

Chapter VI

RESEARCH METHODOLOGY

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Chapter VI

RESEARCH METHODOLOGY

Introduction

In this chapter the research methodology and research instrument utilised in the pursuit of research objectives stated in chapter-I of this thesis are discussed.

The purpose of this chapter is to:

- ✦ Discuss the research philosophy underlying in the present research study.
- ✦ Explain the research strategy including the research methodology adopted.
- ✦ Introduce the research instrument utilized in the pursuit of stated research objectives.

6.1 FOCUS OF THE PRESENT RESEARCH.

As stated in chapter-I one of this thesis, objective of the present study is ‘Development of personality model based on *Triguṇa* concept of *Sāṃkhya* philosophy’.

A general frame work of *Sāṃkhya* philosophy as explained by sage Eshwara *Kṛṣṇa* is discussed below.

According to *Sāṃkhya* cosmology, there are twenty five *tattvas*. *Puruṣa* and *Prakṛti* are the two primary principles of the physical universe. There are countless *Puruṣas* which are inactive, conscious, and not subjected to change. *Prakṛti* is active and unconscious. There is complete duality between *Puruṣa* and *Prakṛti* in the universe. The *Prakṛti* has three primary constituents or qualities. The constituent of *Prakṛti* are *Sattva*, *Rajas* and *Tamas*. All the three are in complete equilibrium. But this equilibrium is disturbed and becomes unbalanced; the material world unfolds into manifestation.

All of the 23 *tattvas* from *buddhi* unfold out of *Prakṛti*, while *Puruṣa* remains completely separate and unchanging.

Among all these, the first to evolve is Mahat (the great one). Mahat evolves as a result of preponderance of sattva. Since it is an evaluate of Prakriti, it is made of matter. But it has psychological, intellectual aspect known as buddhi or intellect. Mahat or intellect is a unique faculty of human beings. It helps man in judgment and discrimination. Mahat helps to distinguish between the subject and the object. Man comes to understand the self and the non-self, the experiencer and the experienced as distinct entities with Mahat. Mahat, by its inherent association with sattva, possesses qualities like luminosity and reflectivity. Buddhi can reflect Purusha owing to these qualities.

The second evolute is ahamkara (ego). It arises out of the cosmic nature of Mahat. Ahamkara is the self-sense. It is concerned with the self-identity and it brings about awareness of “I” and “mine”.

(1) *Puruṣa*

(2) *Prakṛti* consciousness, “spirit” nature, “original materiality”.

(3) *Mahat (Buddhi)*: intellect, discrimination.

(4) *Ahaṁkāra*: ego, the “I-maker”.

(5) *Manas*: mind (6-10) Cognitive Instruments (sense organs) hearing, touching, seeing, tasting, smelling.

6) (11-15) Action Instruments speaking, holding, moving, procreating, eliminating.

7) (16-20) Subtle Elements sound, touch, form, taste and odour.

8) (21-25) Gross Elements earth, water, fire, air and ether.

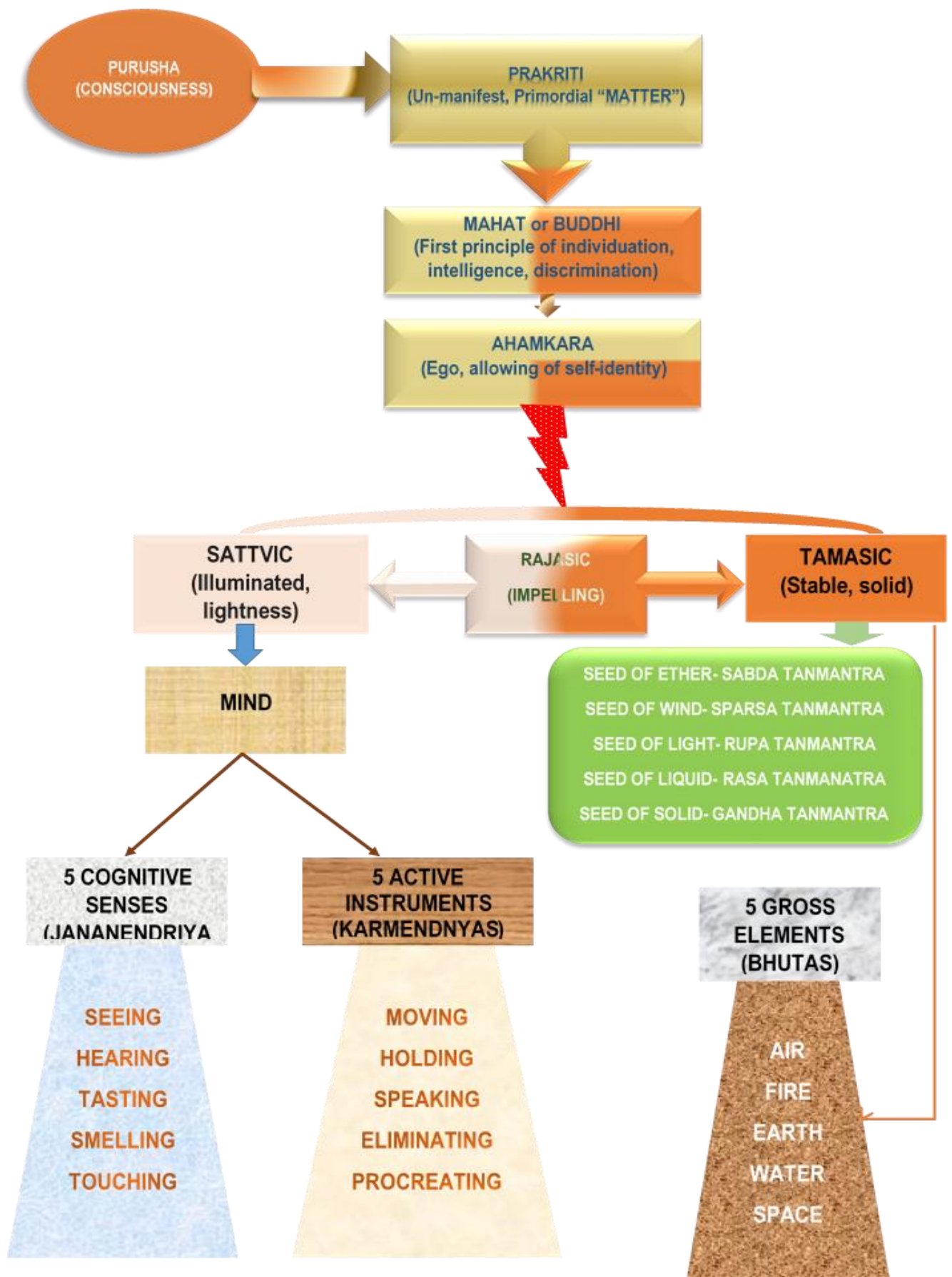


Figure: 6.1 Sāṃkhya philosophy

6.2 RESEARCH STRATEGIES:

Since the present research is aimed to develop a comprehensive measurement of *Triguṇa* scores between groups of samples the core assumption underlying the current study is determinism of the personality. Hence the ontological approach is adopted as the philosophical premise. As the purpose is to obtain a summative score, quantitate (estimate the quantity) methodology is adopted. Since the quasi experimental strategy was successfully adopted in the earlier studies involving specific targeted interventions, same strategy is adopted for this study with a ‘non-equivalent control group’ with mix of ‘no-treatment control group design’, ‘non- equivalent variable design’ and ‘post-test only design’ strategies.

6.3 SAMPLING STRATEGY:

In the present study ‘multi-phase sampling’ strategy is adopted to generate samples that will fulfil the research objectives. For the external validity of phase I of the research, representativeness is the rationale for selection of cases and transferability issue focus is the rationale for phase II.

The multiple samples in this study are gathered by both probability and purposive sampling techniques. Samples vary in size from a small number of cases to larger units of analysis in view as the research objectives of the particular phase of study in order to gather information both in depth and breadth during the progress of research.

Thus in this quasi- experimental study only respondents fulfilling the following criteria set to meet the research objectives.

6.4 INCLUSION/ EXCLUSION CRITERIA:

Inclusion Criteria:

The Inclusion criteria are the respondents who are

- (1) Satisfied in their jobs.
- (2) Minimum of 16 years of age.
- (3) Profession consecutively at least for 5 years.

Exclusion Criteria:

The respondents who are

- (1) Dependent on alcohol.
- (2) Dependent on nicotine.
- (3) Suffering from any psychiatric disorders.

6.5 SAMPLE CALCULATION FOR VARIOUS PROFESSIONS:

$$n = \frac{t^2 \times p(1-p)}{m^2}$$

MANAGEMENT EDUCATORS			
t	=	Confidence level at x% level of significance.	1.98
p	=	Estimate of the proportion of people falling into the group.	50%
		Population size	5000
m	=	Margin of error.	15%
n	=	Minimum Required Sample Size.	40
		SAMPLE TAKEN	91

POLICE OFFICERS (P.O)			
t	=	Confidence level at x% level of significance.	1.98
p	=	Estimate of the proportion of people falling into the group.	50%
		Population size	1,00,000
m	=	Margin of error.	15%
n	=	Minimum Required Sample Size.	45
		SAMPLE TAKEN	65
RETIRED PROFESSIONALS (R.P)			
t	=	Confidence level at x% level of significance.	95
p	=	Estimate of the proportion of people falling into the group.	50%
		Population size	10,00,000
m	=	Margin of error.	15%
n	=	Minimum Required Sample Size.	43
		SAMPLE TAKEN	43
YOGA LEARNERS (Y.L)			
t	=	Confidence level at x% level of significance.	1.98
p	=	Estimate of the proportion of people falling into the group.	50%
		Population size	10,00,000
m	=	Margin of error.	15%
n	=	Minimum Required Sample Size.	45
		SAMPLE TAKEN	53

YOGA PRACTITIONERS (Y.P)			
t	=	Confidence level at x% level of significance.	1.98
p	=	Estimate of the proportion of people falling into the group.	50%
		Population size	10,00,000
m	=	Margin of error.	15%
n	=	Minimum Required Sample Size.	45
		SAMPLE TAKEN	60

Table 6.5(a) SAMPLE SIZE CALCULATION

ACTUAL SAMPLE SIZE

Sl.no	Sample Description	Minimum Sample Size	Actual Sample Size
01	MANAGEMENT EDUCATORS (M.E)	40	91
02	POLICE OFFICERS (P.O)	45	65
03	RETIRED PROFESSIONALS (R.P)	43	43
04	YOGA LEARNERS (Y.L)	45	53
05	YOGA PRACTITIONERS (Y.P)	45	60

Table 6.5(b) MINIMUM SAMPLE

6.6 PROFILE OF THE SAMPLE:

Sl.no	Profession	Males	Females	Total	Percentage
01	Management Educators	36	55	91	29.1
02	Police Professionals	60	05	65	20.8
03	Retired Professionals	34	09	43	13.7
04	<i>Yoga</i> Learners (Y.L)	53	00	53	17.1
05	<i>Yoga</i> Practitioners	25	35	60	19.3
	Total	208	104	312	100

6.5(c)TABLE SHOWING THE SAMPLE PROFILE

6.7 RESEARCH INSTRUMENT DESIGN

As discussed in earlier chapters, the concepts of personality, *Triguṇa* and *Sāṃkhya* philosophy are vague descriptions. They require objective interpretation and can only be based on individuals' attitudes and values. Based on this perspective suitable research instrument was identified and used for data collection.

The research instrument used for this research was suitably adopted from the research instrument developed by Dr.K.M.Nagendra with due permission. This Instrument was originally developed for measurement of attitude by measuring a set of traits through behavioral responses. Since the present research also assumed the traits and corresponding behavior are the constituents of *Sāṃkhya* philosophy, the same research instrument was found adequate for the purpose of present research.

6.7.1 VALIDITY OF THE INSTRUMENT:

Face validity: was established by thorough discussion with subject experts.

Content validity: was established by extensive literature reviews.

Criterion validity: was established by comparing with secondary data.

6.7.2 RELIABILITY OF THE INSTRUMENT:

When a quantitative test is applied to a homogenous test sample, 'group homogeneity' is highly influential and low group-variability translates into a smaller proportion of variance explained by the test instrument. Cronbach's Alpha is a reliability quotient that measures the degree to which different items measuring the same variable attain consistent results. The reported Cronbach's Alpha for the original instrument was 0.845, which is relatively very good value. Though minor modifications were done in few score assignments for the present study, the reliability of the instrument was assumed to be same for the current research conditions.

Summary:

The purpose of this research is to discover the answer through the scientific study and to find answers which is hidden and not yet found out.

The purpose of the present study was stated. *Sāṃkhya* philosophy as explained by sage Eshwara *Kṛṣṇa* was discussed, and a block diagram was written. The ontological approach is adopted as the philosophical premise to develop personality model. Sampling strategy included choosing the sample for study and inclusive and exclusive criteria was evolved. Research instrument designed by K.M.Nagendra was used for finding the summative scores of *satva*, *rajo* and *tamoguṇa*. The content validity, Face Validity and criteria validity was found out. The collected data was analyzed by suitable statistical test.