

APPRAISAL

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CHAPTER X

APPRAISAL

10.1 SUMMARY OF FINDINGS AND SUGGESTION

In this Chapter, the findings with reference to Indian literature on Personality, Western Personality Theory and Scientific research findings are summarised. General conclusions based on the findings of the studies are presented in this chapter. Further the strengths and limitations of this thesis and suggestions for further research The chapter concludes with recommendations.

Findings:

10.1.1 WESTERN CONCEPT OF PERSONALITY FORMATION:

The analysis of McDougal's classical and neo-classical theories, Rogers's person-centred theory, Allport's Individuals psychology theory, Cattle's factor theory and Skinners reinforcement theory suggests that personality as the dynamic organisation within the psychophysical systems of individual, which determines his adjustment to his environment.

Gordon Allport identified 4500 traits, which he called as dispositions. These traits are categorized as-

Cardinal traits: traits which are strongly recognized and dominate personality in an individual across time and all situations.

Central traits: traits which are recognised within a culture and are consistent across time and situations. This traits form the building blocks of personality.

Secondary traits: traits which are less evident in an individual and inconsistent across time and situations.

Han Eysenck further simplified the traits and categorized into three traits –extraversion, neuroticism and psychoticism. Goldberg and Costa and McCrae simplified the trait theories using factor analysis and developed the “BIG FIVE OCEAN”.

Contributions of trait theories:

- Traits are classified using scientific methods (factor analysis).
- Human differences are identified by idiographic and nomothetic approach.

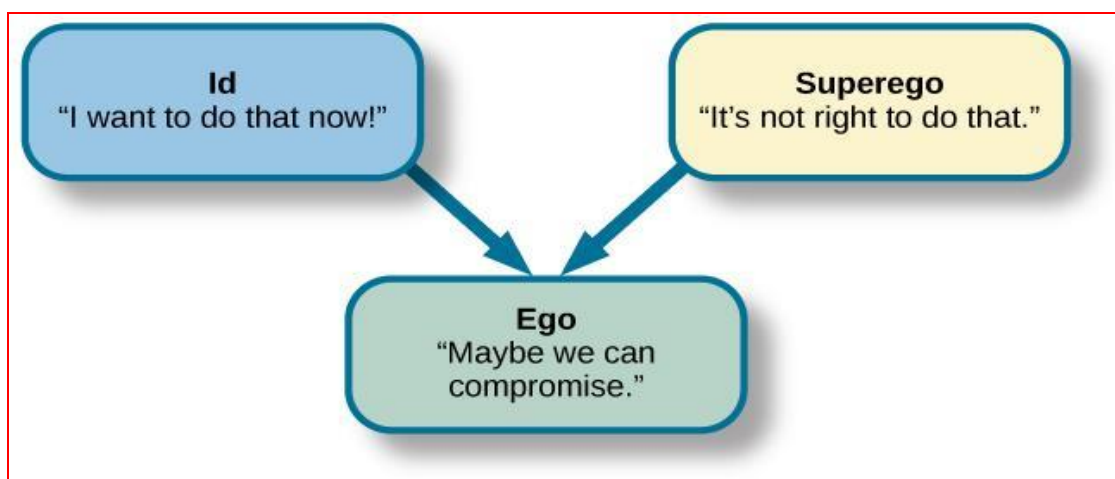
Limitations of traits theory:

Trait theories are not based on any psychological construct.

- It requires personal observations or subjective self-report to measure.
- It only provides information about people and about traits which cause behaviours.

But does not offer any explanations why people behave in a particular way.

Sigmund Freud developed the Psychodynamic theory of personality by structuring the mind into three levels, conscious, preconscious and unconscious. After investigating the interplay of conscious, preconscious and unconscious mind he proposed a three-part personality structure consisting of id, superego and ego.



10.1.1 Sigmund Freud developed the Psychodynamic theory of Personality

Contributions of Psychodynamic theory:

- It gives clear understanding of development of personality by understanding the psyche.
- It is used for treating abnormal human behaviour.

Limitations of Psychodynamic theory:

This theory assumes human behaviour is stable and consistent. But mind is sensitive and influenced by environment which make the behaviour pattern vary over time and situations.

It doesn't differentiate positive and negative behaviour. This theory is developed for positive behaviour and negative behaviour is completely left out.

From behavioural theory it can be concluded "Human personality is rooted in the mind or rational soul". It is distinct from body but related to it.

Learning of human beings is considered as the acquisition of new behaviour based on environmental conditions.

Contributions of Behavioural theory:

A better understanding of human behaviour avoids conflict and improves productivity in work place.

Behavioural theorists believed that a better understanding of human behaviour at work, such as motivation, conflict, expectations, and group dynamics, improved productivity.

Limitations of Behavioural theory:

Behaviour theory is unable to explain complex behaviour of human beings where individual response to stimuli changes in different situation over a period of time.

The main drawback of this theory is that it excludes the functions of human mind or feelings in explaining the human behaviour.

Social Cognitive theories: In this theory behaviour is said to be guided by mental process of perception, memory, judgment and reasoning.

Contributions of Cognitive theory:

This theory is used to make correct predictions in large number of areas of human behaviour.

It helps to understand complex human behaviour.

Limitations of Cognitive theory:

It cannot predict the specific behaviour of an individual, where his behaviour changes in different situation.

Humanistic theory: It is a psychological approach that emphasizes the study of whole person and uniqueness of each individual.

Human beings strive hard for upper levels of capabilities.

Contributions of Humanistic theory:

This theory includes the focus on both the positive nature of humankind and the free will associated with change.

This theory emphasizes the role of the individual in shaping the internal and external personality.

Limitations of Humanistic Theory:

Humanistic theory makes some generalizations about human nature which are not widely accepted as complete.

Too Optimistic-not everyone has potential to become a self-actualized.

10.1.2 INDIAN CONCEPT OF PERSONALITY FORMATION:

Mechanics of personality formation have been extensively dealt in scriptures like the *Upaniṣads*, *Gīta*, *Yogasūtra*, *Carak saṃhitā* etc. The highest and ideal state of personality is elaborately dealt in Indian psychology. Indian sages considered true personality is not only an ideal state of psychophysical functions or genetic derivatives but attainment of higher level of spiritual consciousness.

According to *Bhagavad Gīta* the ideal personality is one who is unaffected by grief, fear or by instant impulses. He is called as '*Stīta Pragna*'. In this state the mind does not get disturbed by worldly desire and impure thought waves as the consciousness is elevated into higher level.

According to *Taittirīya Upaniṣad* *Ānandamaya Kośa* is the best measure of personality. *Yoga* Philosophy describes culmination of personality is *Samprajñāta Samādhi*. In this state the mind becomes devoid of any form of temptations and attains the peace.

Indian scientists classified the personality based on intrinsic characteristics of psyche as well as genetic environmental perspectives of an individual.

On the cross-sectional plane personality is classified into *Tamasic*, *Rajasic* and *Sattvic* personality,

Erotic pattern (*Kāma*), Aggressive pattern (*Krodha*), Egoistic pattern (*Mada*), Acquisitive pattern (*Lobha*) and Infatuated pattern (*Moha*).

Five-sheath levels of personality Growth like Gross organic level of existence (*Annamaya kośa*), Bio-energy level of existence (*Prāṇamaya kośa*), Psychoenergy level of existence (*Manomaya kośa*), Level of insightful existence (*Vijñānamaya kośa*) and Level of Delightful existence (*Ānandamaya kośa*). (Lal, 2016, pp.88-94)

According to Indian scriptures human personality is a dynamic amalgamation and interaction of the *Sattva*, *Rajas* and *Tamas*. These *Guṇas* can be not seen or perceived directly but has to be inferred from their effect. Predominance of a particular *guṇa* makes an individual's personality characteristics. These *Triguṇa* are not equally distributed in an individual's mind (*citta*) and only one *guṇa* dominates other *guṇas*.

Interventions can increase *Sattvagūṇa* and can decrease *Rajō* and *tamo Guṇa*. The *Sattvagūṇa* can be increased by correctly choosing proper diet, acquire knowledge of *sattvic* behaviour and then try to adjust one's behaviour accordingly. Sage Patañjali also justifies these two qualities while describing the behaviour of a *sattvic* person. He recommends practicing celibacy and truthfulness increases *Sattvagūṇa*. The *Bhagavad-Gīta* gives the detail definitions of *guṇas*:

Sattvagūṇa is pure as it is free from impurities and sickness, it is illuminating. It binds the soul through attachment with happiness and knowledge (14.6).

Rajas are born out intense desire to possess and attachment. It full of passion and hence binds the soul through attachment with action (14.7).

Tamas is the born of ignorance which is the cause of delusion. It depicts the crudeness in man It binds the soul through recklessness, indolence and sleep (14.8).

10.1.3 FINDINGS FROM *ṢAD DARŚANAS*:

Nyāya and *Vaiśeṣika*: This makes one to utilize his intellect to find out fallacies and to know the material constitution of the world.

- *Vaiśeṣika Nyāya* is supplement to *Nyāya darśana*.
- For all philosophical enquiries *Nyāya* is considered as pre requisite.
- Both analyse the world of experiences and arranges the things of the world into certain categories.
- It considers entire world is made up of atoms and molecules.
- The human intellect is sharpened by *Nyāya* and thus enables to grasp *Vedānta* philosophy.

Sāṃkhya and Yoga: *Sāṃkhya* makes one understand the course of evolution, while *Yoga* gains mastery of the mind and senses.

- *Yoga* is supplement of the *Sāṃkhya darśana*.
- Both have reference in the *Upaniṣads*.
- The mind can be brought under control by practice of *Yoga*.

Pūrvamīmāṃsā and Uttaramīmāṃsā: *Pūrvamīmāṃsā* prepares one for the final step of spirituality. By *Uttaramīmāṃsā* one reaches the highest step of spirituality, oneness with the Supreme Being, by destroying the ignorance.

- *Mīmāṃsā* means investigation or enquiry.
- Both are based on *Vedas*
- *Pūrvamīmāṃsā* is ritualistic, worship and ethical part of Veda. It pursues freedom through action.

- *Uttaramīmāṃsā* is also called as *Vedānta* literally means end of Vedas or conclusions of *Vedas*.

10.1.4 CONCLUSIONS FROM INDIAN LITERATURE STUDY:

The human personality is the play of *Triguṇa* and as the human beings are evolved by the union of *Prakṛti* (Nature) and *Puruṣa* (Soul) they are under the influence of *guṇas*.

All activities of human beings is based on *Triguṇa*. It can be concluded that entire human life and personality is framed and structured by *Triguṇa*.

The proportion of *Guṇas* in each individual is not the same. Proportion fluctuate in human psyche (*citta*) depending upon the environmental situation one face in his day-to- day life.

Personality pattern is assessed depending upon the degree of pre-dominance of *guṇa*.

The Indian scriptural study reflects that the *Triguṇa* offer a wide range of behavioural patterns and psychological attitudes in a person.

An individual who possess large degree of *Sattvagūṇa* has emotionally stable personality with a steady intellect and he is designated as *Sattvic* personality. A person with highest degree of *Rajō gūṇa* exhibits courage has dominating nature, processes self-centeredness and psychological restlessness and is categorized as *Rajasic* personality.

Tamasic personality, on the other hand absorbed *Tamo gūṇa* in a larger degree and they are indifferent by nature, lazy, carelessness etc.

In this way, *Triguṇa* are very important in making behavioural characteristics and thereby shaping of variant personality pattern.

In addition to the Ancient texts described the effect of *Triguṇa* in framing variant personality pattern, the results of modern scientific studies also support and confirm the findings of present study.

10.3 IMPLICATIONS (FINDINGS) FROM PRESENT STUDY

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 *Yoga asana*. 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 *Yogāsanas* and regular practitioners of *Yoga asana*. 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 *Rajics* personalities, irrespective of age and Experience”.
- “Practice of *Yoga asana* significantly reduces the summative percentage *Triguṇa* scores”.
- “There is significant difference between the summative percentage scores of *Triguṇa* between professionals and *Yoga asana* learners”.

•“It is possible to quantify and differentiate different individuals based on *Triguna* metric of personality”.

10.4 APPLICATION OF THE STUDY

1. Since a comprehensive personality profile of an individual can be obtained by combining the *Triguna* measures, a holistic and balanced picture of personality can be obtained. This can be studied on people engaged in different professions and the personality dominance of people for each profession can be obtained. This kind of profiling shows that each profession has different personality combinations, which enables us in understanding of the personality types of different professions.

2. Since *Triguna* measures are inherent in personality of people, it can be used to describe and categorize people irrespective of caste, creed, race and ethnicity. Hence it has a wider applicability and relevance.

3. Since the personality profile of different professions can be obtained using the same methodology, it may be useful in career guidance programs for students.

4. Since the personality profile of different professions can be obtained using the same methodology, it can be used in recruitment of people and for re-organization of existing human resources in any organization.

10.5 STRENGTH OF THE STUDY

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each profession has different personality combinations, which enables us in understanding of the personality types of different professions.

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10.6 LIMITATION OF THE STUDY

The limitations of the current study are as follows.

The research instrument used in this study was originally developed in an earlier study for measuring attitude, using traits and their corresponding behavioral responses. Since the context was similar to present study; this instrument was adopted with slight modifications in assignment of scores. The reliability of this instrument was already established in earlier study and is assumed to be valid for this study also. Since stratified convenience sampling technique is adopted for this study, the results may have consequential bias.

Since the geographical area for this study was limited to Bangalore Urban district as a pilot study its findings cannot be generalized for Pan India.

10.9 SCOPE FOR FURTHER STUDY

This study had some limitations and there is a further scope of research in this area by overcoming those limitations. One of the limitations of the study was that it was done in

specific location (Bangalore) so extending the same research to different location could be considered for consolidation of results. Another limitation was, that manufacturing sector is not covered in this study. The nature of work of professionals in manufacturing sector is quite different from the service sector and management education sector, this difference may give different results when similar studies are conducted for service sector. In this study, the method of data collection used was questionnaire. Some of the respondents might have difficulty in understanding the questions. This is a general drawback of all such research. Using other methods like Interviews and observations may be helpful in better way along with questionnaire.

And lastly this study focuses on only three types of professionals they are Management educators, Police professionals, *Yoga* practitioners and retired professionals. So considering other professions like Doctors, Lawyers, Teachers, etc., gives a wider scope for further research.