

Gratitude among Madarsa Adolescents: A Comparative Study of Male and Female Students

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Abstract

The Present study is primarily conducted to determine Gratitude among Madarsa adolescents, this is a comparative study between male and female students. As Gratitude is considered one of the characteristics of life. It is reflected to the parent of all virtues and describes as have to do with benevolence, bountiful, favours, the attractiveness of providing as well as getting something for nothing. The foundation of gratitude commonly arises in various holy texts such as in Islam, Christianity and in Judaism so it is deliberated as a worldwide religious emotion. The sample composed of 100 male and female Madarsa students with age range of 18-25 years from Madarsa Tameer Millat, Aligarh has been selected. The gratitude scale that consists 26 items on a 5 point likert scale developed by Mohammad Anas was used in the current study. The purposive sampling which is a type of probability sampling was used. For analysis t test were applied to determine the differences of male as well as female madrasa adolescents on gratitude.

Keywords: Adolescents, Gratitude, Madarsa students

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Introduction

In the field of psychology around the year 2000 began the systematic study of gratitude and in positive psychology the gratitude investigation is intensely and reliably related by more happiness, it deals with person senses better positive feelings, pleasure good experience, increase health and also deals with hardship and made strong relationship.

In fact, all religions of the world given importance to the virtue of Gratitude which is in-built into human being as they were children.

India is a vast country rich in culture where there are so many religions in which each and every religion has its own customs and traditions and people strictly follow their religion and had faith on it, In the same way Indian also given the importance of gratitude to god, parents and teachers other caregivers and the members of the society are stimulated in persons since childhood. It is assumed that if 'Thanksgiving' is a festival of gratitude, than Indian have been organizing for it their entire lives because in this country each and every festival is almost calculating ones blessings and thanking god for them. Even when the citizens of this country obtaining a new job or honour and either purchasing a new home, car or anything they arrange special prayer ceremonies like (puja or tilawat e Quran) to bless the new thing and to offer thanks.

To express the respect to the sun god for serving us with a bounty harvest and also thank to the rain, seeds, cattle and the farmers, the South Indian harvest festival like Pongal which is considered as thanksgiving also celebrated in India.

Gratitude: Concept, Meaning and Definition

The term Gratitude is derivative from the Latin word *gratia*, refer to grace, graciousness, or gratefulness. All results from this Latin root have to do with benevolence, spaciousness, gifts, the attractiveness of providing as well as getting something for nothing. Gratitude is also considered a big provider to the care of close bonds with friends (Algoe, 2012; Kashdan et al., 2017). Gratitude is a universal part of the human being, from the history one of the oldest concepts is Gratitude But, it is somewhat novel in the history of psychology. (McCullough, & Tsang, 2004). To conceptualize it there are several ways to defined gratitude as a feeling, a good virtue, a practice, an attitude, a behaviour attribute as well as a managing reaction (Emmons, & McCullough, 2003). Gratitude is associated with indebtedness as well as belief among various individuals (Solomon, 1995). The Roman author as well as politician Cicero reflected gratitude to be the parent of all virtues. "The emotion of gratitude involves the feeling of appreciation for favors received "(Watkins et al., 2003).

Its benefits individuals to achieve the basic psychological desires of competence, autonomy, as well as affiliation, it have a consequence on satisfaction of life and personal well-being of an individual. (Kneezel & Emmons, 2006). An emotive reaction, replicating response as well as increase of an altruistic gift that compacts pleasure and appreciation refers to Gratitude (McCullogh, Emmons, & Tsang, 2002). Gratitude is reflected an empathic emotion; grateful feelings increases when the benefactor Identifying as a gift. (Lazarus & Lazarus, 1994).

Concept of Madarsa

The term Madarsa initiates as of the triconsonantal Semitic root DRS to study, learning done the wazn (form/stem) sense a residence where something is done". Madarsa accurately means a home where knowledge as well as learning take place. In English word Madarsa generally denote to the especially Islamic institutions. A representative Islamic school that contract with two methods of the study:

1. A hifz course training memorization of the holy Quran (the person who obligates the whole Quran to retention is named a hafiz.
2. An alim course primary the aspirant to become a recognised scholar in the public.

The Methodical developments include

- Arabic
- Tafsir (Quranic interpretation)
- Sharia (Islamic law)
- Hadith (recorded saying and deeds of Prophet Mohammad)
- Mantiq (Logic) and
- Muslims history reliant or depend on the educational demands.

Some Madarsas also deal further advanced courses in Arabic literature, English and other foreign language as well as science and world history. (Wikipedia)

According to WHO "Adolescence is a critical time of life when people become independent individual, form new relationships, develop social skills and learn behaviour that will last the rest of their lives".it is the greatest thought-provoking period of individual. Hence "The life between 10 - 19 years of age as the period of adolescence" defines by world health organization.

Review of Literature

Aftab & Irshad (2021) examined Gratitude among University Students in relation to their Spirituality as well as Certain Demographic Variables. They conducted their study on 80 students from Aligarh Muslim University and the findings shown a positive correlation concerning Gratitude as well as spirituality among students.

Aghababaei, Blachnio, and Aminikhoo (2018) conducted their I study on 188 Iranian university student consisting (161=F, 27= M) with age ranged 19-38 years and in the second study they assigned student from state university in Iran as well as Poland consisting Iranian Muslim participants (N=205) and the polish Christian participants (N=212) and the findings of the study showed that Iranian Muslim participants report higher level of gratefulness to divinity, higher level of religiosity, self-worth, honesty-humility, extraversion, agreeableness, and openness to experience whereas the Christian participants stated greater level of life satisfaction only. Therefore in the study I dispositional gratefulness had stronger associations by life satisfaction, happiness, self-esteem, personality factors within both samples. Hence the study highlighted the relation of gratefulness with personality, wellbeing, and religiosity; it is also revealed that gratitude has adequate to a strong optimistic relationship with both subjective as well as psychological wellbeing.

Witvliet et al. (2018) carried out two studies, in study 1 they assigned 181 undergraduate students (150 F, 31 M) with age ranged 17-27 years and in study 2nd they assigned 153 undergraduate students (101 F, 52 M) with age ranged 15- 23 years and the findings of the 1 study revealed that trait gratitude was a solid predictor of dispositional hope as well as happiness further than forgiveness, perseverance and self-control combined and on the second study indicated that at post-test, the grateful remembering condition outperformed the control condition measures of hope and happiness. Thus, the two studies delivered that greater trait as well as state gratitude were positively linked with hope as well as happiness.

Chopik et al. (2017) conducted their study on a 3 different samples that are (N=31,206) in which sample 1 comprised 1255 participants with ages ranged 34-84 years, the 2nd sample comprised 23,334 participants with age ranged 18-65 years and the last one comprised 7617 participants with age range 15-90 And the findings of the study indicated that across the 3 sample gratefulness highest amongst the elder adults as well as lesser amongst the medium age and younger adults, the study correspondingly point out that gratefulness is linked through greater subjective wellbeing. Accordingly, the existing study investigated that time of life did not restrain the association amongst gratitude as well as wellbeing.

Duthley, Nunn, and Avella (2017) illustrated a 4 week study on 68 mixed gender 6th-8th grade middle school students in which the control group consisted (N=34) or the treatment group(N=34) with an objective to test a novel gratitude meditation intervention and the findings of the study revealed that joy, sensitive commitment with school , measured gratitude significantly greater than before. Accordingly, pre-test – protest comparison of the treatment group to the control group were considerably affected life satisfaction, school satisfaction and gratitude of the experimental group when compared to the control group.

Froh, Emmons, Card, Bono, and Wilson (2011) illustrated “Gratitude and the reduced costs of materialism in adolescents”. They conducted their study on 1035 high school adolescents with age range 14-19 years and the result of the study showed that female members have high levels of gratitude and lower level of materialism than male’s adolescents. Therefore, feeling of gratefulness governing for materialism uniquely predicts high-grade point, satisfaction of life, social integration, and concentration as well as lesser resentment and depression. Furthermore, gratitude is usually a stronger predictor of higher GDP, satisfaction of life, social integration, concentration, jealousy, as well as despair than materialism.

Frietas, Pieta, and Tudge (2011) explored their study on 430 children adolescents consisted (181 males, 249 females) with age ranged 7-14 years between 2nd to 8th grade of elementary school and the findings of the study showed that the manifestation of gratitude arises in a different way through developmental periods however alike by gender, so the dissimilarity between the age group is due to the decrease in real gratitude and to increase of

connective gratitude in the older group. Also, girls and boys adolescents did not vary significantly concerning the types of gratitude. Therefore for the purpose of simplicity and relevance of the relation amongst age and type of gratitude these researchers placed participants of this study into one of the two age group from 7-10 and from 11-14 years as mentioned earlier by Baumgarten-Traumers study in which it is explained that concrete gratitude looked more frequently in 8 years old children and the connective gratitude appeared significantly more often in children of 11 years or elder.

Methods

Objective:

To examine Gratitude among male and female madarsa students.

Hypothesis:

There will be significant difference of gratitude among male and female madarsa students.

Sample:

The sample comprised of 100 Adolescents (50 males, 50 females) selected from **Madarsa Tameer Millat**, Aligarh with age ranging from 18-25 years.

Tool:

Gratitude scale (GS)- The Gratitude scale developed by Anas, Husain, Khan and Aijaz (2017) is a 26 item on a 5 point Likert scale to measure gratitude was applied. It is available in English and Hindi language. The reliability of this inventory is 0.91 = Cronbach's Alpha, it takes 10- 12 minutes for completion.

Data analysis:

In order to meet the research objective result were analysed with the help of SPSS (version 20) package. Purposive sampling which is a type of non-probability sampling was used. t test was applied to examine the significant difference among male and female Madarsa students regarding Gratitude.

Table 1: Showing Mean differences of males and females madarsa student on Gratitude.

Group	N	Mean	S.D	T- value	Significance
Male	50	108.30	9.2	- 2.36	< 0.05
Female	50	112.42	8.1		

This table shows the significance differences ($t = - 2.36$) between the male and female student and also found female student are more grateful as compared to male student. Therefore, the hypothesis **-There will be significant difference of gratitude among male and female madarsa students** is accepted. Therefore, it is inferred that gender play significant role in gratitude.

Result and Discussion:

When both the groups are compared the Gratitude mean scores for male $M = 108.30$, and female participants $M = 112.42$ And the t- value (2.368) has been found to be significant at 0.05 level, it is inferred that gender plays significant role in determining one's gratitude. From the mean scores it is clear that female student's possess higher gratitude as compared to male students. The findings support the earlier study of Kashdan, Mishra, Breen and Froh (2009) examined gender differences in gratitude: Examining Appraisals, Narratives, the Willingness to Express Emotions, and Changes in Psychological Needs. These researchers conducted their three studies on 288 college students and the findings of the study revealed that female remained more likely feel and express gratitude and the male were less likely to sense as well as express gratitude. Furthermore, compared with males, females are probable to perceive gratitude as extra functional or beneficial in their survives for the reason that of their heightened and concern for making as well as nourishing close interactions (Schwartz & Rubel, 2005; Timmers,

Fischer, & Manstead, 1998). As a consequence, females are predictable to develop more aids from the experience as well as expression of gratitude, comprising constructing strong and adequate interactions.

Hence by birth females are more emotional, sensitive and more expressive as compared to male. Thus, the study compared with males, females are probable to perceived gratitude as additional efficient or beneficial in their lives.

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