

ABSTRACT

BACKGROUND

The term personality is derived from the Greek word 'persona' which means mask or outward appearance of a person. Personality is generally understood as how people influence others through their external appearances. Personality is a set of qualities that make a person distinct from another. Personality comprises of all the attributes– behavioural, temperamental, emotional and mental– that which makes him or her unique individual.

Personality is totality of person's attitudes, interests, behavioural patterns, emotional responses, social roles, and other individual traits that endure over long periods of time. Gordon Allport (1961) defines "Personality is the dynamic organisation within an individual of those psychological systems that determine his unique adjustment to his environment". Personality is a complex, multi-dimensional construct and there is no simple definition of what personality is. Maddi (1980) defines personality as, "A stable set of characteristics and tendencies that determine those commonalities and differences in the psychological behaviour and that may not be easily understood as the sole result of the social and biological pressures of the moment". Both the definition suggests that personality is a dynamic aspect of human behaviour.

With the increasing realization that many of the western psychological concepts and methods lack relevance to different cultural systems the need for developing indigenous psychologies was recognized all over the world (Kim & Berry, 1973). In India, attempts have been made for almost a century to develop indigenous models and theories from the rich source of knowledge viz., the Vedas, *Upaniṣads*, the *Bhagavad-Gīta* and other philosophical texts.

In recent times more and more researchers have taken active interest in indigenizing and developing indigenous psychology (Kumar, Misra & Mohanty, 2000; Paranjpe, 1999; Srivastava, 2002). The structure, nature and evolution of human personality are elaborated in these sources with special reference to the concept *Triguṇa*. The theoretical expositions on *Triguṇa* and their manifestations in human nature have attracted the attention of Indian psychologists.

From the above discussion, Personality is a very complex and multidimensional construct of a human being. There is no common definition of personality has been coined. Every individual defines personality in different ways which includes trait, genetic factors, environmental factors and physical appearance. This research focuses on development of personality model using *Triguṇa* concept of *Sāṃkhya* philosophy. Psychometric measurement tool (Questionnaire) which can answer the questions related to the objectives and hypotheses of the study were administered to the target population. This instrument had 36 questions to measure *Triguṇa*.

1.1 AIMS AND OBJECTIVES

The review of relevant literature on *Triguṇa* showed that even though, many studies have been undertaken in this area of personality by both eastern and western countries, few studies still exhibit gaps. Hence 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 metric 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.

1.2 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;

1. 1H₁: All Professionals are *Rajasic* personalities irrespective of age and experience differences.
2. 2H₁: There is significant difference between the summative percentage scores of *Triguṇa* between professionals and *yogāsana* learners.
3. 3H₁: Practice of *yogāsana* significantly reduces the summative percentage *Triguṇa* scores.

1.3 METHODS

Since the present research is aimed to develop a comprehensive measurement of *Triguna* 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, quantitative 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.

Participants

To achieve the research objectives and to prove the hypotheses, an empirical study was carried out using stratified random sample among 90 management educators, 40 senior citizens, 60 *yoga* learners, 60 *yoga* Practitioners

1.4 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

Design

A reliable and valid research instrument which was developed earlier is used to collect primary data for the purpose of investigating. Psychometric measurement tool (Questionnaire) which can answer the questions related to the objectives and

hypotheses of the study were administered to the target population. This instrument had 36 questions to measure summative percentage *Triguna scores*.

1.5 DATA COLLECTION AND ANALYSIS:

The primary data was collected by administering a structured questionnaire. This helped to determine the best research design, data-collection method and selection of subjects. Considering the objectives of the study, descriptive and inferential statistical methods were employed in data analysis. Descriptive statistical methods include mean, standard deviation, and t-test for unequal variance analysis was used. The data collected from target population was analyzed using statistical techniques.

Inclusion/ Exclusion Criteria:

The Inclusion criteria:

The respondents must be

- (1) Satisfied in their jobs.
- (2) Minimum of 16 years of age.
- (3) Must be in the profession for a minimum of 5 years consecutively.

Exclusion Criteria:

The respondents who are

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

Assessments: To test the research hypothesis summative percentage score of the respondents was computed for all the sample groups. In this study t- Test of two samples, assuming unequal variance at 5% significance level was used to test the equality of mean scores of different sample groups. The item in the instrument had 3 options for *Triguna* in the order i.e.

TSR with assigned pseudo scores of 0,1 and 2 respectively, for each item the responses were randomly arranged. Hence the response score key was developed for decoding and tabulating scores for all items. For the purpose of tabulation and test of hypothesis, MS –EXCEL 2010 with data Analysis ADD-IN Pack was used.

1.6 Results:

Findings from the descriptive statistics and results of the statistical tests:

The statistical test indicates that there is no significant difference in the summative percentage scores of *Triguṇa* for all sample groups of professionals. Hence it was concluded that the age and experience of the professionals have no impact on their *Triguṇa* score. And also all professionals exhibit a score higher than 55% which is threshold of *Sattva* and hence are considered as high in *Rajas*.

Again statistical tests indicated that there is significant difference in the summative percentage scores of *Triguṇa* between all sample groups of Professionals, who were not exposed to any form of *yoga*, and the learners of *Yogāsana*. Hence was concluded that the learning of *yoga* have an impact on their *Triguṇa* score.

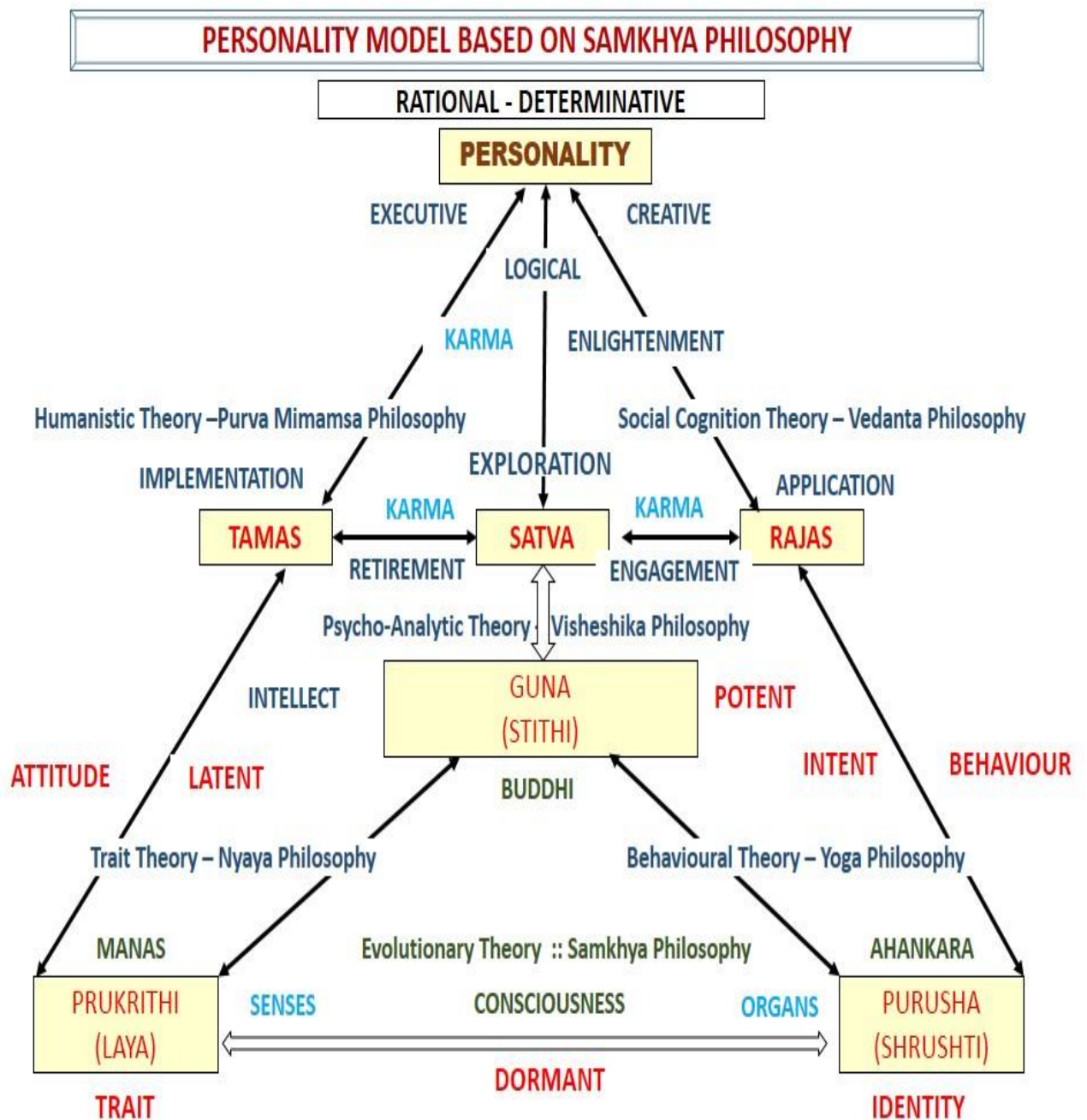
From the results of the subsequent statistical test, it was found that there is significant difference in the summative percentage scores of *Triguṇa* for learners of *Yogāsana* and regular practitioners of *Yogāsana*. Hence it was concluded that the practicing of *yoga* have an impact on their *Triguṇa* score.

Thus from the above findings following Hypotheses were accepted;

- ❖ “All Professionals are *Rajasic* personalities irrespective of age and Experience differences”.
- ❖ “Practice of *yogāsana* significantly reduces the summative percentage *Triguṇa* scores”.

- ❖ There is significant difference between the summative percentage scores of *Triguna* between professionals and *yogāsana* learners”.
- ❖ “It is possible to quantify and differentiate different individuals based on *Triguna* metric of personality”.

DEVELOPMENT OF PERSONALITY MODEL



1.7 FINDINGS OF THE STUDY

The focal theme of this research is to develop a personality model based on the *Triguṇa* Concept of *Sāṃkhya* philosophy. This is achieved by taking *Sāṃkhyas* as a base of the proposed model and how *Sattva* (mind and intellect is peaceful), *Rajas* (mind agitation) and *Tāmas* (decrease in intellect) acts upon.

The model focuses on *Nyāya* and *Yoga* – the pillars of personality which controls the mind and body. *Vaiśeṣika* connects the knowledge of the person body and mind into a unique personality through the manifestation of *Triguṇas* which indeed exhibits deeds and social cognition – *Pūrvamīmāṃsā* and *Vedānta*

The study focuses on the dualistic philosophy and divine nature which is yet to be determined either in Indian or western philosophy. The research study thus emphasis the possibility of estimating the personality by measuring *Triguṇas* using psychometric analysis.

Further, the study establishes the relationship between *Triguṇa* and different professions. The study shows *Triguṇas* are not affected by profession, age or experience. The research findings show that *Yoga* reduces the mental agitation, thereby reducing *Rajō Guṇa* and increases *Sattva Guṇa*. The research emphasis *Yoga* is having a significant impact on *Sattva*, *Rajō* and *Tāmas*. Thus *Yoga* reduces the mental agitation which has a direct impact on reducing *Rajō* and increase in *Sattva Guṇa*.

1.8 CONCLUSIONS:

The focal theme of this research is to develop a personality model based on the *Triguṇa* Concept of *Sāṃkhya* philosophy. This is achieved by taking *Sāṃkhya* as a base of the proposed model and how *Sattva* (mind and intellect is peaceful), *Rajas* (mind agitation) and *Tamas* (decrease in intellect) acts upon.

The model focuses on Nyāya and Yoga – the pillars of personality which controls the mind and body. Vaiśeṣika connects the knowledge of the person body and mind into a unique personality through the manifestation of Triguna which indeed exhibits deeds and social cognition – Pūrvamīmāṃsā and Vedānta.

The study focuses on the dualistic philosophy and divine nature which is yet to be determined either in Indian or western philosophy. The research study thus emphasise the possibility of estimating the personality by measuring Triguna using psychometric analysis.

Further, the study establishes the relationship between Triguna and different professions. The study shows Triguna are not affected by profession, age or experience. The research findings show that Yoga reduces the mental agitation, thereby reducing Rajguna and increases Sattvaguna. The research emphasis Yoga is having a significant impact on Satta, Rajō and Tamas. Thus Yoga reduces the mental agitation which has a direct impact on reducing Rajōguna and increase in Sattvaguna.

1.9 LIMITATION OF THE STUDY

In any Social Science investigation, the external validity of the results of the study is limited by many constraints related to the sample selection/availability, time research design, reliability and validity of the tools under study and number of variables feasible to study at a time. Due to certain constraints some errors are unavoidable and irreversible. Therefore it is obvious to emerge some limitation in any research.

However, the findings derived from the present investigation provide a promising foundation for further researches in developing different personality models. As every possible effort was made in the present study in terms of minimizing the bias and errors but still there is always a scope left for further research investigations thus suggestions will be provided in respect of each limitation.

Though the study is intended to give a fair and accurate picture about the development of personality model based on *Triguṇas* concept of *Saṅkhya* philosophy, this study is restricted to Bengalure region alone due to time and monetary constraints. This study focuses only on a representative sample of Management educators, Police and *Yoga* Practitioners. So, further research is suggested to generalize the results with same objectives in other professions. The study was confined to age groups having an average age between 38 and 40 years (male and female). The age groups and gender could be segregated for more precise study so that the knowledge regarding personality could be further strengthened.

In the present study achievements, motivation, emotional stability was not studied as dependent variables for the formation of personality. Therapeutic aspect was not considered in this investigation. Therapeutic intervention on personality development with different *yogāsanas* can be considered in future research.

To conclude, it may be stated that despite the limitations of the present study, the findings, if considered for further researches would contribute positively and advance our knowledge in the area of personality development.