

CHAPTER

VI

C H A P T E R : V I

SUMMARY, OBSERVATIONS, CONCLUSIONS AND SUGGESTIONS FOR FURTHER RESEARCH

6.1 SUMMARY :

Tridimensional concept of personality is perhaps the oldest and unique personality classification. Though widely used in describing personalities in Indian scriptures and other literature, the theory has not found due recognition among other modern theories on personality classification mainly because it has philosophical origin and has not been developed as psychological subject. Nor have the psychometric techniques like inventory been developed to classify personality using tridimensional approach. The objective of the thesis was thus two-fold :

- i) to present the theory of tridimensional personality classification in the mould of psychological subject and
- ii) to develop inventory using psychometric means.

It was also decided to administer final inventory on large population and to check if different professional and social groups show significant difference on tridimensional scales. If difference is shown and is in line with logical expectations, the inventory's use can be extended to several other areas such as counselling and recruitment.

Indian theory of personality has its origin in Vedas. Samkhya Karika, Yoga Sutra and Bhagavad Gita provide further elaborations. In fact, Bhagavad Gita refers to Samkhya while describing detailed characteristics of Sattva, Rajas and Tamas

personalities. Gita provides a comprehensive analysis of the functional manifestations of the three gunas in human behaviour. It also deals with 'Law of Karma' and concept of 'rebirth'. Ayurveda also accepts the three-dimensional concept and provides sub-classification of each type. Sattvic are further divided into seven types, Rajasic into six types and Tamasic into three. Most ancient Indian literature accepted the three-dimensional approach and no criticism on the subject is available. Only recently psychologists have started probing in the subject and some work has been done in last few years. However, subject of research has been mostly relating to personality modification through Yoga, transactional analysis etc. Indian concepts such as 'rebirth', 'Atma' have also attracted Western scholars. Using modern scientific techniques researchers are trying to check if life (Atma, soul) persists after death. Cases of rebirth are also being investigated.

Samkhya School of Indian Philosophy expounded the Guna theory, on which Indian theory of personality is based. Essentially a theory of nature, it touches upon every aspect of man's life, such as his thoughts, actions, feelings, emotions, behaviour and conduct. These are the basic materials of man's existence and they all take their origin from the gunas. On the positive side, the theory points to the presence in him of boundless moral and spiritual potentialities; on the negative side, to the presence of powerful demoniacal forces.

Samkhya school states that every person has three gunas, Sattva, Rajas and Tamas. Sattva instincts in man give moments of creativity, the Rajas to action and Tamas to sloth and inactivity. The gunas are viewed from a holistic point of view. At all times, in all persons the three gunas reside, but at any given time one is predominant over the others.

As all things that emerge from Prakrti are conditioned by these gunas; so is man, his behaviour, his constitution, his mental make-up. Though these gunas are cosmic in their significance, they also have reference to an individual's conscious and sub-conscious life. Hence, at empirical level, the three gunas form the basic units of human personality. Behaviour results from the interaction of these three basic units within the personality, and the relative predominance of one of the gunas decides the behavioural nature of a man - that is, structure or type of personality.

Samkhya philosophy also propounds that gunas' predominance in a man is result of the past history of that man. Human personality is a product of the past, carrying with it the susceptibilities for the motivation which are internal, inherent and persistent and these susceptibilities (Samskaras and Vasanas) giving rise to self-unfolding impulses whose fulfilment then becomes the basis for motivation and development of personality. These tendencies are not solely responsible for the direction of development of personality. As a matter of fact, the system gives as much emphasis to environment as to inherent tendencies in it. The role of environment is ultimately to permit a man or help him to realise his own potentialities. While the goals and aims of behaviour are determined by the nature of a person, the paths to the goal are determined by culture and environment.

Concept of Samskaras do not make Indian theory of personality deterministic. Samskaras impart inherent tendencies only. Guna theory accepts presence of all gunas in human beings at all times. Indian psychology considers gunas as having a dynamic force of their own, pressing always for open, uninhibited expression. Hence, the "will to growth", "the urge to

grow" is the main force which makes the self-improvement possible. Since all the gunas are present in everyone, the potential for improvement i.e. towards Sattvic Vritties does exist in all. Hence, given the right outlook and perception (true knowledge), a proper cultural climate (Satsang) and the guidelines (Guru), there is every possibility for a man to forge his way to higher planes of life.

Yoga has been considered as powerful tool in modification of personality. Currently lot of research is being done in India using techniques of yoga for human resources development and other applications. Western researchers are also accepting its usefulness in improving mental health. At higher plane yoga is union with the Highest; the Supreme and the Ultimate in existence, the Divine. It is also the method, leading by progressive stages to such union. Indian culture too has, accordingly, given to the yogic pursuits the highest value. This has, in the past served the ends of individualism, since personal salvation was the supreme goal of life. But in contemporary times yoga has received a fresh extension.

Moksha or union with God is considered to be ultimate goal of life in India. Literature prescribes methods to achieve this. Such methods are aimed at suppressing the Tamasic and Rajasic vritties. At the same time they support and induce Sattvic vritties. Thus Sattvic person is considered as mentally healthy or ideal personality. In modern context too Sattva guna is highly desirable and Tamas highly undesirable. But author does not consider all Rajasic qualities as undesirable. She feels that ambition and activity are two key characteristics of Rajasic person which in today's context should be considered desirable traits of healthy personality. Without these two characteristics man tends to be a 'Sanyasi'. For the materialistic progress of world the two characteristics are necessary and should be inculcated.

To measure tri-dimensional classification, like for other personality - theories, a suitable inventory was developed using following steps :

- i) Characteristics corresponding to main three dimensions namely Sattva, Rajas and Tamas were collected from literature and a list was prepared.
- ii) Description of such characteristics was discussed with experts and the list was edited. This list formed basic guideline for constructing items.
- iii) Items showing the manifestation of characteristics in routine life were prepared.
- iv) Items were scrutinised by experts for content validity.
- v) Inventory consisting of 149 items was then administered to 240 subjects covering a wide spectrum of population.
- vi) Data were used for construct validity in the form of item validity, item total correlation and item validation on contrast groups.
- vii) Step (vi) resulted in rejection of some items. Final inventory contained only 88 items, composed of 24 items on Sattva, 34 on Rajas and 30 items on Tamas.
- viii) Sattva, Rajas and Tamas scales showed low correlation with each other, indicating that the three dimensions are independent.
- ix) Objective validity of final inventory was checked against acquaintance rating scale and Eysenck's MPI. This showed

moderate correlation inferring that inventory measured the personality in the same way as Eysenck's MPI and acquaintance rating.

- x) Through test-retest, reliability was checked and like other personality inventories, it was also found to be high.

Final inventory so developed was then administered to 580 subjects to develop norms in the form of percentiles, categorization and standard scores.

Personality differences among few professional and social-class groups were analysed using large sample data. Results were generally quite informative and logical. It was found that in profession-wise groups, no difference existed on Rajas scale whereas in social-class groups no difference was noted on Tamas scale. On Sattva scale, teachers and clerks were found to be more Sattvic than engineers and businessmen. Businessmen were found to be most Tamasic followed by engineers, teachers and clerks. Males and females were found not differentiating on three scales. Between urban and rural groups, urbanites were found to be more Rajasic whereas ruralites were more Sattvic. There was no difference on Tamas scale. Old were found to be more Sattvic. Upper caste people were noted to be more Rajasic whereas both classes showed no difference on Sattva and Tamas scale.

The ability of inventory to distinguish groups on different scales, increases its field of application in applied psychology. Researcher, however, emphasizes the need to further refine the inventory. Indian theory of personality, particularly the concepts of development and modification can be used for better personality integration.

6.2 OBSERVATIONS AND CONCLUSIONS :

Structure of personality :

1. Though there are number of classifications of personality available in Indian literature, most of them including Ayurveda accept the tri-dimensional classification of personality as prescribed in Samkhya philosophy. The three dimensions, namely, Sattva, Rajas and Tamas, have been interpreted by all philosophers and present day psychologists in the same way without contradictions.
2. According to Indian psychology consciousness (Purush) and matter (Prakrti), the subjective and the objective are the two aspects of personality. They do not make a 'whole' when either of the two is absent. Both are necessary to explain growth, development and modification of human behaviour. Denying existence of any of the element is bound to be an inadequate psychological theory.
3. Bringing in the element of consciousness in psychological studies does not harm the character of psychology being scientific. On Samkhya thought consciousness is inactive and immutable. All changes, modifications, activities are there only in the realm of nature (Prakrti). And Prakrti like natural science operates in the strict causal framework. Indian psychological concepts like buddhi, ego, mind, samskaras, senses, desires, feelings and emotions, thinking etc. are definitely the concepts of nature alone and thus should be treated as scientific parameters while discussing personality.
4. Indian concept of personality is not merely a theoretical framework. It is a pragmatic approach to analyse the human

behaviour in a systematic way and it prescribes powerful techniques to modify the personality.

5. The human existence consists of two plane of existence, the material and the spiritual, and both are important and essential for harmonious well being of the individual. If either is neglected for the other, such a life becomes unnatural. Neglect of material existence results in poverty and sickness, and the neglect of the spiritual results in manmade diseases and sufferings. To correct this sorry state of affairs, one needs to bring balance between two through yoga.
6. In Indian scriptures, the personality is described not only in terms of an individual's overt behaviour - his actions, postures, words and attitudes regarding his external world, rather more basically described in terms of the individual's covert feelings and aims in world; feelings that may not be apparent or discernible in his overt behaviour. Hence, when overt behaviour is analysed in light of covert feelings, one can justify the the inconsistencies and incogruities in overt behaviour.
7. The empirical personality is deficit-driven (due to Vasanas), externally directed any objectively dependent.
8. The trans-empirical personality in man is inspired, "poorna," internally seated and subjectively dependent. This trans-empirical aspect of human personality is always, by definition, a state of permanent fulfilment. It is not actualized but realized.
9. The Rajasic (essentially kinetic and tangled) and the Tamasic (essentially static and darkening) gunas tend to

pin the empirical personality down to lower levels of consciousness causing pollution in thoughts and behaviours. The sattvic (essentially illuminating and coherent) guna pushes consciousness towards higher levels.

Development of personality :

10. The basic inborn personality structure in reference to past Karmas is not an absurd idea. Many contemporary scientists are working with reincarnation cases and they have found subjects displaying behaviour appropriate to the life which is recalled for example, expressing dietary carvings, avoidance or inappropriate tastes in clothings, unusual affection or attractions.
11. In the form of past karmas, personality development is not a deterministic concept. Indian psychology gives full freedom to the consciousness. If it casts its energy to modify the personality, it can eliminate altogether the deterministic aspect of human behaviour. Environment in the form of teacher (Guru), family, company (Satsang) also helps in suppressing Samsakara's effects. Scriptures, too, prescribe methods (rituals) to lessen or eliminate the effect of karmas.
12. Samskaras and environment are two key factors in the development of personality. Samskaras are inherent tendencies as a result of past karmas. Environment is a choice which an individual can avail and decide his future.

Modification of personality :

13. Even in domination of lower level guna, positive guna

(Sattva) also has dynamic force of its own, always pressing for open uninhibited expression. Only the 'will to health', 'the urge to grow' is the main force which makes the personality development in desired direction possible.

14. Yoga, as prescribed by Patanjali, is a powerful tool to modify the personality in the right direction. Though it has originated from religion, it can be easily separable from religious faith, ritual and social observances.
15. Yoga proceeds in its method by three principles of practice, first, purification—that is, removal of all disorders and obstructions brought about by mixed and irregular action; secondly, concentration, that is, bringing to its full intensity and self-directed employment of the energy of being in us for a definite end; and thirdly, liberation, that is, release of our being from the narrow and painful knots of the individualization.
16. Yoga heals the three basic constituents of personality. These constituents are body, nerves and psyche. It treats the whole personality. It induces the strength of character, personal power and unshakability of soul.
17. Yoga, as a means of personality modification, should not be considered solely for persons who aspire for 'Moksha'. In this pragmatic age, health, physical and mental, and efficiency in work are real moving ideals of life. Men seek an increasing capacity for work, a comprehensive command over different aspects of a matter and effective power of execution. All these are evidently related to the qualities of concentration and integration of personality. Yoga, which makes concentration and integration

its very goal, necessarily helps the growth of efficiency in work. Yoga is much practised these days for purely physical benefits.

Concept of Mental Health :

18. Not only 'Moksha', but the 'Artha', 'Ka-ma' and 'Dharma' are also legitimate in human life as they make-up an individual's well-being. It is note-worthy that they are by definition holistic. Indian psychology holds that the four aspects are not 'needs' but "what always exists". These are not hierarchical in the sense of need fulfilment, but only in the sense of self-comprehension or self-direction. 'Artha' and 'Ka-ma' have to be regulated by the 'dharma' by a healthy personality.
19. When the pursuit of 'Artha' and 'Ka-ma' becomes a obsession, beyond a level, it becomes 'Lobha' and 'Moha', which leads a man to activities which are to tally self-centred without any consideration for his fellow men. The person seeking excellence, will go to fulfil his lower order needs - artha, ka-ma and dharma, but would strive for self-realization.
20. Gita terms ideal personality as a state of 'sthitpragya' and refers to various qualities of such person.
21. Sattvic personality is definitely a healthy personality and hence desirable. Literature refers Rajasic and Tamasic types as undesriable ones. Researcher, however, feels that for the materialistic progress of this world in the present context, two key characteristics of Rajas namely, activity&ambition should be termed as a part of healthy personality.

Development of inventory :

22. All Indian scriptures describes human beings in terms of Sattvic, Rajasic and Tamasic and ascribe characteristics to each dimensions.
23. Inventory was constructed on the basis of above descriptions and further cross-checks by experts in the field. Hence, it passed the criterion of content validity.
24. Construct validity was provided through item validity, internal consistency, item validation on the basis of contrast groups, correlation with Eysenck's MPI and rating on some characteristics by acquaintances.
25. Rajas scale showed significant correlation co-efficient with Extraversion (0.28) and Tamas scale with Neuroticism scale (0.54) of Eysenck. Other combinations showed low correlations with each other.
26. The correlation co-efficient between self-rating by subjects on the developed inventory and rating by acquaintances on some selected characteristics showed moderate correlation (Sattva - 0.51; Rajas - 0.41; Tamas - 0.54) inferring that inventory measures the individuals in conformity with the description of acquaintances.
27. The three dimensions represented three independent aspect of personality as inferred from low correlation with each other. (Sattva Vs. Rajas - 0.35; Sattva Vs. Tamas - 0.24 and Rajas Vs. Tamas + 0.27).
28. As gunas consist of heterogenous characteristics, test-retest reliability was applied, which showed high corre-

lation co-efficient (Sattva - 0.62; Rajas - 0.83 and Tamas - 0.70) inferring developed inventory as reliable.

29. Out of 154 items, initially constructed on three dimensions, 88 items remained in the final inventory; consisting of 24 items on Sattva scale, 34 items on Rajas scale and 30 items on Tamas scale.
30. Items in final inventory cover almost all the characteristics of the three dimensions which a man can exhibit in daily routine life.
31. It was noted that Tamas was (Table 4.7 and 4.9) in general not sharing Sattvic qualities and similarly Sattva was not sharing Tamas qualities. This indicated that Sattva and Tamas represented two independent personality dimensions.
32. It was also noted (Table 4.7 to 4.9) that Rajas shared qualities with both Sattva and Tamas, inferring that Rajas personality represented a class between Sattva and Tamas. This does not mean that Rajas personality is only a mixture of Sattva and Tamas, as Rajas scale showed several independent characteristics too. Thus, Rajas is also an independent dimension but shares some qualities with Sattva and Tamas.
33. On the other hand, Sattva shares with Rajas, items on ambition and Tamas shares with Rajas items on ego, greed, anger, cruelty and morality.
34. Distribution of score on all the three scales showed normal curve.

35. Item-total correlation co-efficient was found to be poor on all three scales. This was due to presence of several items showing independent characteristics and thus making the scale heterogeneous.
36. Item-validity was also checked against contrast groups. For example, validity of Sattva scale was checked against Rajas and Tamas groups as external criterion. Sattvic items not differentiating with Rajas and Tamas groups were rejected. Similar procedure was adopted for for Rajasic and Tamasic item selection.
37. Analysis of data of final administration indicated that professional groups had no difference on Rajas scale. Irrespective of the profession, therefore, persons are equally ambitious and active in their operating areas.
38. Businessmen were found to be most Tamasic followed by engineers, teachers and clerks. On Sattva scale, teachers and clerks were found to be more Sattvic than engineers and businessmen.
39. Social-classwise sub-groups showed no difference on Tamas scale.
40. No difference on Sattva, Rajas and Tamas was noted between males and females.
41. In urban-rural class comparison, urbanites were found to be more Rajasic whereas ruralites were more Sattvic. There was no difference on Tamas scale.
42. While comparing old vs. young, old were found to be more Sattvic and young group more Rajasic. There was no difference on Tamas scale.

43. Caste-wise comparison indicated that upper caste people were more Rajasic than lower caste persons. On other scales, there was no difference.

44. Norms in terms of percentiles, categorization and standard scores have been developed. These could be used for identifying the type of personality of an individual.

The researcher, in short, has successfully done three-fold work in this thesis. She, first, presented tri-dimensional theory of personality on the lines of existing theories by subdividing it as structure, development and modification. She, then, developed an inventory for classification and lastly administered the inventory on large population and determined norms. Group differences followed a logical explanation indicating that inventory has high potential and scope in applied psychology.

6.3 SUGGESTIONS FOR FURTHER RESEARCH :

The present research is a step forward in the study and understanding of the Trigunatmak concept of personality by extracting it from philosophy and treating as pure psychological subject. The researcher has presented the theory in the form of structure, development and modification, like other personality theories. Related unique features have been elaborated. Development of inventory and subsequent treatment like group differentiation may be considered as exploratory and the results are more a confirmation that tri-dimensional theory can be used for personality classification by devising suitable psychometric means and that the theory has a psychological base and not merely a philosophical idea. The results are not an end but a beginning, from where diverse fields of further research open up. Below are few issues which can be

considered for further research :

1. Mean score on Sattvic scale is high. This is because Sattvic behaviour is desirable and hence respondents tend to rate themselves higher. Inventory can be partially improved by introduction of 'lie' scale. Semi-projective techniques like sentence completion can also be devised to minimise personal bias on desirable behaviour.
2. Studies can be taken up to compare Indian concept of personality with contemporary western theories of personality on aspects such as structure, development and modification.
3. Group differences brought out in this research are based on relatively small samples. The idea here was to establish, if the developed inventory does really provide group differences. Now that it is confirmed, it is essential to administer the inventory on larger samples and also derive group norms.
4. More diverse professional groups can be taken up to study for group differences and criterion for selection and recruitment in particular professions can be established.
5. Researcher has taken up sample only from Rajasthan and Gujarat. After translation of inventory in Vernacular language, its applicability in other states can be checked.
6. Samskara is the key concept of personality development in Indian psychology. Investigation to identify contribution of Samskara factor in personality development is a field open to researchers for further research.

7. Considerable research is going on in the field of personality modification through yoga. Developed inventory can be used by researchers to determine the changes in personality induced by yoga practice.
8. Though researcher has taken the utmost care in presenting the personality theory and in formation of inventory; she, lastly, puts her research work totally open to the criticism of other researchers for refinement and development, so that the theory can some day achieve its due place among other contemporary personality theories.
