and one control group (C), each consisting of 30 subjects. The experimental treatments programme I and programme II with the discrepancy about the numbers of repetitions of prayers were also assigned to the groups at

random. The groups A and B were treated as experimental groups and were administered training programmes for six days of a week for a period of ten weeks. The group 'C' served as control group and continued attending the school but did not participate in any kind of training programme. Hence the study made is of the random group design. The pre and post tests were taken for all the subjects before and after the training respectively. The criterion measure i.e. Social Maturity Scale developed by Nalini Rao was used for measuring social maturity level of school children. The significance of the mean difference between the pre test and post test scores of the variables among the groups were analyzed by using the analysis of co-variance (ANCOVA), the level of significant was chosen at 0.05 level.

### STATISTICAL TECHNIQUES

The analysis of data for the purpose of the present investigation was done with the help of the following statistical techniques:

- The Analysis of Covariance was applied to find out the pre-test, post-test and adjusted post-test significant difference among the three groups at 0.05 level of significance.
- If Analysis of Covariance was found significant then LSD post hoc test was used to find out the paired mean significant difference.

### Description of Experimental Treatment

S. No.	Prayer	Experimental Treatment Programme I			Time	Experimental Treatment Programme II			Time
		Dur. (sec.)	Reco. (sec.)	Rept.		Dur. (sec.)	Reco. (sec.)	Rept.	
1	असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर् मा अमृतं गमय ॐ शान्तिः शान्तिः शान्तिः	120	60	01	180	120	60	02	360
2	सर्वे भवन्तु सुखिनः। सर्वे सन्तु निरामयाः। सर्वे भद्राणि पश्यन्तु। मा कश्चित् दुःख भाग्भवेत्॥	120	60	01	180	120	60	02	360

3	ॐ भूर्भुवः । तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥	120	60	01	180	120	60	02	360
4	ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे । तेजस्वि नावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥	120	60	01	180	120	60	02	360
5	गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः । गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥	120	60	01	180	120	60	02	360

## RESULTS AND DISCUSSION:

COMPUTATION OF ANALYSIS OF COVARIANCE AND LSD POST HOC TEST FOR  
SOCIAL MATURITY

The following table illustrates the statistical result of the influence of programme I and II of yogic practices on social maturity. The ordered adjusted means and difference between the means of the groups under study are also presented in the subsequent table.

# ANALYSIS OF COVARIANCE OF THE MEANS OF TWO EXPERIMENTAL GROUPS AND THE CONTROL GROUP ON SOCIAL MATURITY

Mean	C.G.	E.G.P.I	E.G.P.II	S.V.	d.f.	Sum of squares	Mean squares	Obt. F-ratio
Pre test	185.20	184.87	186.93	B	2	73.86	36.93	0.03
				W	87	87156.13	1001.79	
Post test	187.40	199.97	204.87	B	2	4870.15	2435.07	2.07
				W	87	102323.60	1176.13	
Adjusted post test	187.86	200.75	203.63	B	2	4231.07	2115.53	9.66*
				W	86	18832.02	218.97	

\* Significant at 0.05 level

Tab.  $F_{0.05}(2, 87)$  3.11,

B = Between the Groups,

C.G. = Control Group,

Programme II

Tab.  $F_{0.05}(2, 86)$  3.11,

W = Within the Groups

E.G.P.I = Experimental Group Programme I,

E.G.P.II = Experimental Group

The above table shows the result for social maturity levels of three groups.

The pre test means of social maturity were 185.20 for control group, 184.87 for experimental group I (programme I) and 186.93 for experimental group II (programme II). The obtained F ratio 0.03 was lesser than the table F ratio 3.11 at 0.05 level of the degrees of freedom 2 and 87.

The post test means of social maturity were 187.40 for control group, 199.97 for experimental group I (programme I) and 204.87 for experimental group II (programme II). The obtained F ratio 2.07 was lesser than the table F ratio 3.11 at 0.05 level of the degrees of freedom 2 and 87.

The adjusted post test means of social maturity were 187.86 for control group, 200.75 for experimental group I (programme I) and 203.63 for experimental group II (programme II). The obtained F ratio 9.66 was greater than the table F ratio 3.11 at 0.05 level of the degrees of freedom 2 and 86. Hence it was significant and LSD post hoc test was used.

ORDERED ADJUSTED MEAN DIFFERENCES OF LSD  
POST HOC TEST OF SOCIAL MATURITY

C.G.	E.G.P.I	E.G.P.II	Mean Difference	C. D. Value
187.86	200.75		12.89*	7.64
187.86		203.63	15.77*	
	200.75	203.63	2.88	

\* Significant at 0.05 level

C.G. = Control Group

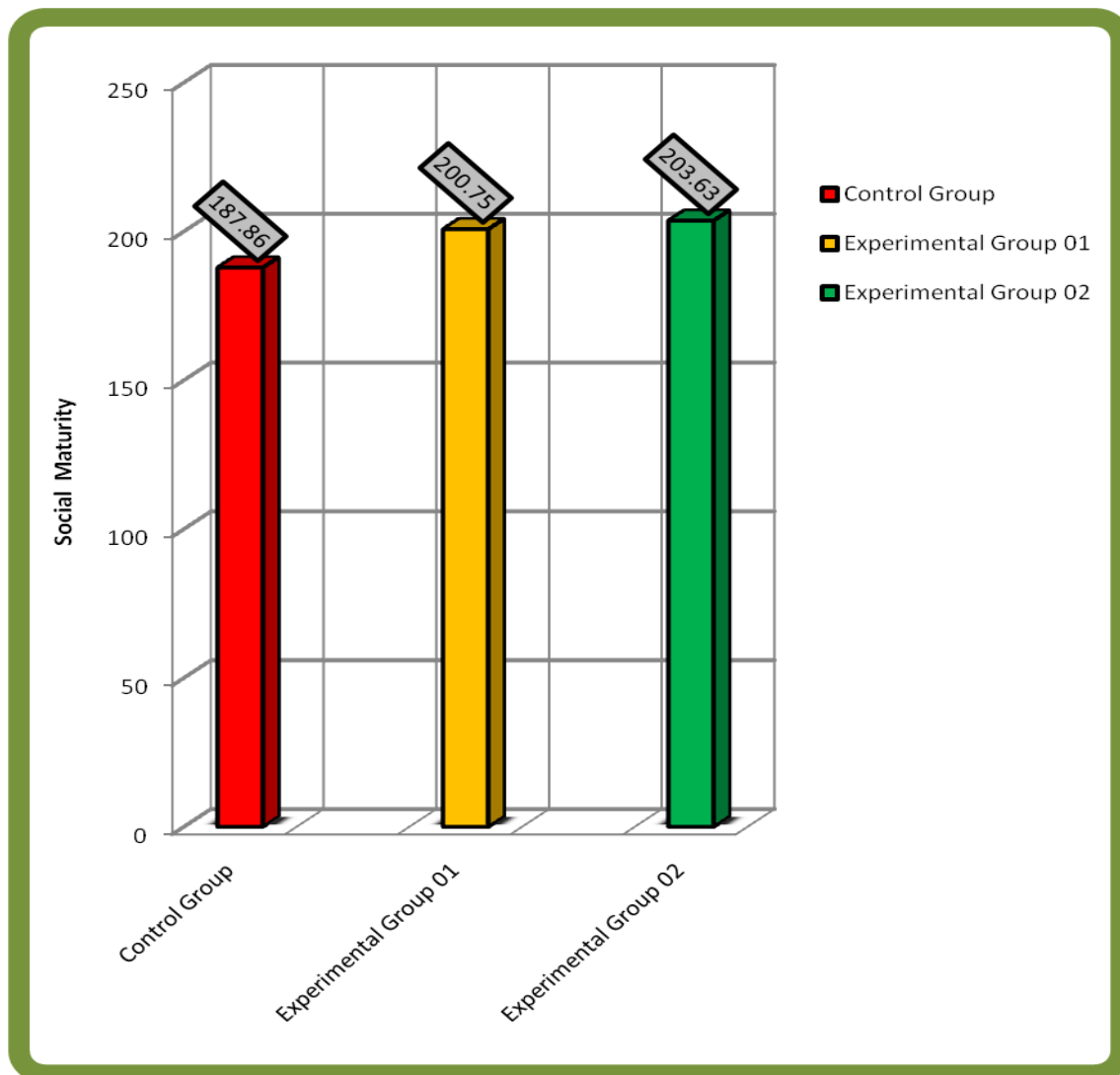
E.G.P.I = Experimental Group Programme I

E.G.P.II = Experimental Group Programme II

The post hoc table shows adjusted post test means of three groups. The adjusted means for control, experimental group I (programme I) and experimental group II (programme II) were 187.86, 200.75 and 203.63. The mean difference between control and experimental group I (programme I) and experimental group II (programme II) were 12.89, and 15.77 respectively. While the mean difference between experimental group I (programme I) and experimental group

II (programme II) was 2.88. The LSD critical difference value was 7.64. Hence, there is the significant difference among control group and experimental group I (programme I) and experimental group II (programme II) and there is no significant difference between experimental group I (programme I) and experimental group II (programme II).

#### GRAPHICAL PRESENTATION OF ADJUSTED MEAN DIFFERENCES OF SOCIAL MATURITY





## DISCUSSION ON FINDINGS:

The findings of the pre test showed that there was no significant difference among the three groups. It clearly indicates that all the three groups were initially equal and the significance shown in the adjusted post test was purely due to the effect of the specific programmes of prayers.

The result of the adjusted post test showed that there was a significant difference among control group, experimental group I (programme I) and experimental group II (programme II) on social maturity. Appearance of such results may be due to the mantras chanting / prayer that might have helped to inculcate positive thoughts which perhaps contributed to enhance values of social maturity among the school boys. Earlier studies (Khanna and Madhu “*Yantra: The Tantric Symbol of Cosmic Unity.*” *Inner Traditions.* (2003) and Radha, Swami Sivananda. “*Mantras: Words of Power*”. Timeless Books, Canada. ISBN 1932018107. also formed the base to obtain the result of the present study. Khanna and Madhu indicate that mantras, the Sanskrit syllables are 'thought forms' representing divinities or cosmic powers, which exert their influence by means of sound-vibrations. Simultaneously, Radha and Swami Sivananda revealed that mantras can have a healing effect by releasing the emotions and bringing about a state of calmness and deep relaxation both in the chanter and in anyone listening.

Moreover, prayers fabricate an initiative in the individual to direct himself and bring appropriate emotional stability to react without embarrassing himself or others. In the present study the mantras, irrespective of any religion, are chanted in rhythmic tone with ups and downs which brings a Neuro-linguistic effect (neural mechanisms in the human brain that control the comprehension, production, and acquisition of language). It perhaps helped the boys to express himself properly to the others and react accordingly. As per yoga philosophy chanting of mantras and prayer develops complete faith of oneself toward the parmatama, cosmic love, kindness and patience. And so also mantras and prayers also avoid harsh speech, anger, restless thoughts and



evil company. The programmes, as developed in this study, might have played similar role and therefore social maturity has been improved in the boys.

The regular practice of prayers calms the mind and develops proper attitude towards work. It increases the psychophysical ability of tolerance and commitment for the given task. This perhaps helped the school boys to adjust in the society properly.

Finally, the result of post hoc test showed that there was insignificant difference between experimental group programme I and experimental group programme II in relation to social maturity. The result showed that the experimental programme II has produced more affect than experimental programme I, but it could not prove statistically. It may be possible that ten week duration of the treatment programme is not sufficient to prove that programme II is better than programme I for treating social maturity of children. If the experimental treatment continue for a long duration it might be possible to have better results in improving social maturity.

## CONCLUSIONS:

Within the limitations of present study, the following conclusions may be drawn.

- The social maturity level was significantly improved due to the influence of ten weeks of programme I and programme II of yogic practices.
- Programme II is better in improving social maturity than programme I.
- Programme I and Programme II of yogic practices can be practiced for the expansion of social maturity.

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