

SOCIAL INTEGRATION AND PERCEIVED EMOTIONAL SYNCHRONY AMONG DEVOTEES VISITING MAUSOLEUM

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Abstract

Traditionally, visits to mausoleums have been studied from various social and cultural perceptions, with little consideration to psychological processes. People visit mausoleums with different needs and desires. This research aims to examine the relationship between social integration and perceived emotional synchrony among devotees of different beliefs and religions visiting the mausoleum. A representative sample of 100 devotees having representation of reasonable gender, religion, location, marital status and family type participated in the study. The correlation between social integration and perceived emotional synchrony is positive and highly statistically significant. It can be inferred that social integration grows linearly, so the emotional synchrony between devotees visiting the mausoleum. The results are in the direction as suggested by Durkheim (1912) “that because of the social sharing of emotions, group gatherings allow participants to enter a stage of collective bubbling, in which they will feel, a sense of unity with others”. Implication and suggestion for future research proposed.

Keywords: Mausoleum, Devotees, Social Integration, Perceived Emotional Synchrony, Piran Kaliyar, Banner.

INTRODUCTION

The more we test the theory, the better our understanding of the theory. In recent years, the spiritual customs adopted by people of various countries have increased. As a result despite all the progress and modernization, the number of devotees has also increased. Visiting the mausoleum is one of the practices. Traditionally, visits to the mausoleum are conducted from various social and cultural perspectives, with little consideration to psychological processes. Research has been done to highlight the role of mausoleum in different countries to prove Sufism in Islam, devotees strive for curing and use of Sufi saints a medium to realize their wishes. It is speculated that people carry out this activity according to their own social and cultural needs, and devotees of the mausoleum in the residential communities will look for visits to solve illnesses and physical and emotional problems. Healing diseases, mental health, maintaining calmness and wishes are the reasons that take people to the mausoleum. They participate in various rituals with different goals (Charan et al. 2020).

Social integration is a dynamic and structured process in which all members participate in a dialogue to achieve and maintain peaceful and social relations. In simple words social integration refers to the principles by which individuals are related to one another in a society.

Human beings are not only Homo sapiens, we are also socialists. We are not only thinking about beings, we are also beings in society (Gintis and Helbing 2015). Social scientists have long believed that all people have "basic but irresistible" identities to identify, live, and act as part of a group (Bourdieu 1984; Durkheim 1902). Abraham Maslow (1943) also identified the sense of belonging in the hierarchy of needs as one of the universal needs of mankind, which stimulated social and economic activities. We are born in a group, we interact with and from the group, and we get our self-awareness and role from the group. Individuals form groups, and groups form individuals. Research shows that ordinary people spend about 80% of their time in the company of others (Cacioppo et al. 2009), so social integration has become an important part of our lives.

Keyes and Shapiro (2004) in a study described the relationship between marital status and social well-being as inconsistent. Studies have shown that currently married adults are more likely to integrate into society than previously or unmarried adults. In a study, researchers investigated the relationship between social integration and subjective well-being outcomes, showing that increased frequency of interaction with neighbors is associated with increased subjective well-being (Appau and Churchill 2018).

The term "synchrony" is derived from the Greek word sun and khronos which means "occurring simultaneously." Synchrony is a universal concept related to various fields of physics, biology and social sciences. Perceived emotional synchrony refers to the collectively experienced emotions and the sense of emotional union with other people (Pelletier, 2018). Humans can experience synchronization consciously or unconsciously. In daily interpersonal communication, it may extend from too little synchronization (= boring juvenile effect) to excessive synchronization (= mime effect). Synchronization is not limited to humans only. A large amount of simultaneous evidence can be found in both living systems and inanimate nature. A swarm of bees or fish is an impressive example of symbiotic behavior in the animal kingdom (Ramseyer and Tschacher 2006).

The results of a study conducted in 2016 showed that the emotional synchronization with others in group gatherings actively regulates positive personal emotions and perceived positive social emotions. The relationship between. In addition, compared with male participants, female participants felt a higher threat of terrorism at a personal level and felt a greater overall negative impact (Pelletier 2018). In another study, researchers used the daily diaries of 35 couples from the United States and 89 couples from India (41 pairs of romantic marriages, 48 pairs of arranged marriages) to assess the difference in synchronization levels. The results show that there are differences in the synchronization level of the groups, and the synchronization of

American couples is higher than that of Indian couples (Duggi and Butler 2012). On the basis of the research gap observed following objectives framed to study in this piece of paper.

Objectives

1. To examine the relationship of Social integration with Perceived emotional synchrony among devotees visiting mausoleum.
2. To examine the moderating effect of gender, religion and marital status on the relationship of Social integration with Perceived emotional synchrony among devotees visiting mausoleum.

Hypothesis

H1: There will be a relationship between social integration and perceived emotional synchrony among devotees visiting mausoleum.

H2: There will be a moderating effect of gender, religion, and marital on the relationship between social integration with perceived emotional synchrony among devotees visiting mausoleum.

METHOD

Participants

The current research is correlational in nature. The population under study was the devotees visiting the mausoleum. The sample consists of 100 devotees collected from Banner Sharif (Aligarh, UP), Piran Kalyar (Haridwar, Uttarakhand) mausoleums using purposive sampling technique with reasonable representation of gender, place, marital status, religion and family type.

Among the 100 participants, 61 were males, and 39 females. In reference to marital status, 53 were single and 47 married. In all 88 were Muslims and 12 Hindus. Family type that is nuclear or joint family was equally distributed.

Measures

Social Integration: A 10-items scale (ESAS, Echelle du Sentiment d'Appartenance Sociale) was used to assess people's feeling of belonging. It was developed by Richer and Vellerand (1998). This is a 7-point scale, where 1 = not at all and 7 = very much. The reliability coefficient Cronbach's alpha = .96. CFI and NNFI indexes were .94 and .93 respectively.

Perceived Emotional Synchrony: The scale developed by Paez et al (2015) was used in this study to evaluate the extent to which participants experienced a condition of emotional effervescence. It was an 18-item scale and responses anchored on a 7-point scale with 1=not at all and 7=all of the time. The reliability coefficient was Cronbach's alpha = .94. Single factor model: Model fit: $\chi^2 (104, N = 550) = 842.073$ $p < .001$; CFI = 0.917;

TLI = 0.904; RMSEA = 0.114 (90% CI [.107..121]); SRMR = 0.035).

Procedure

The investigator visited the mausoleum and the devotees were approached. The usefulness of the study was explained to them and requested to participate in this research work. Informed consent was taken and the confidentiality of their responses was ensured. The method used for data collection was the interviewing method.

RESULTS & DISCUSSION

In order to examine the first hypothesis, Pearson Product Moment Correlation (Zero Order) was examined between social integration and perceived emotional synchrony among devotees visiting the mausoleum. The correlation between them was 0.47 ($p < 0.01$). It can be inferred that when social integration increases (linearly) so as the perceived emotional synchrony also increases and vice-versa. The first hypothesis is supported. This will allow devotees to leave the collective gatherings with new confidence in life and social systems. This would lead them to leave the collective situation with a renewed sense of confidence in life and in social institutions. Perceived synchronization of emotions (a psychological experience), provides a sense of association with other devotees and people in the group, a more involvement than self, and potentially consistent with values and moral standards sense of life. Results are in the direction as suggested by Durkheim (1902).

Independent samples t-test was used to examine the difference in means of social integration and perceived emotional synchrony based on demographic characteristics of participants. No significant difference for means of social integration and perceived emotional synchrony was observed based on family types, gender and religion of the participants. In the entire post-socialist region, there are constant gender differences in the way individuals integrate into society. Compared with men, women face more barriers to enter the mausoleum and are less likely to visit alone than men despite the fact that women have the same level of education, training and skills as men, and enjoy positive values in terms of free movement and competition. One of the most important factors contributing to the gender gap is that women are mainly responsible for domestic work and childcare. These two tasks have become more time-consuming and difficult as the state funds social services such as childcare or elderly care.

Participants from the nuclear family type reported that they had a higher degree of social integration and emotional synchronization than a joint family. Female participants reported high levels of social integration and perceived emotional synchrony than did joint male. Moral behavior in society is related to the development of good family relationships. The morality in a person's heart is formed in the four areas of the soul. When we build a bond of love with many family members, we will develop a well-rounded, balanced personality and can get along with many people comfortably. If we are well-educated in love, we will treat others as an extension of

our family. We can honor an old man as our grandfather on the street. We can treat a woman at the cashier as our sister. We can appreciate the boys and girls playing on campus like children.

Participants from a single marital status showed higher levels of social integration and perceived emotional synchrony than did married. However, the significant mean difference for perceived emotional synchrony was observed based on marital status of the participants, as the probability to support the hypothesis was greater than 0.05. We can conclude, then, that single and married significantly differ in their perceived emotional synchrony. Participants from Hindu religion reported higher levels of social integration and perceived emotional synchrony than did Muslim.

CONCLUSION

Perceive emotional synchrony, a psychological experience, provides a feeling of connectedness to others devotees and members in the groups, a sense of participation in things greater than oneself, and a sense of life that may be consistent with values and moral standards. In this piece of research people who are more socially integrated are more inclined linearly to perceive emotional synchrony that possibly give rise to a state of collective emotion.

During this research process it was observed that devotees visit mausoleums for varying reasons, some visiting due to any illness, some due to financial issues, others to fulfill their wishes and desires and at large as statistically confirmed due to a feeling of commitment with things greater than oneself. They believe that by visiting these places all their problems will be solved and wishes will be fulfilled. And they feel a sense of relatedness to these places and in turn relaxation and peace of mind. It was found that devotees lack a connection in their life which they find at these places as shown in results that nuclear family people and single participants are more integrated and perceive higher emotional synchrony than joint and married one. This may be due to the reason that devotees in general found short of guidance and connectedness with people with whom they can discuss their problems and life. Visiting mausoleums, devotees observed that other persons are also there who are also having more or less similar kinds of problems and desire, they feel integrated towards them and further got emotionally synchronized.

In addition female participants were more likely to interact, more societal and comfortable in sharing and talking to other devotees resulting in more social integration and higher perceived emotional synchrony than males. It can be interpreted from the results that being at the mausoleums provides a sense of union with others. Visiting mausoleums, they happen to have synchronicity to discuss all their feelings and emotions not only to the saint but to the people to whom they find as more or less similar to them. Also the rituals performed and the surroundings made visitors connected with the feelings of the devotees. Thus this study provides an insight to

empirically examine the relationship between studied variables help to infer that mausoleums act as a place of social integration and perceived emotional synchronization for the devotees.

In short, our results support Durkheim's intuition that "simple" and "complex" cultural rituals, religious and secular mass gatherings constitute similar phenomena. The process and effect are similar. The only difference is the sacred or secular values instilled in collective events.

The significance of this research is that emotional synchrony also helps us to understand the important aspects of the nature of human society, even the overlooked aspects, why we are looking for common experiences, and how strong we are to be able to build common ground on these experiences. This may be due to the fact that devotees experienced some positive things in the collective gathering and visited these virtuous places.

DISCLOSURE STATEMENT

There are no conflicts of interest reported by the authors.

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