



**A STUDY OF DIFFERENCE BETWEEN KARMIC BELIEFS AND SELF
TRANSCENDENCE AMONG WORKING AND NON-WORKING YOUNG ADULTS**

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ABSTRACT

The research may be defined as a framework of research methodologies or strategies that is implied in such a way that it incorporates all the elements of the study in a coherent and logical manner in order to address the research topic. The research design functions as a blueprint for collecting, measuring, and analyzing data. The study evaluates 2 variables, Dependent variable, karmic belief and Self transcendence. The Independent variable being the employment status. The study aimed to investigate the difference in karmic belief and self-transcendence of working non-working urban young adults, living in NCR/Delhi. A

sample of N=131 young adults aged between 19 years to 31 years was collected. It was an independent sample and comparative analysis was done. The average age of sample was 22 years, 55.1% females and 44.9% males. The sample criteria included individuals who could read and comprehend English as well as know how to text through phone or any other device. Exclusion criteria included the individuals below 18 or above 31 years, those who cannot read and comprehend basic English. The tools used were Self-transcendence scale and karmic belief scale. Results revealed that the difference between the self-transcendence and karmic belief of employed and unemployed was not significant. The average self-transcendence score of employed participants was 50.86 and unemployed participants were 50.55. The average karmic belief score of unemployed participants was 47.25 and unemployed participants were 43.52. Results are evident with the fact that the average value is closer to corresponding groups.

Keywords: *Karmic Beliefs, Self-Transcendence, Working Young Adults, Non-Working Young Adults*

INTRODUCTION

For the longest transpersonal brain science has been a major part of brain science. Lajoie and Shapiro evaluated forty meanings of transpersonal brain research that had showed up in scholarly writing over the period from 1968 to 1991. They tracked down that five critical subjects specifically highlighted unmistakably in these definitions: *states of consciousness; higher or ultimate potential; beyond the ego or personal self; transcendence;*

and *the spiritual*. Considering this study the creators proposed the accompanying meaning of transpersonal brain research.

Transpersonal Psychology is worried about the investigation of humankind's most noteworthy potential, and with the acknowledgment, understanding, and acknowledgment of unitive, otherworldly, and extraordinary conditions of awareness. Transpersonal brain science is an area of brain research that spotlights on the investigation of transpersonal encounters and related peculiarities. These peculiarities incorporate the causes, impacts, and corresponds of transpersonal encounters and improvement, as well as the disciplines and practices roused by Vaughn and Walsh. The points of view of comprehensive quality and solidarity are integral to the perspective of transpersonal brain science. Transpersonal brain science, or otherworldly brain research, is a sub-field or school of brain research that coordinates the profound and extraordinary parts of the human involvement in the system of present day brain research. Self-transcendence has been analyzed by psychologists like, Lars Tornøe, Victor Frankl, Pamela G. Reed, Abraham Maslow, Robert Cloninger.

Karmic Belief

The APA Dictionary of Psychology characterizes karma in both Hinduism and Buddhism. In Hinduism, an idea meaning (a) a psychological or actual activity, (b) the outcome of a psychological or actual activity (c) the amount of all results of the activities of an individual in this or some past life, and (d) the chain of circumstances and logical results in the realm of ethical quality, in Buddhism, the widespread law of circumstances and logical results. The impacts of an activity, which can be of the body, discourse, or brain, still up in the air by the actual demonstration however by the expectation of the entertainer. Whenever a deed isn't possible yet the expectation to do it exists, this delivers an outcome.

Karma, Halfback et al. (2000) made sense of for the adherents to otherworldliness the term likewise alludes to the profound standard of circumstances and logical results, frequently distinctly called the guideline of karma, wherein expectation and activities of an individual (cause) impact the eventual fate of that individual (impact); Great purpose and great deeds add to great karma and more joyful resurrections, while awful aim and terrible deeds add to awful karma and terrible resurrections.

Self-Transcendence

Self-greatness has been broken down by numerous therapists like victor Frankl, Abraham Maslow, Pamela G. Reed, C. Robert Cloning and Lars Tornstam. The APA Dictionary of brain research portrayed Self-Transcendence as the state in which an individual can look past oneself and take on a bigger viewpoint that incorporates worry for other people. A few clinicians keep up with that self-greatness is a focal component of the sound individual, advancing self-awareness and advancement. Cloninger's psychobiological model of character, remembers self-greatness for it's a seven-factor model that incorporates four elements of demeanor and three components of character. Sled-greatness falls under the person aspect. The hypothesis of self-greatness depends on; first, people are essential with their surroundings as proposed in Roger's study of unitary of individuals.

METHODOLOGY

Aim

To study the difference between Karmic belief and Self-Transcendence in working and non-working urban young adults.

Research Objective

To study the difference in karmic belief and self-transcendence of working non-working urban young adults, living in NCR/Delhi.

Hypothesis

- There is a significance difference in the karmic belief of working and non-working urban young adults living in NCR/Delhi.
- There will be a significant difference in the self-transcendence of working and non-working urban young adults of NCR/Delhi.

Research Design

The research design may be defined as a framework of research methodologies or strategies that is implied in such a way that it incorporates all the elements of the study in a coherent and logical manner in order to address the research topic. The research design functions as a blueprint for collecting, measuring, and analyzing data.

Variables

The study evaluates 2 variables

Dependent variable

- karmic belief
- Self-transcendence

Independent variable

- Employment status

Sample

A sample of N=78 young adults aged between 19 years to 31 years. It was an independent sample and comparative analysis was done. The average age of sample was 22 years. 55.1% females and 44.9% males. The sample criteria included individuals who could read and comprehend English as well as know how to text through phone or any other device. Exclusion criteria included the individuals below 18 or above 31 years, those who cannot read and comprehend Basic English

Tools

- ***Self-transcendence Scale***

Reed's Self-Transcendence Scale (STS) accentuates formatively based qualities instead of negative attributes of people across the life expectancy from youth to later life. The STS is a one-layered scale, comprising of 15 things that together recognize attributes of a developed perspective on life that grow limits of one. The STS is directed as a meeting to evoke view of how much the members experience everything in their ongoing life. It might likewise be regulated as a poll. Reactions depend on a 4-point scale going from 1 for "not in any way shape or form" to 4 for "without question." The last score reflects generally level of self-amazing quality and considers intra-individual contrasts in self-greatness encounters; a low score on one thing might be balanced by a high score on another thing. An example of things incorporates: "Offering my insight and experience to other people"; "helping other

people here and there"; and "tracking down significance in my previous encounters." Items were created to stay away from predisposition toward the capable or sound individual, and on second thought to gauge the individual's capacity to infer a feeling of prosperity through mental, imaginative, social, otherworldly, and contemplative roads.

- ***Karmic Belief Scale***

Karmic convictions, fixated on the assumption for moral causation inside and across lifetimes, show up in significant world religions as well as otherworldly developments all over the planet, yet they stay an underexplored theme in brain research. In three investigations, we evaluated the mental indicators of Karmic convictions among members from socially and strictly assorted foundations, counting ethnically and strictly different understudies in Canada, and wide public examples of grown-ups from Canada, India, and the United States (all out N = 8,996). Confidence in Karma is related with, yet not reducible to, hypothetically related builds remembering conviction for a simply world, faith in a lecturing God, strict interest, and social setting. Confidence in Karma moreover particularly predicts causal attributions for hardship. Together, these outcomes show the benefit of estimating unequivocal faith in Karma in multifaceted investigations of equity, religion, and social discernment.

Procedure

The following steps were undertaken for the data collection:

- The respondents were introduced to the topic of the study and any queries they had were clarified.

- The respondents were informed of the study's ethical codes and considerations, along with the confidentiality after which their informed consent was taken.
- The respondents were given the questionnaire to be filled.

Statistical Analysis

The scoring of the research sample was done on excel sheet followed by doing the statistical analysis in the SPSS, used a t-test to find the results of the comparative sample.

RESULT

Table 1

Independent sample t test between employed and unemployed participants across self-transcendence and karmic belief

Variables	Mean	t-statistics
Self-transcendence		
employed	50.86	.18
unemployed	50.55	
Karmic belief		
employed	47.25	1.24
unemployed	43.52	

The table indicates the t statistics between employed and unemployed participants across self-transcendence and karmic belief. Results reveal that the difference between the self-transcendence and karmic belief of employed and unemployed was not significant. The average self-transcendence score of employed participants was 50.86 and unemployed participants was 50.55. The average karmic belief score of unemployed participants was

47.25 and unemployed participants was 43.52. Results are evident with the fact that the average value are closer to corresponding groups.

DISCUSSION

To study the difference between Karmic belief and Self-Transcendence in working and non-working urban young adults. The hypothesis were, There is a significance difference in the karmic belief of working and non-working urban young adults living in NCR/Delhi and There will be a significant difference in the self-transcendence of working and non-working urban young adults of NCR/Delhi. The research design may be defined as a framework of research methodologies or strategies that is implied in such a way that it incorporates all the elements of the study in a coherent and logical manner to address the research topic.

The research design functions as a blueprint for collecting, measuring, and analyzing data. The results came out as the t statistics between employed and unemployed participants across Self-transcendence and karmic belief. Results reveal that the difference between the self-Transcendence and karmic belief of employed and unemployed was not significant. The Average self-transcendence score of employed participants was 50.86 and unemployed Participants were 50.55. The average karmic belief score of unemployed participants was 47.25 and unemployed participants were 43.52. Results are evident with the fact that the average value is closer to corresponding groups. It indicates that that the average value is closer to corresponding groups. Employment status was not seen affecting an individual's Karmic beliefs or their Self transcendence. It is quite evident how people as humans believe in karma and transcendence while leading their lives.

Summary and Conclusion

In summary, it has been assessed and understood that both the variables of the study, Karmic Belief and Self Transcendence do not positively correlate with the employment status of an individual. It indicates that the average value is closer to corresponding groups. Employment status was not seen affecting an individual's Karmic beliefs or their Self transcendence. It is quite evident how people as humans believe in karma and transcendence while leading their lives. Karmic beliefs and self-transcendence have seen to have a beneficial impact on an individual's life, helps them heal and move ahead in life. Education is a big factor for employment specifically in urban regions, where the samples were taken from, and science comes contrary to karma and transcendence to some degree.

Through this research it was seen how urban young adults with so much exposure to education, science and employment still showed belief in karma and self-transcendence. This research also reveals how a counselor and organizational psychologist can keep the two variables as a priority while dealing with the young adults in their respective fields. The limitation of the research was a same size; with a better sample the difference between the variables could have been extremely precise, although this sample still stands accurate.

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