

## IMPACT OF LEVEL OF EDUCATION AND GENDER ON ANASAKTI (NON-ATTACHMENT) OF MIDDLE AGE ADULTS

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### Abstract

*The purpose of the present research was to study the effect of level of education and gender on Anasakti (non-attachment) of middle age adults. The sample for the study consisted of 150 male and female subjects belonging to medium socio-economic status. These subjects were taken from Baraut city. These subjects consisted of three groups of levels of education, i.e.; higher education (graduates, 50 Ss) middle education (8<sup>th</sup> to 10<sup>th</sup> std. 50 Ss), and low education (5<sup>th</sup> std. 50 Ss) each group of the educational level consisted of two gender groups, i.e., male and female with 25 Ss in each cell. The present study used a 3x2 factorial design for the accomplishment of the research. The Anasakti scale constructed by Pandey was used for data collection. Obtain data were analyzed by Mean, SD, and ANOVA. Results indicated that level of education and gender was found to be significantly effective on Anasakti (Non-Attachment) of middle-aged adults and the interaction between level of education and gender was not significantly effective on Anasakti. The results were discussed in light of previous empirical research conclusions and theoretical orientation in the area of variables under study.*

**Keywords:** Anasakti (Non-attachment), Level of education, Gender



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### Introduction

Today the fast pace of lifestyle is making people stressed in various ways. Everyone is under high pressure, to get relaxed life and be successful and achieve life's goals easily. In the rush of attaining their routine goals, they start to neglect their physical and mental health, which further results in chronic health problems (M.H.A, 2015). That is the reason so many researches done last few decades found that more than 75% of diseases such as asthma, diabetes, and hypertension are caused by the chronic mental state of long-term stress in life and unattained mental pressure from family, society, and work (Singh, 2013).

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To reduce day-to-day stresses, People tend to use defense mechanisms like denial, regression, avoidance, adaptation, reaction formation, and projection as coping strategies for self-defense and self-satisfaction (Freud, 1937) but they are very taxing health-wise. These mechanisms protect them for that moment but inside of conscience recharge the person with dual stress, one result in cognitive problems, and the other results in a negative view of personality. A western psychologist has suggested so many methods and strategies for relief from stress and coping with adverse situations a person faces in day-to-day life. These methods are highly beneficial for any individual to come out in any negative situation by changing cognition, learning new skills of coping, learning by facing the situation and using traditional methods to reduce stress (M.H.A., 2015). Well all these methods are quite effective but the adverse part is their effectiveness for a long time, it does not tool to fight the problematic personality. Consequently, a person has to practice these methods regularly or the new painful situation would turn down the positive effect of coping strategies easily but the Indian perspective has a very strong root in Ayurveda epic, etc. when talking about Indian psychology indigenous concepts like karma yoga, detachment, yoga, meditation, *triguna* and many more mentioned in Bhagavad Gita, Ramayana, Mahabharata, etc., teaches us that life skills which show path diminish effects life stress as a part of personality and attain high psychological wellbeing and greater satisfaction. Anasakt people doing their work without any expectation produce greater satisfaction and subjective wellbeing (Agarwal, 2004).

This is well known that most problems in our life arise from our expectations and emotional bonding that we possess with people, articles, family, friends, society, designation, etc. and if anyone of those goes away or lost, people get stressed, depressed and anxious because they think that life is impossible without them and this feeling is related to an indigenous concept known as Aasakti (Tripathi, 1993). Moreover, too much affection or closeness with others can cause psychological problems that may either lie in some degree of detachment called Non-attachment (Bhagwad Gita). Bhushan (1994) defined in his mental health model that everybody has a certain degree of attachment and detachment, some people are high in attachment while some may be low in attachment, and no one is hundred percent attached or detached. In most other cases we find a mixture of the two manifested in unsure behaviour.

Attached people manifest special patterns of thinking, feeling and action (Pandey & Nayadu, 1992) this would be based on the narration in Bhagwad Gita's literature on yoga psychology. In Indian psychology the term Moha which literally means 'narrowing the area

of consciousness is used as a synonym of Aasakti; Its means attachment to material and temporary things. Terminal materialism does not positively relate with happiness (Csikszentmihalyi & Rochberg- Halton, 1981). *Aasakti* positively correlates with insecurity, melancholy, uneasiness, and lack of sympathy as well as *tamas* and *rajas* gunas (Jha, 2002). Some people have *Moha* with family, some to society, some to business, some to the nation so many things. Attachment arouses the idea of fame and possessions, the sense of ownership. Generally, people high in attachment become sufferers of their belief and their fulfilment, circumstances, and life events. He can not run away from the torments of success and failure and swings from joy to mourning like a pendulum (Pandey & Nayadu, 1992).

As per the Indian epic Bhagavad Gita, A man who is *anasakt* may enjoy the pleasure of life, get wealth, health and status, upbringing a family that he loves and cares for, and control a huge business or even a realm, but he is never dependent on them and enjoys everything but as a master, not a slave. He develops self-possession or autonomy and remains unaffected by success and failure. So it is an ability to remain unaffected in the face of the trials and circumstances of life (Satyananda & Satyasangananda, 1984). Detachment is really an extension of the partial relationship of love without any expectation. A detached person loves all without biasedness, and do not consider who is his friend, relative, or enemy, and takes all relations as an objective responsibility to bear (Satyananda & Satyasangananda, 1984). Such a person does not feel disturbed or upset by the obstacles of life. He has no effect on success or failure, happiness or sadness and he is also free from *Raga*, *Dwesh*, and *Bhaya*, even in any opposite situation in life a person who is balanced themselves called *sthitipragya* (Gandhi, 1995). Buddhists viewed attachment, that it is the derivation of all suffering (Hoffman, 2007). The Jain sutra says that the origin of all suffering is physical as well as mental attachment towards temporary things. A person who developed the tendency to not attach themselves to anyone, they have psychological well-being, perceived emotional security with personal existence and self-management, an optimistic attitude, and meaningful life (Kasser & Ryan, 1996, & Diener et al., 2003).

In the present time, education level is increasing day by day in all societies, every person is aware of it they are either rich or poor. Government is too aware to educate every person in the country. A person who is educated would be more aware of their surroundings and think logically or scientifically, so that they will adjust themselves in mostly condition as economic, social, etc. Simultaneously, they also reason painful situations well in present and

negatively connect with past or future, but among educated and low educated who is more oriented towards Aaskti or *anasakti* is still a question considering this issue in mind, the researcher thinks that the education which's importance is increasing in the present scenario, it can help to develop *anasakti* in human being.

## **Method**

The main objective of the present research was to study the effect of level of education and gender on Anasakti (Non- Attachment) of middle age adults. The study was guided by a two-tailed hypothesis that there will be a significant effect (and interaction effects) of the level of education and gender on Anasakti of middle age adults.

## **Sample**

The sample for the study consisted of 150 male and female subjects belonging to medium economic status. These subjects were taken from Baraut city. The total subjects consisted of three groups of levels of education, i.e.; higher education (Graduates, 50Ss) middle education (8<sup>th</sup> to 10<sup>th</sup> Std., 50Ss), and low education (5<sup>th</sup> std., 50Ss). Each group of the educational level consisted of two groups of gender, i.e., male and female with 25-25Ss in each cell. In this way, a 3x2 factorial experimental Design was employed in the research.

## **The procedure of data collection**

The data were collected individually after the selection of subjects and informed consent.

## **Instruments**

Following tools were used to measure the variable under study:

### **1. Case Record Sheet**

The case record sheet was used to know the general information about the subject's name, Age, education, family income, and so on.

### **2. The Non –Attachment Scale**

The Non-attachment (ANASAKTI) scale was first developed by Vikas Pandey in 1990. Initially, a total of 45 items were constructed to develop the scale. The final form has 28 items. The scale was developed during PhD research writing. So the internal consistency for reliability and validity was suggested to be high.

## **Results**

The purpose of the present research was to study the effect of level of education and gender on Anasakti (non-attachment) of middle age adults. For this purpose sample consisted

of 150 Ss middle-aged adults, who were taken from Baraut city. The Non-attachment (ANASAKTI) Scale was used to obtain data. The data was statistically analyzed by Mean, SD, and ANOVA. Obtained results are shown in the following tables and their detailed interpretation and discussion are as follows

**Table1:- showing F-ratio, SD, and Mean Anasakti (Non- Attachment) Scores for the Groups of Level of Education and Gender of Middle age adults**

Variables	Variability	Mean	SD	F-ratio
Level of Education	Highly Educated	87.72	11.29	28.64**
	Middle Educated	73.36	7.501	
	Low Educated	83.96	12.50	
Gender	Male	85.85	11.45	26.99**
	Female	77.50	11.56	
Interaction				0.67 NS

### Main Effects

#### Level of Education and Anasakti (Non-Attachment)

The study of Table 1 indicated that the obtained F- value showing that level of education significantly influence Anasakti (non-attachment) of middle-age adults [F, 144,2 = 28.64; p<.01]. The Table-1 also showing Mean *Anasakti* scores indicated that the Mean *Anasakti* score of highly educated (M= 87.72, SD= 12.50) was significantly higher than other two groups. Further, it was obtained that the low educated group (M= 83.96, SD= 12.50) has shown a moderate level of *Anasakti* than the middle educated (M= 73.36, SD= 7.50) group which has shown the lowest level of *anasakti* of the middle age adult subjects. Therefore, the directional hypothesis is accepted and it can be said that there will be a significant effect of level of education on *Anasakti* (Non-Attachment) of middle-aged adults and it can be concluded that highly educated people are high in *anasakti* in adults.

#### Gender and Anasakti (Non-Attachment)

The Table-1 is showing that obtained F-value showing that gender was found to be significantly effective on Anasakt of middle age adults (F, 144,1 = 26.99 ; p<.01). Table 1- is also showing the mean *anasakti* scores which indicated that male subjects (M= 85.85, SD= 11.45) were significantly higher than female subjects (M= 77.50, SD= 11.56). This

indicated that gender groups were significantly different in *anasakti* of middle age adults. Therefore, the hypothesis that there will be a significant effect of gender on *Anasakti* (Non-Attachment) of middle-aged adults is accepted.

### **Discussion**

In reference to the level of education and *anasakti* the result indicated that level of education was found to be significantly effective on *anasakti* among middle-aged adults. The obtained result indicated that the subjects of the highly educated group were found to be significantly higher in mean *anasakti* score, whereas middle-educated adults have shown the lowest level of *Anasakti* and low educated levels showed a moderate level of *Anasakti among* adults. This indicated that people belonging to the middle level of education have lesser *Anasakti* or have a higher orientation towards *Aaskti*.

The reasons for this difference may be related to the fact that highly educated people are capable enough to fulfil their needs, as they are more aware of their surroundings, so they know how and what benefits can be taken from the environment and live an independent life. Tiwari (2001) conducted a study on housewives, working and leader women, and when the three groups were compared to each other, revealed that working and responsible women scored higher on *anasakti* as compared to homemakers. Being self-dependent, they do not expect too much from others and better calculate the pros and cons of any situation. A highly educated person most often possesses *anasakt* tendencies and is not influenced by the results of his actions. They perform their activities in the form of duty and do not feel bound to them. A highly educated person can handle their problem easily because they think scientifically or logically and do not lose their patience; they can balance their life in any critical situation. So this may be the reason that they tend to develop the tendency to not attach themselves to others or anyone. But this feeling of non-attachment may be artificial and situational for the person. The studies of Mohammadyari (2012) on the relationship between parents' spiritual intelligence, level of education, and children's mental health concluded that parents who have higher education showed higher spiritual intelligence in comparison to the parents who have elementary and secondary education. Higher education correlated with inherent religion and did not perceive religion as a means or quest, and a man with higher education took involvement in the community and was more likely to serve in religious places (Thompson & Remmes' 2002). Researches show that religious education plays an important role in spiritual development. Spiritual intelligence becomes more through higher education because the

increase of knowledge requires the ability to understand the foundation of concepts (Fisher 1998).

Further, the result also indicated that gender was found to have a significant effect on *Anasakti* (Non-Attachment) of middle age adults. It was found that the Mean *anasakti* score of male subjects was significantly higher than female subjects. This means that male subjects are more oriented towards *anasakti* as compared to female subjects.

In this study, *Anasakti* (Non-Attachment) was found higher in males because they would be financially and socially self-dependent and they have more liberty to live their life as usually they want. Male has less sensitivity to personal issues as compared to women and are easily emotionally detached to themselves from worldly things and are balanced in any situation which comes in front of them. So this may be the reason that they tend to develop the tendency to not attach themselves to others or anyone. Sharma (2010) found that female subjects have lower adaptability to the karma yoga lifestyle and males have better positive health, optimism, hope and happiness than females.

On the other hand, females are more attached to things around as compared to males because they have more expectations and are emotionally attached to themselves with people, articles, family, friends, society, designation, etc, and they do not want to lose them too. They get stressed because they think that life is impossible without them; have too much affection or closeness with others which is naturally implanted in their nature. Scholars have introduced two types of religious thinking connected and separated knowing to describe by Belenky et al. (1986) viewed that connected knowers understand the feelings and emotions of others, and are attached to themselves with people, on the other hand, separated knowers have an attitude of moral objectivity and control their personal feelings. Men have a tendency towards separated knowing, while women may be more tending to be connected knowers. Research also reported that men and women are not only built differently physically but it is believed that their brain functions differently as well. From per biological perspective, the right side is more creative, with facial perceptions, language function, and producing emotions. The left side of the brain is used more for logic, critical thinking, and problem-solving. Men use the left side brain more and women use the right side brain. That's why men more often try to solve problems logically while women try to be creative and understand the feelings involved in the situation, they are also better at talking about emotions, and how they feel and expressed them (Kilpatrick, 2003).

If we talk about Indian society we found that it is a male-dominated society in which women do not have desired freedom and they are financially and socially dependent on men, consequently failing to fulfill their own desires. This may cause a sense of poor self-identity and more dependent on the environment for self-existence followed by expectations, dependence, emotional fastening, and so on. Thus female must have shown low *anasakti* and high *Aaskti* in order to maintain her existence with family, society or the workplace (Weaver, 2015). Bryant (2007) points out that while women have higher scores religiously, but this is not essential that women are more spiritual compared to men. So the results were also approved by various kinds of research done in this area. -Moreover, in another contradictory research, Pandey & Nayadu (1992) and Shaw (1995) found that male shows non-attachment behaviour as compared to female subjects, which might be due to cultural and regional conditions and the kind of data used for the research.

So it can be concluded that the level of education and gender significantly influence *Anasakti* (Non-attachment) of middle age adult subjects.

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