7.1 Summary

The basic aim of the present study is to scientifically validate the eastern yogic concepts of Anasakti and Asakti in relation to established western parameters of Well-being and Happiness. The main objectives of the present study were:

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

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.

The below mentioned hypotheses were 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 were 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


The present investigation studied the prevalence of tendency towards Asakti – Anasakti across gender, socio-economic status and among yogic population. Also, the correlates of Asakti and Anasakti in context of Orientations to Happiness and Well-being were studied separately for gender, socio-economic strata and the yogic sample.

The study demanded data collection from two groups: one yogic group and the other general group. Yogic sample comprised of individuals who had been leading ashram life and following the principles of yoga. 65, unmarried individuals (in the age range 22-28 years) residing in various centers of Brahma Kumaris, Rama
Krishna Mission and Hare Krishna temple ashram formed our yogic group. Out of 65 yogis, 37 were females and 28 were males. All the individuals in the yogic group led a pure yogic lifestyle and practiced meditation regularly. A typical day in the ashram life incorporates regulated sleep and work hours, rising early, morning Yoga class or self practice, talk or discourses and satsangs, hands-on activities in the departments of the ashram, Yoga Nidra (deep relaxation practice), meditation, chanting (of Vedic mantras), singing devotional songs, gardening or agriculture and personal time. In short, they lead a highly structured and disciplined life. For the general group, since we had to ensure representation of youth population from all three socio economic strata, screening test of SES (Socio Economic Status Scale (Meenakshi, 2004)) was administered to about 2000 students from various private and government colleges of the tri-city of Chandigarh, Panchkula and Mohali. According to the cut off scores for all three categories as mentioned in the manual of Socio Economic Status Scale (Meenakshi, 2004), an adequate representation from each strata was available from the colleges covered for the purpose. 755 individuals were identified with high SES, 995 with average SES and 250 with low SES. Out of these, 250 students each were randomly selected from high, average and low SES. These 750 students were contacted again out of which 710 agreed to participate but 676 (230 from high, 232 from average and 228 from low Socio-Economic Status) finally completed all the tests. So, the final sample of general group comprised of six hundred and seventy six individuals (316 males and 360 females) in the age
range of 18 to 24 which was administered other scales. The students were tested individually most of the times and in group settings sometimes.

The following standardized tests and tools were employed in the present study TAA – Test of Asakti-Asakti (Bhushan and Jha, 2005), Satisfaction with Life Scale (Diener et. al., 1985), Positive and Negative Affect Scale (Watson et al., 1988), Scales of Psychological Well-being (Ryff, 1995, The Orientations to Happiness Measure (Peterson, Park and Seligman, 2005) and Socio-Economic Status Scale (Meenakshi, 2004).

Scoring for all the tests was done with the help of scoring keys as per all the instructions given in the scoring manuals of the test. The raw scores were then tabulated and subjected to various statistical analyses. Keeping in view the objectives of the study, means, standard deviations, and t-ratios were calculated. A 2x3 Analysis of Variance was employed with gender and socio-economic status as the independent variables. Correlations were computed and Stepwise Multiple Regression Analysis was done to identify the predictors of Asakti-Asakti. Regression Analyses were run separately for the two groups viz. general and yogic.

**Prevalence of Asakti-Asakti among Yogic Group and General Group across Gender and Socio-Economic Status**

To analyze the prevalence of Asakti-Asakti among General and Meditation groups, percentages were computed.
1) 75.38% of individuals in the Yogic group were found to be high on Anasakti and 0% of individuals in the same group were identified as high on Asakti. Nearly 24.61% were found to have a Moderate score on Asakti-Anasakti dimension.

2) 9.10% individuals in the General group were found to be high on Asakti. 10.80% individuals in the same group were found to be high on Anasakti and 80.02% of them had a Moderate score on Asakti-Anasakti dimension.

3) Among females of the General Group 7.82% were high on Asakti, 11.35% were high on Anasakti and 80.81% were found to be Moderate on the Asakti-Anasakti dimension.

4) Among males of the general group 13.88% were high on Asakti, 9.02% were high on Anasakti and 77.08% were found to be Moderate on the Asakti-Anasakti dimension.

5) Among individual of High Socio Economic status (SES) with in the general group, 12.18% were found to be high on Anasakti, 9.64% high on Asakti and 78.17% Moderate on Asakti-Anasakti dimension.

6) Among individual of Average Socio Economic status (SES) with in the General group, 12.60% were found to be High on Anasakti, 7.72% High on Asakti and 79.64% Moderate on Asakti-Anasakti dimension.

7) Among individual of Low Socio Economic status (SES) with in the general group, 7.98% were found to be High on Anasakti,
10.08% High on Asakti and 81.93% Moderate on Asakti-Anasakti dimension.

**Differential Analysis**

To test the mean differences in Asakti-Anasakti scores, with regard to gender and socio economic status of General group, 2x3 ANOVA was employed.

1) The Mean and SD of Asakti-Anasakti scores of the General and Yogic groups were found to be 94.15 (14.50) and 65.13(21.30) respectively. Difference between the Means of General group and Yogic group emerged to be highly significant ($t = 14.50, p<.001$, two tailed). This implies that the Yogic group is significantly lower on Asakti than the General group.

2) Analysis of variance for the variable Asakti-Anasakti revealed F-value to be significant for Gender ($F= 8.184, p<0.05$). This implies that Males and Females differed significantly on Asakti-Anasakti with males ($M = 97.346$ & $SD = 13.524$) scoring higher on Asakti than females ($M=93.45$ & $SD = 14.47$)

3) F value of main effect of Socio Economic Status on Asakti-Anasakti was 2.034 which is not significant. This means that
individuals of three socio economic strata viz. Low (Mean=96.521 & SD=14.44), Average (Mean=96.290 & SD=13.80) and High (Mean=93.380 & SD=15.41) did not differ significantly on Asakti-Anasakti dimension.

4) The F value of Interaction effect of Gender x Socio Economic Status on Asakti-Anasakti was found to be 5.119 which is significant at .01 level. Males of low socio Economic status (Mean=99.339 & SD=11.991) scored higher than the Females (Mean=93.702 & SD=41.936) of same status. Similarly, males of Average Socio Economic Interaction effect Gender x Socio Economic Status (F=5.119, p<0.01). F-value was insignificant for Socio Economic Status (F= 2.216, p-n.s). However, Males of high socio economic status (Mean=92.271 & SD=17.007) scored lower than the Females (Mean=94.490 & SD=14.871) of the same group.

Correlates of Asakti-Asakti

Correlation Analyses were done to study relationship of Asakti-Anasakti with Subjective Wellbeing and its components viz. Positive Affectivity, Negative Affectivity and Life Satisfaction, Psychological Wellbeing and Orientations toward Pleasure, Engagement and Meaning.

1) Within the general group Asakti-Anasakti was significantly negatively related with Subjective Wellbeing (r= -0.297),
Positive Affectivity ($r=-0.126$), Life Satisfaction ($r=-0.245$), Psychological Wellbeing ($r=-0.206$), and Orientation to Meaningful Life ($r=-0.105$). Asakti was also negatively related with Orientation to Engaged Life ($r=-0.003$). However, the correlation was not significant. The inverse relationship implies that people with higher Asakta tendencies are lower on Subjective Wellbeing, Life Satisfaction, Psychological Wellbeing, Orientation to Meaningful Life, Positive Affectivity and Orientation to Engaged Life. Asakti-Anasakti was significantly positively related with Negative Affectivity ($r=0.197$) and Orientation to Pleasurable Life ($r=0.083$). The direct relationship implies that people with higher Asakta tendencies are higher on Negative Affectivity and Orientation to Pleasurable Life.

2) Within the Yogic group Asakti – Anasakti was significantly negatively related with Subjective Wellbeing ($r=-0.34$), Life Satisfaction ($r=-0.35$), Psychological Wellbeing ($r=-0.26$), and Orientation to Meaningful Life ($r=-0.46$). Asakti was also negatively related with Positive Affectivity ($r=-0.18$) and Orientation to Engaged Life ($r=-0.02$). However, the correlations were not significant. The inverse relationship implies that people with higher Asakta tendencies are lower on Subjective Wellbeing, Life Satisfaction, Psychological Wellbeing, Orientation to Meaningful Life, Positive Affectivity and Orientation to Engaged Life. Asakti-Anasakti was positively related with Negative Affectivity ($r=0.22$) and Orientation to Pleasurable Life ($r=0.18$). However,
the correlations were not significant for negative affectivity but significant for orientation towards pleasurable life. The direct relationship implies that people with higher Asakta tendencies are higher on Negative Affectivity and Orientation to Pleasurable Life.

3) Within the females general group Asakti-Anasakti was significantly negatively related with Subjective Wellbeing ($r=-0.311$), Positive Affectivity ($r=-0.140$), Life Satisfaction ($r=-0.252$), Psychological Wellbeing ($r=-0.182$), and Orientation to Meaningful Life ($r=-0.147$). Asakti was also negatively related with Orientation to Engaged Life ($r=-0.004$). However, the correlation was not significant. The inverse relationship implies that people with higher Asakta tendencies are lower on Subjective Wellbeing, Life Satisfaction, Psychological Wellbeing, Orientation to Meaningful Life, Positive Affectivity and Orientation to Engaged Life. Asakti-Anasakti was significantly positively related with Negative Affectivity ($r=0.191$) and Orientation to Pleasurable Life ($r=0.094$). The direct relationship implies that people with higher Asakta tendencies are higher on Negative Affectivity and Orientation to Pleasurable Life.

4) Within males the general group Asakti-Anasakti was significantly negatively related with Subjective Wellbeing ($r=-0.227$), Life Satisfaction ($r=-0.190$), Psychological Wellbeing ($r=-0.220$), and Orientation to Meaningful Life ($r=-0.080$) and Orientation to Engaged Life ($r=-0.100$).
Asakti was also negatively related with Positive Affectivity \( (r=-0.066) \). However, the correlation was not significant. The inverse relationship implies that people with higher Asakta tendencies are lower on Subjective Wellbeing, Life Satisfaction, Psychological Wellbeing, Orientation to Meaningful Life, Positive Affectivity and Orientation to Engaged Life. Asakti-Anasakti was significantly positively related with Negative Affectivity \( (r=0.234) \) and Orientation to Pleasurable Life \( (r=0.074) \). The direct relationship implies that people with higher Asakta tendencies are higher on Negative Affectivity and Orientation to Pleasurable Life.

**Predictors of Asakti-Asakti**

One of the objectives of the present study was to derive regression equations to delineate the significant predictors for Asakti- Anasakti as the criterion variable. Stepwise Multiple Regression Analysis using the SPSS-Version 16 was conducted.

With Asakti-Anasakti as the criterion, regression equations were run for General sample and the Yogic sample In the regression analysis with Asakti-Anasakti as the criterion, the following variables were entered as the predictors viz. Positive Affectivity, Negative Affectivity, Life Satisfaction, Subjective Well being, Psychological Well being and Orientations towards Pleasure, Engagement and Meaning.
1. Regression analysis for the **Yogic** sample revealed that one variable turned out to be relevant and was retained as the predictor. It explained about **20 %** of the variance \( R^2 = 0.202 \) in the criterion variable. The predictor was **Orientation to Meaningful Life** (β= -0.449).

2. Regression analysis for the **General sample** revealed that four variables turned out to be relevant and were retained as predictors. They explained about **13 %** of the variance \( R^2 = 0.127 \) in the criterion variable. These predictors were **Life Satisfaction** (β= -0.244), **Negative Affectivity** (β= 0.178), **Psychological Wellbeing** (β= -0.124), **Pleasure Orientation** (β= 0.125) and **Meaningful Orientation** (β= -0.283).

### 7.2 Conclusion

The present piece of research has highlighted some of the important findings.

Majority of individuals in the Yogic group were high on Anasakti and rest of the individuals displayed moderate tendency towards Asakti-Anasakti. It appears from the results that Yogic lifestyle facilitates development of Anasakta attitude. With the ultimate goal of self realization, yogic practices help in making an inward journey, in attaining emotional equipoise and mental
serenity through relinquishment of worldly desires and in total commitment to the tasks without nurturing concerns regarding success or failure, loss or gain, likes or dislikes. Apparently with this as the guiding philosophy, Yoga channelizes the individuals towards anasakta way of life.

Only about ten percent of individuals in the general group formed the extreme Asakti group. This group is apparently representative of a small section of materialism driven youth with consumerist tendencies. This group showed a higher level of influence of the current competitive global scenario that apparently values materialistic aspirations, reward orientation and hankering for power and fame.

Interestingly about eleven percent of the youth population (at a relatively early age) exhibited high anasakta tendencies. This group is apparently representative of those individuals coming from families which are still more rooted to the Indian value system despite fast paced competitive life abound with materialistic allures.

A perusal of result also conveys that the majority of individuals fall into the moderate Asakti-Anasakti category. Majority of youth population seems to be divided between the demands of current competitive society promoting materialistic aspirations (asakta tendencies) while maintaining the value system with its emphasis on Anasakti.

Male and female subjects showed similar pattern of some being very high on Asakti while some on Anasakti and most of the
population in between the two. However, female sample had more individuals falling into the high Anasakti category than the male sample falling in the same category while male sample had more individuals falling into the high Asakti category than the female sample falling in the same category. The percentage differences of Anasakta tendencies in favor of females that have emerged in the sample of study may be attributed to a basic difference in parenting styles for males and females as well as gender role differences that are an integral aspect of the Indian culture.

Percentage of individuals falling into high Asakti category was found to be higher in the lower socio economic status group perhaps because material possession aspirations (which are a crucial component of Asakta tendencies) are prioritized and valued more by this group.

The mean Asakti- Anasakti scores of the General group was significantly higher than that of Yogic group. This implies that the Yogic group who lead an ashram life and practice meditation have shown less asakta tendencies and more anasakta tendencies than the General group.

Although there is paucity of any directional gender related empirical evidence and indications by yogic literature, significant gender related differences on Asakti-Anasakti emerged (females were found to be more Anasakta than males). It appears that the differences emerged in the present study are rooted in the current social context and may be attributed to the inherent differences of
parenting style and gender role expectations which are integral to Indian culture.

Interestingly, gender difference in Asakti-Anasakti that emerged in favor of females (being high on Anasakti) was prominent in lower and average socio economic strata but the direction got reversed for high status individuals and males in the high socio economic group scored higher on Anasakti than females of the same group. The plausible explanation for this unique finding could be attributed to the fact that liberalization has probably penetrated only the upper segments of the Indian society and financial freedom and materialism has been thrown open to the females of this stratum like never before. These women on one hand have the resources and on the other the freedom to dabble with the values resulting into an evident orientation towards taking pride in display of affluence and drifting away from anasakta tendencies to asakta tendencies. This is also passed on to the offspring, specially the females of the next generation which constitutes the age group of our sample.

The results revealed positive and significant correlations between Anasakti and indices of wellbeing (Psychological Wellbeing and Subjective Wellbeing) and also between Anasakti and Orientation to Meaningful and Engaged Life. The results also revealed negative and significant correlations between Anasakti and Orientation to Pleasurable Life. This was found true irrespective of groups (general and yogic) and gender (males and females).
Orientation to Meaningful Life was the only significant contributing factor to the Asakti-Anasakti among Yogic group. Among general group, Life Satisfaction, Negative Affectivity, Psychological Wellbeing, Orientation to Meaningful life and Orientation to Pleasurable life were found to be significant predictors of Asakti-Anasakti. Further, between components of Subjective wellbeing and Psychological well being, the components of Subjective wellbeing had higher predictive efficiency than Psychological wellbeing. Among the orientations to happiness, Orientation towards Meaningful life had higher predictive efficiency than other orientations to happiness. On the whole, Life satisfaction was the highest contributing factor followed by Negative Affectivity, Psychological Wellbeing, Orientation to meaningful life and Orientation to Pleasurable life to Asakti-Anasakti.

Overall, the results of the present investigation give adequate evidence of link between Asakti-Anasakti, the core concept of the east with currently popular positive psychology concepts (through significant coefficients of correlation). As far as contribution of western constructs in prediction of eastern construct is concerned, the results revealed that the contribution ranged from 12-20% (about 13% for the general group and 20% for the yogic group).

7.3 Implications and Suggestions for further studies

The findings of this research have implications for Positive Psychology movement in the West as well as the Eastern
psychology. By scientifically validating the eastern yogic concepts of Anasakti and Asakti in relation to established western parameters of Well-being and Happiness, this study has opened a meaningful dialogue between East and the West. To Eastern psychology it has given scientific impetus and to Western psychology it has given a diverse perspective to make the understanding of happiness more holistic. Besides, this research is an attempt to bridge the empirical divide between the two disparate forces so that future shall see integration of both in the mainstream psychology.

Since Eastern philosophical and psychological traditions are rich with insights into happiness and wellbeing, another important implication of this study would be that besides Asakti- Anasakti, it would draw attention of the west to other potential constructs of the East which could be found valuable to the global intellectual pool.

Besides, the results of the present study would have far reaching implications in terms of designing interventions aimed at promoting wellness through practicing Anasakti. Such interventions would also emphasize on having a meaningful life as an orientation towards happiness that entails a sense of Anasakti in comparison to life oriented towards pleasure that endorses Asakti future.

Thus, this research work has set the stage for future empirical work in below mentioned directions:
General sample of this study comprised of youth (age ranging from 18-24 years). This study can be replicated with adults and older population. It is likely that the relationships emerge to be stronger with the proposed sample.

This study should be replicated in different cultural contexts to test the association between the constructs in the cultures other than Indian.

As mentioned earlier western constructs taken in the study represent just one of the pillars of the three pillars of positive psychology mentioned above viz. Positive emotions. If remaining two pillars had also been considered (Various character strengths identified by Seligman broadly forming Positive traits and the environments that promote happiness well being and character strengths forming the Positive institutions) the much more of the variation could be explained. This leaves scope for further examination to completely understand the role of western concepts of positive psychology in prediction of eastern concepts of Asakti-Anasakti thus bridging the empirical divide between the two.