

## A Study on the Relationship between SRT Personality and Mental Health

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<b>Received</b> 12-04-2023	<b>Abstract:</b> People are rushing through life nowadays in this big contemporary world, oblivious to their mental health. If they ever wanted to, there wouldn't be enough research in the world to provide an indigenous solution. The present study shows the relationship between Sattavic, Rajasic and Tamasic guna personality and Mental Health. The samples included in this research are 80 (40 males and 40 females). The samples were collected from Dev Sanskriti Vishwavidyalaya. The data was collated through two questionnaire:-1. SRT Personality test developed by Dr. Gayatri gurvendra, Dr. Amrit gurvendra and Dr. O.P. Mishra. 2. Mental health scale was developed by Dr. Kamlesh Sharma in 2002. The result was found using Independent t-test. Null hypothesis were formulated to carry out the research. The results of this study shows that there is significant relationship between SRT Personality and Mental Health. People who wants to reduces their Rajasic and Tamasic qualities should avoid tamasic foods such as heavy meats, processed or refined foods, spicy foods, oversleeping, inactivity, overacting, over work, loud music, excessive material goods, and over thinking. To increase Sattavic guna individual should reduces both rajasic and tamasic gunas , eat sattavic foods and enjoy activities and environments that produce joy and positive thoughts.	<b>Keywords:</b> Mental Health and SRT personality
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### INTRODUCTION

People are rushing through life nowadays in this big contemporary world, oblivious to their mental health. If they ever wanted to, there wouldn't be enough research in the world to provide an indigenous solution. As society demands it, indigenous ways should be investigated for a holistic and effective strategy that allows people to link their emotions and faith. The present study shows the relationship between Sattavic, Rajasic and Tamasic guna personality and Mental Health.

### MENTAL HEALTH

Our mental health includes all aspects of our mental, emotional, and social wellbeing. It has an impact on our attitudes, feelings, and actions. It also affects how we deal with stress, communicate with some, and make wise decisions. Despite being aware that there is help accessible, issues with mental health are common. Persons suffering mental health problems can get better, and many of them recover completely.

Mental health, according to the WHO, is "more than merely the lack of mental illnesses or impairments." In order to achieve maximum mental health, one must not just take care of acute illnesses but additionally maintain continuing wellbeing and pleasure.

Gautam Shiv and Jain Nikhil (2010) conducted the investigation of how ancient societies differed from modern ones in their conceptions of mental health. The study focused on demographics, cultural variables impacting disease presentation, diagnosis of illness-related syndromes that are culturally specific, and the

impact of cultural elements and belief systems on psychopathology, stigma, and treatment of the patient. This was an attempt to critically examine psychiatry in many contexts. They discovered that non-pharmacological management modules that are culturally focused are necessary.

Stansfeld Stephen (2002) conducted the study on the negative effects of unemployment on people's mental and physical health. He discovered that job uncertainty is detrimental to health, work itself may be both harmful and beneficial to mental health, and work may be adjustable. For these reasons, it is important to obtain a deeper knowledge of how work affects mental health.

Victor D. (1969) conducted a scientific investigation of religion, mental health, and personality. He analyzed much recent research that was relevant to the widely held concept that religion serves as a foundation for good mental health, overall wellbeing, and humanitarianism. Since the idea received little empirical support, he draws the conclusion that modern religious education does not appear to promote healthy attitudes and offers potential solutions to this failure.

### SRT PERSONALITY (SATTAVIC, RAJASIC AND TAMASIC PERSONALITY)

A person who embraces Sattvic guna behaves ethically out of a sense of justice, dignity, and admiration, with no consideration of any kind of reward or penalty. People who have a pristine thoughts, a clear conscience, have rational, compassionate, and altruistic. They also behave nicely, have gentle voices, are kind and welcoming, and generally direct and

uncomplicated. They only consume the best foods, practice vegetarianism, avoid alcohol, and cherish all that is admirable. (Himanshu joshi 2021)

Egotism, individual fervor, activity, extravagant behaviour, and a desire for approval from others are frequently characteristics of rajasic guna. Due to their aggressive and domineering outlook on existence, these individuals are horrible subordinates and are hasty, obdurate, arrogant, ill, and rash mannered. They are also hard and tough supervisors. They're like an extremely difficult nut to break. They are brevity and temperamental people who enjoy a variety of non-vegetarian foods and luxuries. They are quick workers that want to maintain decent physical standards. (Himanshu joshi 2021)

A guna that is inspired by impure, wicked, harmful, wrongful, harmful, and unpleasant attributes is said to be tamasic. These people are completely at odds with rajasic and Sattvic qualities. These people like having relations and engage in disgusting sexual activity. They are laid-back individuals who don't want to engage with any sort of mental or physical activity. They are gluttons, debauches, drinkers, cigarette users, and substance abusers who enjoy eating excessively and extravagantly. In other words, they like indulging in the fabled "3-Ws." (Himanshu joshi 2021).

Deshpande Sudheer, et.al. (2009) conducted the randomized comparison research, the effectiveness of yoga on gunas (personality) and self-esteem in healthy individuals is being investigated. Both genders were represented in the 226-person total sample, which ranged in age from 18 to 71. The samples met the requirements for inclusion and exclusion, and the research subjects were split into two groups at random. They evaluated Sattva, Rajas, and Tamas using psychological tools from the Gita Inventory of Personality (GIN). Utilizing a self-esteem questionnaire, the following aspects of self-esteem were evaluated: competence (COM), moral and self-esteem (MSE), social esteem (SET), family self-esteem (FSE), body and physical appearance (BPA), and The Lie scale (LIS). (SEQ). The findings revealed no significant differences in scores across all categories for the two groups, however there were notable pre-post gains across all domains for both groups. In the Y group, Sattva greatly increased whereas Tamas significantly reduced. In the Y group, three out of the seven categories had a larger impact size for self-esteem than in the PE group, however.

Kumar Kiran(2013) analyses the triguna personalities and creative tendencies of 40 administrators in various Indian metropolises. The two separate measuring instruments that were administered by email included the IAS scale for rating and the Wallach & Kogan verbal inventiveness test. The four types of personality of Sattvic, Rajasic, Sattvic-Rajasic,

and Sattvic-Tamasic were discovered based on the qualitative research. The findings of the creativity scale indicate that all personality traits groups have a desire to be imaginative, but administrators with Sattvic traits have the capacity to demonstrate their ability to innovate more successfully compared to other groups of people, demonstrating their harmony and equilibrium of mind and soul. Kaur and Sinha (1992) discovered that Sattvic character achievement is more effective to other traits.

Sharma et.al. (2012) studied about the level of existence and sattva, rajas, and tamas components were investigated in individuals with anxiety-related conditions. In this early exploratory investigation, the level of existence and SRT variables were evaluated in individuals with anxiety-related conditions. On assessments of anxiety, SRT, and level of life, 30 individuals with anxiety-related conditions were contrasted with a population sample of 30 adults. Results showed that the clinical population had greater scores on the rajas and tamas components, whereas the general population sample had better results on the sattva component. In compared to the medical study, the general population sample's satisfaction of existence was shown to be much higher. Intoxicated standard of existence was linked to rajasic and tamasic variables in people with anxiety-related conditions.

## **OPERATIONAL DEFINITION**

In this study Mental health refers to the interpretation drawn with the help of interpretation table provided by the manual (MHS) through which we can identify the mental health status of an individual.

In this study we are also using SRT PERSONALITY TEST which will help us to know about the three different personality of an individual whether they have sattvic guna personality, Rajasic guna personality and Tamasic guna personality.

After analyzing both the test we are going to compare mental health status of an individual according to their SRT Personality.

## **OBJECTIVES OF THE STUDY**

- To study the relationship between sattva (guna) personality and mental health.
- To study the relationship between rajas (guna) personality and mental health.
- To study the relationship between tamas (guna) personality and mental health.
- To study the relationship between SRT Personality and mental health.

## **HYPOTHESIS**

**Hypothesis s used in this work is: - NULL HYPOTHESIS**

Following hypothesis is have been constructed as –

H01 There will be no significant relationship between sattavic guna personality and mental health.

H02 There will be no significant relationship between rajasic guna personality and mental health.

H03 There will be no significant relationship between tamas guna personality and mental health.

H04 There will be no significant relationship between SRT Personality and mental health

## METHODS AND PROCEDURES:

### SAMPLE AND SAMPLING

In the present work, Total number of samples is 80 out of which 40 are male and other 40 is female from the age group of 21-25 years. They were collected from the dev sanaskriti vishvavidyalaya, haridwar, uttarakhand. Random sampling was used to collect the samples.

**RESEARCH DESIGN:** In this work, ex-post facto is used as research design.

### TOOLS

The present study uses two tools:-

- SRT Personality test** developed by **Dr. Gayatri gurvendra, Dr. Amrit gurvendra and Dr. O.P. Mishra.**
- Mental health scale** was developed by **Dr. Kamlesh Sharma in 2002.**

### PROCEDURE OF DATA COLLECTION

The instruction printed on the test form should be made clear by administration. No items limit is fixed for completing the test; however, usually an individual takes 15 to 20 minutes in completing the test form.

- The fact that there's no appropriate or incorrect answer to the sentence should be emphasized. They

are made to investigate how people respond to various circumstances.

- It is undesirable to tell the taste about the aim of the test.
- In Mental health scale it should be point out that each item has 3 alternative answers and individual has to select one answer.
- In SRT Personality test it should be point out that each item has 5 alternative answers and individual has to select one answer.
- No statements should be left out.

The sample of 80 people is been collected as 40 samples are of females and 40 are of male samples.

All instructions are given about scale and rapport is built with subjects. Samples are been collected in offline mode through questionnaire. All precautions are followed.

### INCLUSION CRITERIA: -

- The people who were present during the time of data collection.
- The people who were willing to participate in project work.
- The people within the age group of 21-45 years were included.

### EXCLUSION CRITERIA:-

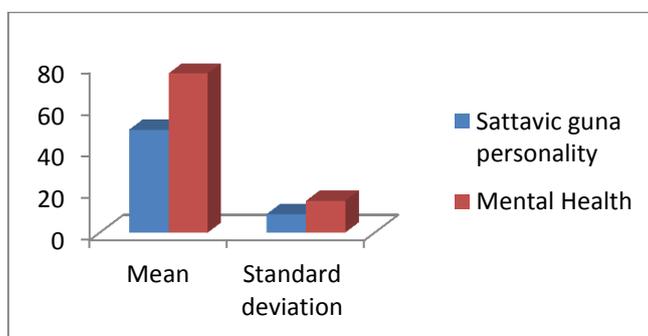
- The people who were physically or mentally ill were not included.
- Individual with adverse habits or drugs abuse was not included in collection of data.

**STATISTICAL ANALYSIS :**The statistical technique used to compute the result and data is Individual T-Test.

### RESULT TABLE

- There will be no significant relationship between sattavic guna personality and mental health.

GROUPS	N	M	SD	SED	df	T-value	Level of significance
SattavicGuna	80	49.38	8.92	10.16	158	2.64	Significant at both 0.05 and 0.01
Mental Health	80	76.3	15.26				



T- Test was applied to be the result and final t-value came to be 2.64.

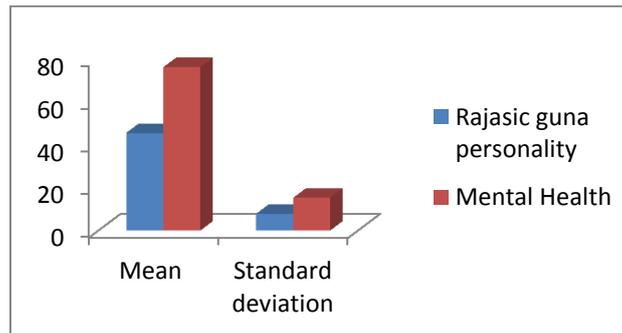
For df =158, t-value needed for significant difference at the level of 0.05 is 1.97 and value needed for significant difference at the level of 0.01 is 2.60. The t-value

obtained in the present research result is bigger than both values.

**Therefore, there is significant difference in the level of Sattavic guna personality and Mental Health. Hence, Null hypothesis is rejected.**

2. There will be no significant relationship between rajasic guna personality and mental health.

GROUPS	N	M	SD	SED	df	T-value	Level of significance
Rajasic guna	80	45.63	7.80	1.91	158	16.05	Significant at both 0.05 and 0.01
Mental Health	80	76.3	15.26				



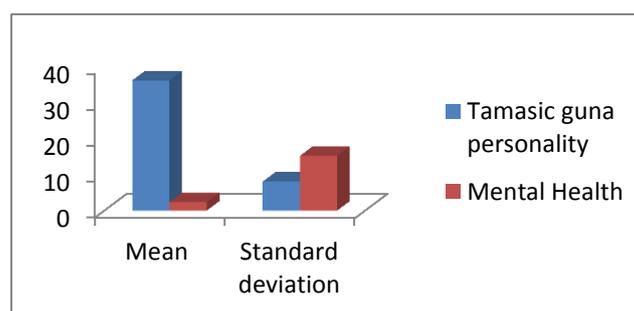
T- Test was applied to be the result and final t-value came to be 16.05.

For df =158, t-value needed for significant difference at the level of 0.05 is 1.97 and value needed for significant difference at the level of 0.01 is 2.60. The t-value obtained in the present research result is bigger than both values.

**Therefore, there is significant difference in the level of Rajasic guna personality and Mental Health. Hence, Null hypothesis is rejected.**

3. There will be no significant relationship between tamasic guna personality and mental health.

GROUPS	N	M	SD	SED	df	T-value	Level of significance
TamasicGuna	80	36.27	8.08	1.93	158	20.74	Significant at both 0.05 and 0.01
Mental Health	80	76.3	15.26				



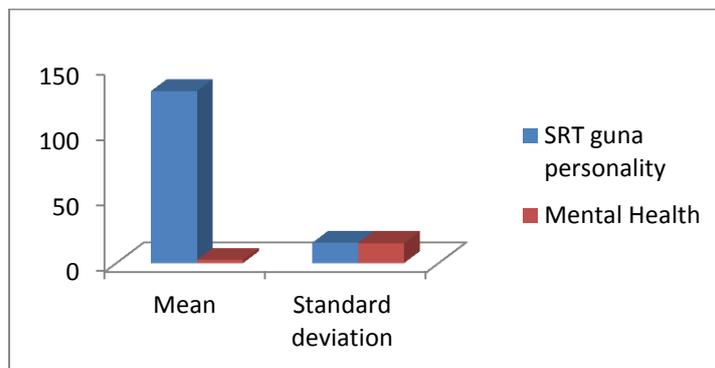
T- Test was applied to be the result and final t-value came to be 20.74.

For df =158, t-value needed for significant difference at the level of 0.05 is 1.97 and value needed for significant difference at the level of 0.01 is 2.60. The t-value obtained in the present research result is bigger than both values.

**Therefore, there is significant difference in the level of Tamasic guna personality and Mental Health. Hence, Null hypothesis is rejected.**

4. There will be no significant relationship between SRT Personality and mental health.

GROUPS	N	M	SD	SED	df	T-value	Level of significance
SRT Guna	80	131.3	15.43	2.42	158	22.72	Significant at both 0.05 and 0.01
Mental Health	80	76.3	15.26				



T- Test was applied to be the result and final t-value came to be 22.72

For df =158, t-value needed for significant difference at the level of 0.05 is 1.97 and value needed for significant difference at the level of 0.01 is 2.60. The t-value obtained in the present research result is bigger than both values.

**Therefore, there is significant difference in the level of SRT personality and Mental Health. Hence, Null hypothesis is rejected.**

### INTERPRETATION & DISCUSSION

In the present study, I tried to find relationship between SRT Personality and Mental Health the samples were collected from dev Sanskriti Vishwavidyalaya. The sample size is 80 (40- males and 40- females). The result was calculated statistically using Independent t-test method.

- The mean value of first null hypothesis of Sattavic guna personality mean is 49.38 and Mental Health mean is 76.3 and t-test value is 2.64. According to this value it was found that there is a significant relationship between Sattvic guna personality and mental health. The results shows that person with very good mental health have more likely to have sattavic guna personality. According to the ancient Indian literature a person with Sattvic personality is the one who has immense amount of knowledge about different aspects of life and is aware about the reality of this world, wisdom can be made that a person who is well aware about the reality would be less likely to have any type of mental or physical problems that have no concrete evidence actually.
- The mean value of second null hypothesis of Rajasic guna personality is 45.63 and Mental Health mean is 76.3 and t-test value is 16.05. According to this value it was found that there is a

significant relationship between Rajasic guna personality and Mental Health. People who have Rajasic guna personality are more likely to have good and moderate level of mental health as the nature of these people are attachment and attraction and they also have qualities such as anxiety, fear, stress, restlessness which can at some point led to mental disorders.

- The mean value of third null hypothesis of Tamasic guna personality is 36.27 and Mental Health mean is 76.3 and t-test value is 20.74. According to this value it was found that there is a significant relationship between Tamasic guna personality and Mental Health. People with Tamasic guna personality are more likely to have poor mental health. As these people have qualities such as laziness, guilt, confusion, hurt, doubt, ignorance which are not good for mental health.
- The mean value of fourth null hypothesis of SRT Personality mean is 131.13 and Mental Health mean is 76.3 and t-test value is 22.72. It suggests that there will be significant relationship between SRT personality and Mental Health. As to have good mental health individual should reduce rajasic and tamasic guna and increase Sattavic guna in them. In order to have good mental and physical health one should unattached to both the good and the bad, the positive and negative qualities of life

### CONCLUSION

The present study shows the relationship between SRT Personality and Mental health. The samples were collected from Dev Sanskriti Vishwavidyalaya (students of masters). A null hypothesis was formulated to carry out the research.

The results of this study show that there is significant relationship between SRT Personality and Mental Health. People who want to reduce their Rajasic and Tamasic qualities should avoid tamasic foods such as heavy meats, processed or refined foods, spicy foods, oversleeping, inactivity, overacting, over work, loud music, excessive material goods, and over thinking. To increase Sattavic guna individual should reduces both rajasic and tamasic gunas, eat sattavic foods and enjoy activities and environments that produce joy and positive thoughts.

### **SUGGESTIONS FOR FURTHER RESEARCHES**

There are few suggestions for the further researcher who want to work on the same topic:-

- I suggest that further researcher take a larger sample so that result may be generalized more effectively.
- They can work on different samples such as: - urban and rural area, people living in Shantikunj and other areas.
- They can conduct researchers on the basis of gender and different age groups.

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