

## Effect of Gender, Age & Type of Profession on Perceived Karma Yoga

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### Abstract

A study was conducted to examine the impact of gender (male and female), age (middle and late middle), and occupation type (service and business) on the perception of Karma Yoga. For this purpose 'Karma Yoga Scale' by Dr. Taresh Bhatia was administered to 200 males (100 middle-aged and 100 late middle-aged age) and 200 females (100 middle-aged and 100 late middle age) service and business profession-related people of District Sonapat and nearby area (Haryana) selected through stratified random sampling technique. Utilization of 2×2×2 factorial design was made as well a three-way analysis of variance was calculated in order to find out the effect of age (middle & late middle), type of profession (service & business), and gender (male & female). The findings demonstrated that, at the 0.01 level, the primary effects of gender, age, and kind of occupation had a substantial impact on perceived Karma Yoga.

**Keywords:** Well-being, Middle & Late Middle Age People.

### Introduction

Karma-Yoga is the fundamental principle of the Hindu work ethic, as explained in the Bhagavad Gita. The Gita is widely regarded as the most emblematic literature on Indian philosophy and "religion (Eder, 1988, Minor, 1980). Karma-Yoga, also known as the Yoga of action, is one of the three primary types of Yoga, alongside Bhakti Yoga, which focuses on devotion, and Jnana Yoga, which emphasizes knowledge. Yoga has been understood and described as a 'way of life' (Kauts & Sharma, 2009), a form of discipline (Moffitt, 1977), and a state of unity (Joshi, 1965), among other interpretations. According to White (1971), Karma-Yoga is proposed as a means of achieving human perfection and" enjoyment through action. The Bhagavad Gita suggests that one can achieve Yoga through Karma (activity) by striving for proficiency in acts, regardless of being detached from the outcomes (Upadhyaya, 1969).

Earlier studies have shown that individuals who are high on Karma Yoga have higher emotional intelligence and greater empathic concern. Karma Yoga was similar to altruistic motivation (Mulla & Krishnan, 2008). Since Karma theory focuses more on internal contentment and well-being, it is related to the idea of intrinsic motivation (Kumar & Kumar, 2013). Attachment to pain or pleasure adds to the Karmic debt hence, creating an environment of stress in later life. On the other hand selfless actions performed for the betterment of mankind as propagated by Karma Yoga, light in the Karmic load thus making way towards a happy and contented life (Chadha, 2016). Gupt (2019) highlighted the impact of Karma Yoga on health and life satisfaction and suggested that a non-attached (Anasakt) person enjoys both health and lives in a blissful state of intrinsic self-fulfillment.

The work environment of an individual and other associated factors in an organizational setup play a vital role in influencing the overall well-being of an employee. Pradhan (2013) proposed a positive

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relationship between Karma Yoga with job involvement and job satisfaction and a negative relationship between Karma Yoga with the intention to quit the job.

According to **Bhatia (2013)**, Gita shares several similarities with traditional psychodynamic psychotherapy. The dynamic forces of three gunas - Tamsic, Rajas, and Satvic which were stimulating psychological Conflicts in Arjuna's mind were found to be similar to the Id, Ego, and Superego concepts of Freud. The therapeutic discourse helped Lord Krishna in restructuring the distorted thinking of Arjuna and prepared him for action rather than escaping from the difficult situation.

The Bhagavad Gita's lessons were expanded upon by **Sharma (2014)** as a collection of CBT sessions. Lord Krishna as the rapist listened to Arjun as a client in detail and taught him skills for raising his self-awareness, work commitment, non-attachment equanimity, and steady wisdom to deal with his grief, guilt, anxiety, fear, and depression. In their investigation, **Navare & Pandey (2019)** discovered a beneficial correlation between Karma Yoga and mindfulness, self-transcendence, and favorable psychological outcomes like flourishing, psychological capital, and flourishing in the workplace.

### **The Objective of the Study**

To investigate the noteworthy impact of gender (male and female), age (middle & late middle), and type of profession (service & business) on perceived Karma Yoga.

### **The Hypothesis of the Study**

Gender (male & female), age (middle & late middle), and type of profession (service & business) on perceived Karma Yoga, have no discernible impact.

### **Research Methodology Sample**

200 male (100 middle age & 100 late middle age) and 200 female (100 middle age & 100 late middle age) service and business profession-related people of District Sonipat and nearby areas were selected through a stratified random sampling technique.

### **Tool Used**

“Karma Yoga Scale” by Dr. Taresh Bhatia was used.

### **Results and Discussion**

In order to study the effect of gender (male & female), age (middle & late middle), and type of profession (service & business) on perceived Karma Yoga attempts have been made. For this purpose ‘The Karma Yoga Scale’ by Dr. Taresh Bhatia was administered to 200 males (100 middle-aged and 100 late middle-aged) and 200 females (100 middle-aged and 100 late middle-aged) service & business profession-related people. The Table shows the Mean and S.D. of perceived Karma Yoga of different subgroups

**Table 1: Showing Mean and S.D. of perceived Karma Yoga among male (middle & late middle age) and female (middle & late middle age) service & business profession-related people**

Sub Groups			Middle Age		Late Middle Age		Total
			Type of profession		Type of profession		
			Service	Business	Service	Business	
Gender	Male	N	50	50	50	50	200
		Mean	173.44	172.04	197.94	186.18	182.40
		S.D.	8.35	7.77	6.67	6.90	12.89
	Female	N	50	50	50	50	200
		Mean	176.38	172.98	197.50	7.06	184.60
		S.D.	6.27	6.40	191.54	6.50	12.13
Total		N	100	100	100	100	400
		Mean	174.91	172.51	197.72	188.86	183.50
		S.D.	7.49	7.10	6.83	7.19	12.55

Table 1 shows that female people have better perceived Karma Yoga (mean 184.60) than male people (mean 182.40). The service profession-related people of late middle age (mean 197.72) and business profession-related people of middle age (mean 188.86) have better perceived Karma Yoga. The late middle-aged service profession-related male people have very highly good perceived Karma Yoga (mean 197.94), while the middle-aged business profession-related female people have very poor perceived Karma Yoga (mean 172.98).

Utilization of 2×2×2 factorial design was made as well a three-way analysis of variance was calculated in order to find out the effect of age (middle & late middle), type of profession (service & business), and gender (male & female). The results are given in Table 2.

**Table 2: F Ratio showing the effect of gender (male & female), age (middle & late middle) and type of profession (service & Business) on perceived Karma Yoga**

Source of Variation	Sum of Squares	D f	Mean Square	F. Ratio
A. Gender (Male & Female)	484.00	1	484.00	9.81<0.01
B. Age (middle & late Middle)	38337.64	1	38337.64	777.22<0.01
C. Type of Profession (Service & Business)	3169.69	1	3169.69	64.26<0.01
A×B	6.76	1	6.76	0.14>0.05
A×C	90.25	1	90.25	1.83>0.05
B×C	1043.29	1	1043.29	21.15<0.01
A×B×C	380.25	1	380.25	7.71<0.01
Within Group	19336.12	392	49.33	
Total	62848.00	399		

Significant level at 0.05→3.86, 0.01→6.70

Table 2 shows that the main effect of gender (male & female)

At the 0.01 level, significantly impacts the perception of Karma Yoga.

The F ratio was determined to be 9.81, indicating statistical significance at the 0.01 level. The main effect of age (middle & late middle) also significant effect (F Ratio found 777.22) the perceived Karma Yoga at 0.01 level. The main effect of type of profession (service & business) significantly affects the perceived Karma Yoga at 0.01 level. The F Ratio was determined to be 64.26, indicating statistical significance at the 0.01 level. The interaction effect of age (middle & late middle) and type of profession (service & business) significantly affect perceived Karma Yoga (“F Ratio found 21.15) at 0.01 level. The interaction effect of gender (male & female), age (middle & late middle), and type of profession (service & business) also significantly affect perceived Karma Yoga (F Ratio found 7.17) at 0.01 level. However, the interaction effect of gender and age (F ratio found 0.14) and the interaction effect of gender and type of profession (F Ratio found 1.83) do not significantly affect the perceived Karma Yoga at 0.05 level. Hence, as per the statement of the null hypothesis (11’), “There is no significant effect of gender (male & female), age (middle & late middle) and type of profession (service & business) on perceived Karma Yoga.” Is rejected. At the 0.01 level, the primary effects of gender, age, and occupation have a substantial impact on how Karma Yoga is perceived. At 0.01 level, the perceived Karma yoga was significantly affected by the interaction effect of age and type of profession. At 0.01 level, the perceived Karma yoga is significantly affected by gender (male & female), age (middle & late middle), and type of profession (service & business).

It is observed by *Tsuiet al. (2018)* that women tended to exhibit slightly higher levels of altruism and ethical sensitivity compared to men, which could influence their engagement in selfless acts and adherence to Karma Yoga principles. Kaur & Singh (2018) revealed that older leaders characterized by transformational leadership qualities such as empathy, inspiration, and ethical conduct were more effective in fostering a culture of ethical behavior and social responsibility among their subordinates. The leadership approach aligns with the principles of Karma Yoga, emphasizing selfless service and ethical conduct. *Hulsheger et al. (2019)* investigated the relationship between mindfulness, altruism, and age Among professionals in service and business professions. The findings suggested that mindfulness practices were positively associated with altruistic behavior across age groups; indicating that individuals of different ages may engage in selfless acts influenced by their levels of mindfulness, which resonates with Karma Yoga principles.

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