

**CHAPTER V**  
**AIMS AND OBJECTIVES**

<b>5.1</b>	<b>AIM OF THE STUDY</b>	<b>89</b>
<b>5.2</b>	<b>OBJECTIVES OF THE STUDY</b>	<b>89</b>
<b>5.3</b>	<b>JUSTIFICATION FOR THE STUDY</b>	<b>90</b>
<b>5.4</b>	<b>HYPOTHESIS FOR THE STUDY</b>	<b>91</b>

## CHAPTER V

### AIMS AND OBJECTIVES

#### 5.1 AIM OF THE STUDY

To develop a Comprehensive Model which includes both Eastern concept and Western concepts of personality.

#### 5.2 OBJECTIVES OF THE STUDY

The question that arose from the above need delineated that there is a need to develop a comprehensive model including both Eastern concept and Western concepts of personality. Thus, the broader objective of this research is to study the holistic model satisfying the fusion of both eastern and western theories.

**The specific objectives are:**

- To identify the personality concepts from different schools of thought of Indian philosophy.
- To compare the Indian and western concepts of personality and corresponding theories and philosophies for a possible fusion.
- To develop an integrated model of personality based on *Triguṇa* concept of *Sāṃkhya* philosophy.
- Identify the suitable matrix for measurement of *Triguṇa* in order to quantify and compare different personality.
- Evaluate and validate the ability of the *Triguṇa* instrument for characterization (SRT) of personality.

### 5.3 JUSTIFICATION FOR THE STUDY

Human beings are good in investigating the external world. When it comes to investigate themselves he noticeably fails to comprehend. In spite of immense volumes of information about external world, he has miserably failed to understand himself. Human being is both the maker and user of knowledge. Indian Sages (*Rṣi*) dispensed into great question, “Who am I?” This was the essential question in Indian philosophy treasured in *Upaniṣads*, which are globally accepted for their thoughtful philosophical acumens. This question is undeniably the most important and reflective one and is estimated to be the central theme of modern psychology, predominantly in the field of personality. Many times we find that personality; ego and self are interchangeably used in the conventional psychology, thus creating confusion in human mind.

Researches on Indian personality concepts are based on Western theories and concept, which often fail to align with the oriental ethos. Some have stated that it is difficult to understand the persona as conceived by the Indian philosophical concept. However, most of the personality studies conducted in India are based on the Western theories, and hence, have not modeled a comprehensive view of the oriental concepts. They tried to visualize a materialistic personality, whereas Indian philosophy discusses spiritual personality.

Another reason for the neglect of Indian concepts could be due to its strong link to spirituality. After the Cartesian division of the world into material and mental substances, it is difficult to conceive spiritual dimension in connection to material substances. As a result, Western science focused on the material and mental domains, leaving aside the spiritual domine. Therefore the concept of mind, consciences and spirituality which forms the fundamental characteristics of personality has been sidelined by the modern psychology.

The spiritual dimension is the central theme of different schools of Indian philosophy on personality which is well integrated into the national symbols and constitutions of India.

Several studies have expressed the need for exploring the concepts from Indian philosophical texts and bring these concepts for scientific investigation through different existing models, or developing new model. Scientific study of the theoretical concepts of personality would end the impasse in understanding the personality in greater detail.

Several researchers of Indian psychology have worked to scientifically establish personality theory based on three *guṇas*, namely *sattva*, *rajas* and *tamas*. *Guṇa* refers to some characteristic quality, responsible for specific behavior expressed by the individual. There are questionnaires for categorization of personality based on *guṇas*. Like any other topology, *guṇa* type theory of personality assumes that people are either *Sattvic*, *rajasic*, *tamasic*, where the literature also accepts that personality categories based on these *guṇas* are not discrete. People constitute of mix of all *guṇas*.

One of the major problems we have today is that many educated Indians understand and interpret our philosophy from a western perspective. As a result many important concepts of our philosophy become superimposed with foreign thought, which is not necessarily always correct.

The matter is further complicated by western writers having limited knowledge of eastern philosophy and who are non-practicing it providing a scholarly or historical perspective.

Hence there is a need to develop a comprehensive personality model based on the Indian Schools of philosophy in general and *Triguṇa* concept of *Sāṃkhya* philosophy in particular and Western concepts of personality.

#### **5.4 HYPOTHESIS FOR THE STUDY**

The broad hypothesis for the study is:

**Hypothesis:** H1: It is possible to quantify and differentiate different individuals based on *triguṇa* metric of personality. This hypothesis is tested through acceptance of following sub hypotheses;

1H<sub>1</sub>: All Professionals are *Rajasic* personalities irrespective of age and experience.

2H<sub>1</sub>: There is significant difference between the summative percentage scores of *triguṇa* between professionals and *Yogāsana* learners.

3H<sub>1</sub>: Practice of *Yoga āsana* significantly reduces the summative percentage *triguṇa* scores.