CHAPTER SIX

SUMMARY
Chapter Six

SUMMARY

INTRODUCTION

The present study was designed to explore the nature of relationship among triguna and discriminating wisdom orientations. Interaction of tri-guna with age and sex are also important factors, and were taken to examine discriminating wisdom orientation in relation to age, sex and tri-guna.

In Hindu system, behaviour is assumed as a function of sight, hearing, touch, smell, taste (sense organs) and speech, hands, feet, excretory and generative action organs. Functions of these organs are controlled by Vivek (विवेक) (discriminating wisdom) through manas (मन) (mind).

Philosophical explanation of Kathopanishad reveals that our organs are fascinated by their objects. Kama (काम), Krodha (क्रोध), Moha (मोह), Lobha (लोभ), Bhaya (भय) and Irsya (इर्ष्या) are the six enemies that capture the mind. Interaction between the mind and function of the organs produce various physiological and psychological needs. However, at concrete level, needs are generated either by physiological process of various body organs or by external demands. Our organs tend to satisfy the needs by involving in their loving objects. Vivek or
discriminating wisdom has a control over the functions of the organs through manas. Vivek uses analytical ability of intellect (called buddhi) and knowledge in the evaluations and analyses.

The above assumption is philosophical in nature but seems to be logical, intuitive and practical. Singh (1997) attempted to define vivek, and identified four factors of it, i.e., subjective norm and social concern, belief of control, valence and attitude.

Subjective norm and social concern in the first factor of discriminating wisdom. Individual evaluates his/her course of action (to be taken) in the light of his/her perception how other people of the society would think and consider if he/she opts the behaviour. This factor includes not only the important people but liking of the common members of one's society, their needs and benefits. Violence and nonviolence was also found to be associated with subjective norm, as violence has negative concern in society. Belief of control factor refers to the individuals and evaluate whether they have any control over the procedure of the course of action, and whether they have prerequisite resources (e.g., self ability, effective control over procedure, knowledge, difficulties, far/near, cost of work), and opportunities (e.g., suitability of time and situation). It also considers expectation about success, facilities and difficulties. It is developed on the basis of past experiences and second hand information. According to Singh (1997) necessity and importance of work and advantage of the behaviour in the present and future are important points of consideration regarding evaluation of the behaviour by Vivek. This factor was called valence. Valence is the external characteristic. An individual also evaluates his behaviour in the light of his/her attitude.
Attitude is the degree to which a person has a favourable or unfavorable evaluation of the attitude object.

In the process of decision making one uses his/her vivek. When one takes decision he/she evaluates various alternatives by his discriminating wisdom. Agrawal’s (1998) study showed that discriminating wisdom is a personality variable, and people showed consistency in the function of discriminating wisdom across various situations. It is also found that dimensions of discriminating wisdom are normally distributed. Studies reveal that people differ on the use of the four dimensions of the discriminating wisdom. For example, students consider external influence (i.e. social concern) (Diamond, 1992), advice of friend, teachers (social concern), prospects of landing a job, academic reputations (valence), reasonable cost (control) (Smith & Mathews, 1991) good examination results (attitude), and good learning facilities (control) (West, Varlaam & Scott, 1991) at the time of selecting schools for study. Parents consider some other factors like personal attention, strong curriculum and small classes (Tanner & Griffeth, 1991), discipline, good examination results, quality of teachers, distance from homes, pupil-teacher relationship and type of school i.e., single sex and mixed sex (West & Varlaam, 1991; Hunter, 1991) while selection of schools for their children.

As has been explained, there are individual differences on discriminating wisdom orientation. According to Agrawal (1998) discriminating wisdom orientation is a style, an inclination of different levels towards four factors of discriminating wisdom (i.e., valence, attitude, belief of control, and subjective norm and social concern) because of which an individual considers various evaluative variables
related to the factors of discriminating wisdom with different intensities and ways. Agrawal (1998) found that some subjects showed very strong orientation towards all the four factors while some showed very strong orientations towards three, two or only one factor. Subjects in different numbers showed average or weak or very weak orientations towards the different factors in different combination towards all the factors.

Hindu philosophy assumes that the discriminating wisdom is receptacle of sub-conscious impression (Sansakaras) and as a result, it becomes "sattvik, rajsik or tamsik". It's a philosophical perspective but in the psychological language, it may be concluded that discriminating wisdom is receptacle of all the experiences and habits.

The concept of sattvik, rajsik and tamsik are the tri-gunas. The term tri-guna is derived from the Samkhya. The Samkhya postulates two ultimate realities, spirit (purusa) and matter (prakriti) to account for all experiences. The cosmic forces that are the constituents in prakriti are called gunas. Guna means rope. As a rope binds an object and keeps it control, so gunas bind atman, vivek and mind and keep them under control.

Tri-gunas and behaviour are correlated with each other. Behaviour is impelled by tri-gunas. According to Bhagawad Gita (in Swami Prabhupada, 1975) action in accordance with duty, which is performed without attachment with love or hate is called action in the mode of goodness (sattvik). But action performed with great effort by one seeking to gratify his desires and which is connected from a sense of false ego is called action in the mode of passion (rajsik). And that action performed in ignorance and illusion, without consideration of
future bondage or consequences which inflict injury and is impractical
is said to be action in mode of ignorance (tamsik).

Mishra (in Pandey, 1967) regards that all three constituents
mutually dominate (अन्योन्याभिभवत्वं), activate (अन्योन्य जननवृत्तिः) and
interact (अन्योन्यभिभूतवृत्तिः) with one another. In Samkhya Karikabhasya,
Gaudpada (in Lorson S. Bhattacharya, 1976) also regards that the three
constituent mutually supress, support, produce, consort and coexist
with one another. These constituents have their specific purpose of
illumination (प्रकाश), activity (प्रशिक्ष) and restriction (नियम).

All gunas have their own characteristics. Agreeableness (प्रीति)
forbearance (घम), simplicity (साधनी), truth (सत्व), purity (निर्मलता),
intelligence (बुद्धि) are the main characteristics of Sattva.
Disagreeableness (अप्रीति), hatred (क्रोद), malice (शोद्ध), envy (मलसर), blame
(निन्दा), pride (वर्णी), binding (बंधन) cutting etc. are the main characteristics
of rajas. Oppressive (विकृति), confusion (घम), ignorance (अज्ञान),
intoxication (मच), sloth (आलस्य), fear (मय), depression (कृत्य), heterodoxy
(नास्तिक), insanity (उन्माद), sleep (श्रवण्य), sorrow (शुच्य) etc. are the main
features of tamas.

Bhagawad Gita (in Sinha, 1961) regards real knowledge as an
effect of sattva, attachment as an effect of rajas (energy) which
generates clinging (असंग), and thirst (लर्ण). Bhagawad Gita (in Sinha,
1961) says desire springs from attachment, and anger arises from
desire. Both, attachment and anger are the product of energy (rajas).
Fear is also a product of rajas. Rajas is the cause of greed (लोभ), envy
(क्रोदी), boast (वर्णी), hate (क्रोद), and haughtiness (स्तंभ). Tamas or inertia is
the cause of delusion. Sankra (in Sinha, 1961) explains delusions as
non-discriminating (अविवेक). Delusion produces egoism (अबिकार). Egoism produces bondage, produces sufferings.

The Mahabharata (in Sinha, 1986) states gunas as an essence or purity (sattva), energy (rajas) and inertia (tamas) of the manas. Sattva produces pleasure; rajas pain, and tamas delusion or false knowledge. Sattva gives birth to cheerfulness, joy and equanimity. Lust, anger, greed, fear, fatigue, dejection, grief, vanity, conceit and infatuation arise from rajas and tamas. Excessive joy, delight, bliss, pleasure and mental equilibrium arise from sattva, discontent mental energy, grief, greed and intolerance are due to rajas. Non-discrimination, delusion and languor are due to tamas.

Linkage between tri-guna and discriminating wisdom orientations is based on philosophical ground. It is an assumption. There was no empirical study that deals with these two indigenous concepts. The present study was an attempt to examine the relationship between tri-guna and discriminating wisdom orientations. As has been mentioned, discriminating wisdom is a developmental concept and, thus age would have important impact on discriminating wisdom orientations. Also acculturation of male and female in any society is different; responsibilities in life are different for both the sexes. The extent of environmental manipulation (social and ecological) are different for male and female. It was, therefore, assumed that age and sex are also the determining factors of discriminating wisdom orientation. Thus these two variables (age and sex) were also included as independent variables in present study. The specific problems in this regard are as under:

186
SPECIFIC PROBLEMS

(A) Problems related to orientation towards valence

(1) Whether age of the subjects has any impact on orientation towards valence?

(2) Whether sex of the subjects has any impact on valence orientation?

(3) Whether the sattvik/rajsik/tamsik trait has any impact on preference for valence?

(4) Whether interaction of age and sex has any impact on orientation towards valence?

(5) Whether interaction of age and sattvik/rajsik/tamsik trait has any impact on orientation towards valence?

(6) Whether interaction of sex and sattvik/rajsik/tamsik trait has any impact on orientation towards valence?

(7) Whether interaction among age, sex and sattvik/rajsik/tamsik trait has any impact on orientation towards valence?

(B) Problems related to orientation towards attitude

(1) Whether age of the subjects has any impact on orientation towards attitude?

(2) Whether sex of the subjects has any impact on orientation towards attitude?

(3) Whether the sattvik/rajsik/tamsik trait has any impact on orientation towards attitude?

(4) Whether interaction of age and sex has any impact on orientation towards attitude?
Whether interaction of age and sattvik/rajsik/tamsik trait has any impact on orientation towards attitude?

Whether interaction of sex and sattvik/rajsik/tamsik trait has any impact on orientation towards attitude?

Whether interaction among age, sex and sattvik/rajsik/tamsik trait has any impact on orientation towards attitude?

(C) Problems related to orientation towards Belief of Control

Whether age of the subjects has any impact on orientation towards belief of control?

Whether sex of the subjects has any impact on orientation towards belief of control?

Whether the sattvik/rajsik/tamsik trait has any impact on orientation towards belief of control?

Whether interaction of age and sex has any impact on orientation towards belief of control?

Whether interaction of age and sattvik/rajsik/tamsik trait has any impact on orientation towards belief of control?

Whether interaction of sex and sattvik/rajsik/tamsik trait has any impact on orientation towards belief of control?

Whether interaction among age, sex and sattvik/rajsik/tamsik trait has any impact on orientation towards belief of control?
(D) Problems related to orientation towards Subjective norm and social concern

(1) Whether age of the subjects has any impact on orientation towards subjective norm and social concern?

(2) Whether sex of the subjects has any impact on orientation towards subjective norm and social concern?

(3) Whether the sattvik/rajsik/tamsik trait has any impact on orientation towards subjective norm and social concern?

(4) Whether the interaction of age and sex has any impact on orientation towards subjective norm and social concern.

(5) Whether the interaction of age and sattvik/rajsik/tamsik trait has any impact on orientation towards subjective norm and social concern?

(6) Whether the interaction of sex and sattvik/rajsik/tamsik trait has any impact on orientation towards subjective norm and social concern?

(7) Whether the interaction among age, sex and sattvik/rajsik/tamsik trait has any impact on orientation towards subjective norm and social concern?

METHOD

Tools

Two separate tools were used to measure tri-guna and discriminating wisdom orientation of the subjects. The first scale was tri-guna scale which was developed by the author during the course of present research. The second scale was discriminating wisdom scale developed by Agrawal (1998).
Procedure

For the purpose of the study subjects were selected in the sample were contacted personally, and were requested to participate in the study. After getting their permission, proper rapport was established with them. It was followed by administration of the test in the peaceful environment. Subjects were administrated the test individually. Subjects cooperation was duly acknowledged.

RESULTS

(A) RESULTS REGARDING ORIENTATION TOWARDS VALENCE DIMENSION

(1) Main effects of sex and sattvik trait on orientation towards valence were found to be insignificant. While age had significant effect on this orientation.

(2) Effects of interaction of sex x age, sex x sattvik trait and age x sattvik trait on orientation towards valence were found to be insignificant.

(3) Second order interaction among age, sex and sattvik trait regarding orientation towards valence was found to be significant. Results showed that male and female of low age group had about similar low orientation however high sattvik female showed moderate valence orientation towards valence at low age level. Young subjects showed increased orientation towards valence in comparison with their low age group counterparts.

Male and female subjects of the three sattvik groups showed increasing orientation towards valence with advancing age (except male of high sattvik group and females of low sattvik group). Male of high sattvik group
showed increasing orientation up to the age of 40-44 yrs afterwards they showed a sharp decline, and also the initial level of orientation towards valence. Female of low sattvik group showed lower orientation at the age of 16-20 and 40-44 yrs while they showed the highest orientation at the age of 24-28 yrs and considerably high orientation at the age of after 60 yrs. Female of high sattvik groups showed moderate orientation at the two younger age levels while the highest orientation at the later two age levels.

(4) Main effect of rajsik trait on orientation towards valence was found to be insignificant.

(5) Interaction effects of sex x rajsik trait, age x rajsik and age x sex x rajsik on orientation towards valence were found to be insignificant.

(6) Main effect of tamsik trait on orientation towards valence was found to be insignificant.

(7) Interaction effect of sex x tamsik trait and age x sex x tamsik trait were found to be insignificant on the other hand interaction between age and tamsik trait was found to significant. High tamsik subjects showed consistent increasing orientation towards valence with advancing age. Moderate tamsik group showed low orientation at the lowest age level while similarly moderate orientation at the later three age levels. On the other hand, low tamsik group showed curvilearnear pattern of orientation at the four age levels.

(B) RESULTS REGARDING ORIENTATION TOWARDS ATTITUDE DIMENSION

(1) Main effects of age and sex on orientation towards attitude were found to be significant, while the main effect of
sattvik trait in this regard was not significant. Results reveal that female subjects showed greater inclination towards attitude factor than the male subjects. It was also found that subjects showed significantly increasing orientation with advancing age.

(2) Interaction effect of sex x age, age x sattvik trait and age x sex x sattvik trait on orientation towards attitude were found to be insignificant.

(3) Interaction effect of sex x sattvik trait was found to be significant. Results showed that male and female subjects showed increasing orientation towards attitude but females showed more sharp increasing tendency than males.

(4) Main effect of rajsik trait on attitude orientation was found to be insignificant.

(5) Interaction of age x rajsik trait, sex x rajsik trait, and age x sex x rajsik trait on orientation towards attitude were found to be insignificant.

(6) Main effect of tamsik trait on orientation towards attitude was found to be significant. Increasing tamsik trait decreased the orientation towards attitude.

(7) Interaction on effects of sex x tamsik trait and age x sex x tamsik trait were found to be insignificant.

(8) Significant interaction effect of age and tamsik trait indicates that tamsik trait had no impact on orientation towards attitude at two older age levels as they showed about consistently high orientation. Subjects of 24-28 yrs of age showed moderate and steady orientation with increasing level of tamsik trait. On the other hand, low age
subjects showed less orientation than the subjects of other age levels, furthermore, they showed decreasing tendency with increasing tamsik trait.

(C) RESULTS REGARDING ORIENTATION TOWARDS BELIEF OF CONTROL DIMENSION

(1) Main effect of age on orientation towards belief of control was found to be significant.

(2) Main effects of sex and sattvik trait on orientation towards belief of control were found to be insignificant.

(3) Interaction effects of age x sex, sex x sattvik trait, and age x sex x sattvik trait on orientation towards belief of control were found to be insignificant.

(4) Significant interaction of age x sattvik trait indicates that subjects of all the three sattvik levels showed considerably low level of orientation at low age level they showed some increased orientation at young age level but subjects of middle age showed increased orientation with increasing level of sattvik trait. On the other hand older low sattvik subjects showed the highest orientation but with increasing level of sattvik trait they showed decreased inclination towards belief of control.

(5) Significant effect of rajsik trait on orientation towards belief of control reveals that rajsik trait increases the orientation toward belief of control.

(6) Interaction effects of sex x rajsik trait, age x rajsik trait and age x sex x rajsik trait on orientation towards belief of control were found to be insignificant.
(6) Significant effect of tamsik trait on orientation towards belief of control indicates that high tamsik trait sharply decreased the orientation.

(7) Interaction effects of sex x tamsik trait, age x tamsik trait and age x sex x tamsik trait on orientation towards belief of control were found to be insignificant.

(D) RESULTS REGARDING ORIENTATION TOWARDS SUBJECTIVE NORM AND SOCIAL CONCERN

(1) Main effect of age on orientation towards subjective norm and social concern was found to be significant. Increase in age enhanced the orientation towards subjective norm and social concern.

(2) Main effects of sex and sattvik trait on orientation towards subjective norm and social concern were found to be insignificant.

(3) Interaction effects of sex x sattvik trait, and age x sattvik trait on orientation towards subjective norm and social concern were found to be insignificant.

(4) Interaction effect of sex x age and sex x age x sattvik trait on orientation towards subjective norm and social concern was found to be significant. Significant second order interaction effect indicates that females of the three sattvik trait showed similarly lower orientation at the age of 16-20 and 24-28 yrs, but they showed greater orientation towards subjective norm and social concern at the middle and old age levels. High sattvik females indicate highly concern while middle sattvik showed lower concern at the old age. On the other hand, high sattvik males showed moderate but increasing orientation across the four age levels while moderate sattvik males showed decline at the
age of 24-28 yrs after then they showed increasing tendency, low sattvik males showed curvilinear trend in this regard.

(5) Main effect of rajsik trait on orientation towards subjective norm and social concern was found to be insignificant.

(6) Interaction effect of sex and rajsik trait, age x rajsik trait and age x sex x rajsik trait on orientation towards subjective norm and social concern were found to be insignificant.

(7) Main effect of tamsik trait on orientation towards subjective norm and social concern was found to be insignificant.

(8) Interaction effect of age x tamsik trait on orientation towards subjective norm and social concern was found to be significant. It reveals that low tamsik subjects showed the lowest degree of orientation at two younger age level and afterwards they showed sharp increase in the orientation at later two age levels. Moderate tamsik subjects showed moderate and static orientation at two younger age levels and sharp increase at middle age level after than they showed orientation at low age level. Ever afterwards they showed an increasing pattern regarding orientation towards subjective norm and social concern.

(9) Interaction effect of sex and tamsik trait, and age x sex x tamsik trait on orientation towards subjective norm and social concern were found to be insignificant.