CHAPTER-III

NEED OF THE STUDY

3.1 Need

The beginning of this century marked the emergence of a new field within psychology, that of positive psychology. Until this, the disease model had pervaded and the idea of looking beyond the victim, the underdog and the remedial was either unconceived or underplayed and thus remained virtually unexplored. The new century challenged psychology to shift more of its intellectual energy to the study of the positive aspects of human experience, behavior and cognitive processes. It was realized that psychology should be able to help document what kind of families result in children who flourish, what work settings support the greatest satisfaction among workers, what policies result in the strongest civic engagement, and how our lives can be most worth living. Thus, with the aim of catalyzing a change in the focus of psychology from preoccupation only with repairing the worst things in life to building positive qualities, Positive psychology has begun making strides in accumulating a cumulative and empirical body of research for the same. Now that massive research in the area of happiness and wellbeing is called for, it would be worthwhile to draw potential constructs from the sapience of diverse cultures, put them under rigorous empirical scrutiny and then integrate them into mainstream body of research to develop a more in-depth and global perspective on happiness and wellbeing.
We are aware that the spiritual wisdom of the east has at its core ways to be eternally and unconditionally happy and satisfied irrespective of internal or circumstantial limitations, thus it was imperative to dive into it and see if it could contribute towards current positive psychology movement. One promising concept that emerges from eastern literature is that of Anasakti. Srimada Bhagavad Gita (commonly accepted as the fountainhead of eastern wisdom) describes Anasakti in great thoroughness and works out the various conceivable ramifications of the concept in all their details. Through Anasakti, there is a possibility of finding out not only the components of happiness but the ways to attain happiness with a change in an individual’s mind set and also to make this happiness everlasting. Thus, this study set out to explore this possibility with scientific rigor and careful scrutiny. The need of this study was also marked by making an attempt at bridging the gap between the east and the west so that attention is drawn to more such concepts and practices from the east which could be found valuable to the global intellectual pool.

3.2 Objectives

One of the most important objectives of the current study is to explore the possibility of conceptual bridges between two disparate paradigms.
The main objectives of the present study are:

1. To assess the prevalence of tendency towards Asakti- Anasakti:
   
a. Across gender
   
b. Across the socio-economic strata viz. low, medium and high
   
c. Among General as well as Yogic subjects.

2. To study whether the Yogic group differs significantly from the general group on Asakti-Anasakti as well as on measures of Wellbeing and Orientations towards Happiness.

   *A low score on Asakti-Anasakti continuum is indicative of High Anasakti and a high score on Asakti-Anasakti continuum is indicative of high Asakti.*

3. To study the relationship between Asakti-Anasakti and components of Well-being viz. Subjective Well-being and Psychological Well-being.

4. To study the relationship between Asakti-Anasakti and the three Orientations to happiness.
5. To study the predictive efficiency of the positive psychology variables of Wellbeing and Orientations to Happiness for the criterion variable of Asakti-Anasakti.

### 3.3 Hypotheses

The below mentioned hypotheses are drawn from the perennial wisdom of *Bhagavad Gita* as well as the review of literature:

1. Yogic subjects would be significantly higher on Anasakti than the general population.

In view of paucity of evidence, no specific directional hypotheses are being framed as regards gender and socio-economic status in context to Asakta and Anasakta tendencies.

2. Asakti-Anasakti would be negatively related to Orientation towards Meaningful life.

3. Asakti-Anasakti would be negatively related to Orientation towards Engaged life.

4. Asakti-Anasakti would be positively related to Orientation towards Pleasurable life.
5. Asakti-Anasakti would be negatively related to Psychological Well-being.

6. Asakti-Anasakti would be negatively related to Subjective Well-being.

7. Asakti-Anasakti would be negatively related to Life Satisfaction

8. Asakti-Anasakti would be negatively related to Positive Affectivity

9. Asakti-Anasakti would be positively related to Negative Affectivity