

APPENDIX

LIST OF APPENDIX

<u>Sr.No.</u>	<u>Appendix</u>	<u>Contents of Appendix</u>	<u>Page</u>
1.	A	First phase of inventory given to the judges	220
2.	B-1	Second phase of inventory given to the subjects for pilot study	236
3.	B-2	Hindi version of B-1	244
4.	B-3	Key to second phase of inventory	252
5.	B-4	Answer-sheet	253
6.	C-1	Significance of Mean difference on Sattva scale between high Sattva group and high Rajas group	254
7.	C-2	Significance of Mean difference on Sattva scale between high Sattva group and high Tamas group	256
8.	C-3	Significance of Mean difference on Rajas scale between high Rajas and high Sattva groups	256
9.	C-4	Significance of Mean difference on Rajas scale between high Rajas and high Tamas groups	258
10.	C-5	Significance of Mean difference on Tamas scale between high Tamas and high Sattva groups	260

<u>Sr.No.</u>	<u>Appendix</u>	<u>Contents of Appendix</u>	<u>Page No.</u>
11.	C-6	Significance of Mean difference on Tamas Scale between high Tamas and and high Rajas groups	264
12.	D-1	Final inventory given for final administration	266
13.	D-2	Hindi Version of D-1	268
14.	D-3	Key for final inventory	270
15.	D-4	Answer-sheet	271
16.	E-1	Hindi version of Eysenck's MPI	272
17.	E-2	Key to Eysenck's MPI	274
18.	F	Acquaintance Rating Scale	275
19.	G	Formulae used for different Psycho-metric analysis	277

Department of Psychology,
Faculty of Education and Psychology,
M.S. University, of Baroda,
B A R O D A

Dear Sir,

I am working on the construction of a personality inventory for my Ph.D. programme in Psychology. It is my intention to measure in the first place the three dimensions of personality as described in Indian Philosophy. These three dimensions are Sattva, Rajas and Tamas. According to Indian Philosophers people could be categorised as having one of the three predominant 'Gunas' mentioned above. The differences in personality could be described in terms of varying combinations of these three gunas. The characteristics possessed by the three types of persons are described here :-

SATTVIC TYPE :

Sattvic type of persons are usually calm, illuminating, balanced, complex-free, self controlled and genius. They are endowed with knowledge, good memory, virtues and benevolence. They are devoted to truth, sacrifice, vows, study, patience and religious, moral and social duties. They are devoid of undue desires, evil, egoism, greed, envy, intolerance, attachments, pride and passions. They are equally well disposed to all creatures. Their actions are blameless and full of foresight which give pleasure to others also. They are rational, harmless and helpful to others.

RAJASIC TYPE :

Rajasic type of persons are usually passionate, motivated, active, constructive, ambitious, fashionable, authoritative, social and productive. They are fond of self-adulation

and honour. They try to attain everything that is best in society, sex and status by all means. They are devoid of dullness and depression. Their desires are endless and they aspire for name, fame, pomp and show. They are moved by joy and sorrow, therefore they are selfish, jealous, unforgiving and aggressive.

TAMSIC TYPE :

Tamsic type of persons are usually unintellectual, ignorant, lethargic, sadistic, crude, instinctive and quarrelsome. They are devoid of religion, morality, foresight, rationality and goodness. They are full of unconscious complex of destructive and harmful nature. They snatch pleasures from others and do not create them for themselves. They are pessimistic, greedy and susceptible to mean, cruel, anti-social and lawless behaviour. They are generally stubborn, heedless and vulgar by nature.

A list of statements showing various aspects of behaviour in routine life is prepared. You are requested to read each statement and to give your expert opinion as to whether the statement belongs to the Sattvic type, Rajasic type or Tamasic type description. If particular statement can be assigned to more than one description, the same can be indicated. The extent of Guna in a particular statement is to be indicated by gradation.

Grading System is as under :

	<u>GRADE</u>
Absence of behaviour	0
Little presence of behaviour	1
Moderate presence of behaviour	2
Strong presence of behaviour	3

Example :

	<u>Sattvic</u>	<u>Rajasic</u>	<u>Tamsic</u>
i) I do my duty undesirous of fruit	3	0	0
ii) I wish I should have lots of money and all luxuries of life.	0	3	2

Here Statement (i) is shown to represent as highly Sattvic mode of behaviour whereas Statement (ii) is shown as representing high Rajasic and moderate Tamsic guna. Your gradation will thus help researcher in selecting the statements for identifying three types of personalities.

Your valuable suggestions to further improve the given statements so as to clearly categorise the three personalities shall be highly appreciated.

Thanking you,

Sincerely yours

(RENU SHARMA)

1. I do have the desire to earn more to a clear intention to help others.
2. Moral and ethical values serve as barriers to a man who is capable of taking his decisions by exercising in mental capacities.
3. Everything that one does in trade and business is fair and just.
4. Truth is sometimes unpleasant and at other times it may result in personal loss, still I prefer to be truthful.
5. I rarely find time to do something which I wish to do.
6. I firmly believe in doctrine of "Karma" since it is the law of life.
7. I find it difficult to give up my ideas, and hence I avoid attending social gatherings.
8. When I look back into my past I feel very sorry because I realize that I have missed many good opportunities in life.
9. I do not lose patience while explaining a certain point of view to any person.
10. Some of the morals and ideals depicted in our epics and scriptures must be followed if one has to live a very happy life.
11. I believe that it is through the hard work that one can get prestige, power, money and recognition.
12. Once I decide to get a thing, I will try to get it by all means.
13. I like those persons who follow strictly rules and regulations to regulate their behaviour.
14. One should not have any objection to any kind of joke being cracked in a social gathering.

15. I know that giving money to beggars is encouraging them to beg, still sometimes I feel pity at their condition and give money.
16. I do not get along very well with most of members of my family.
17. One should learn to project the positive aspect of his personality in order to become successful in life.
18. 'Tit for Tat' is a realistic and practical principle of life and hence one should follow it.
19. I firmly believe that the doubting mind cannot accomplish any thing of significance.
20. Sometimes I feel enlightened and I attribute this to the grace of supreme power.
21. At times I find myself at odds with the society because of my inability to act against some of the principles of my life.
22. I cannot revive a friendship once broken.
23. I have more problems than most others
24. I do not believe in friendship and in social gatherings since no good can come out of it.
25. I cannot ~~ik~~ tolerate any deletion from my established schedule of work.
26. I always attribute to myself whatever good or bad that happens to me.
27. Acknowledging one's own faults and weakness amounts to losing one's own self image in the eyes of others.

28. During the last few decades, Things have changed to such an extent that following the advise of elderly people would amount to inviting trouble for the self.
29. Generally I didnot like going to school and study.
30. I have faith in some universal supreme power, but do not believe in going to temple or performing traditional prayers.
31. I am convinced that only rich people are honoured and respected in the society
32. Even the idea of my own death cannot upset me.
33. I do not get depressed while in trouble
34. Bad days are ahead, future seems to disappointing to me.
35. I would not mind working for longer hours for a job if it brings me more money.
36. When I see rich people, I too wish to have all the luxuries of life.
37. I am quite conscious of the forces that influence the fulfillment of my personal ambitions and desire.
38. I feel disappointed when I find that I am not able to accomplish my work.
39. I believe that mental control can be gained through controlling the senses.
40. The gains and losses are the inevitable outcome of what we do, and hence we should act in such a way that the gains are minimized.
41. I am not personally involved in to those things which are transient or changing from time to time.

42. The Western world has taught us the right ways of living.
43. Politics in its broadest sense is all pervading, and hence honesty and truthfulness are merely ideals.
44. I believe that education without ethical and morals orientation is meaningless.
45. Life can be more comfortable only through earning more money.
46. I am contented with the way I am.
47. I can help only those who have helped me.
48. I think I have everything that I deserve to have.
49. I have strong faith in someone who helps me in finding my way through the complexities of life.
50. I think I have many things to contribute to the working group, hence I dominate the group I work with.
51. It is difficult to concentrate on something for long in view of the fact that mind always fluctuates from moment to moment.
52. There is nothing like God, because some of the most crooked persons enjoy all sorts of luxuries.
53. I feel elated or proud when praised.
54. It is natural for anyone to feel insulted especially when some adverse remarks are made to him in a group.
55. I think that time have changed and hence the concepts of morals and ethics need to be redefined.

55. While keeping relations with others, one should be conscious of the fact that everyone is trying to fulfill his own needs.
57. I usually avoid going to place where I am to be benefitted through my sheer attendance.
58. I trust everybody.
59. I am not differentially affected by success and failure experiences.
60. There are so many poor people living in miseries, God also seems to be favouring only rich and powerful.
61. When I try to observe something I do not allow my observations to be influenced by my personal likes and dislikes.
62. I wish I have more power and energy, so that I can help my friends and relatives.
63. The crime committed by the person who is deprived of basic necessities of life should not be dealt with as such.
64. Whenever I make a mistake, I do not feel bad about it because "to err is human".
65. It is quite natural for the frustrated person to use abuses.
66. Nothing ^{of} significance can be done if one does not have sufficient wealth.
67. I do not like those people who give advice to others without asking for it.
68. I feel it is more satisfying to defeat others than winning.

69. Despite of fact that I am deeply involved in life routines, I am not disturbed by the good or bad happenings.
70. I try to be careful about what I say, so that I do not hurt anyone's feelings.
71. I would not like to accept any benefit for which I have not contributed anything.
72. I manage to get my work done through others.
73. I do not get upset at the sad news of death of my relative since I know that it is inevitable.
74. I always plan my own schedules of work with full realization of the goal which I wish to achieve.
75. He, who changes himself according to the demands of the situation, is a wise person.
76. I have many goals to fulfill, for which I am striving.
77. Whatever may be the circumstances, running away from danger is better than taking risk for one's life.
78. Inspite of my best efforts my job gets delayed for reasons not known to me.
79. I will go out of way to help a genuinely needy person.
80. Even if I am wrong, I will not allow myself to be humiliated by admitting my fault before others.
81. Many a times I wonder when I find people anticipating the consequences even before the acts are executed.

82. Once the stand is taken after many deliberations, there is no point in changing it.
83. I try to solve my own problems without seeking any assistance from others.
84. I lack diplomacy, If I cannot help somebody I tell him so in plain words.
85. I think that methods of self-physical torture such as fasting for many days, standing on one leg, walking bare footed on fire etc. are quite helpful in obtaining the grace of God.
86. I do not see anything wrong in my being with others watching an disciplinary act.
87. I generally do not trust people because everyone has some ulterior motive to be served.
88. I feel that knowledge is to be gained for getting oneself liberated from all kinds of bondages which come from differential attachment to them.
89. Concentration in future goals takes us away from the present realities, and hence I do not bother about future.
90. One should not feel contented on whatever one has achieved to fulfill the basic necessities of life.
91. I do not mind helping anyone if it benefits me.

92. I do not know why, but I do feel like going away from the miseries of life.
93. One cannot think of one's own status and standard of living without having money, and hence one should explore all the sources to get more money.
94. Delay in success is really disheartening.
95. It is discourteous to straightaway say 'No', so one must learn to refuse diplomatically.
96. I feel that punishment of some form has a significant role to play in rearing children.
97. I can work on something without being much affected by the outside noise around me.
98. I begin an important work in the name of God because it always helps.
99. Whenever I want something, I hesitate asking others to supply it.
100. It would be very nice if I had complete freedom to live a life as I wish to live.
101. Manytimes I prefer to take unpleasant decisions, which are contrary to the advise given to me by my friends.
102. I like to have as my friends only those who can help me in future.

103. I think that life of birds and animals is as important as that of man.
104. I prefer fast and exciting music.
105. I like adventurous and challenging jobs.
106. Whenever I plan something, I feel apprehensive about its success.
107. Promises are made in good faith and I do not feel sorry if I am unable to fulfill the promises due to changes in the circumstances.
108. Although, it is desirable to have moral and ethical considerations while active, in real practice it is impossible to do so.
109. I usually avoid giving advice.
110. I usually prefer simple and less time consuming work.
111. I feel that due credit should be given to me for the work done.
112. I firmly believe that every one needs direction and advise from a highly competent person.
113. I find it difficult to choose one of the best alternatives given to me.
114. I am conventional with regard to religious and social activities.
115. I feel excited and disturbed when my plan gets affected by even minor mistake.
116. I am greatly concerned about the happiness of my family members and I am prepared to do anything to promote happiness among them.

117. I always pray to God for his grace in the maintenance and promotion of the welfare of my family.
118. I remain busy in many social activities even after doing my routine work.
119. In most of the cases public warnings/notices are not based on realistic considerations and therefore people do not bother about them.
120. I will not seek any favour from anyone even if it amounts to a personal loss to me.
121. Truth, if it harms someone, should not be spoken.
122. I relish spicy food.
123. Generally people come to me for advice.
124. The Past is dead and hence I do not worry about it.
125. I do not feel deprived even if I do not have certain things which I need.
126. I always keep my mind open, so that I can assess the differing point of view from all angles.
127. When all other means are exhausted to get the desired outcome the use of force can be justified.
128. Sleeping is my favourite pastime.

129. The higher faculties of our mind can operate only when we receive directions from the right type of Guru.
130. I think that first impression is the last impression. So I am very particular about my style of living, dressing and conversation.
131. I usually share joys and sorrows of others.
132. The right type of understanding come about only through deep involvement in the object of knowledge.
133. I do not experience any hatred even with those who have tried to harm me.
134. Persons involved in murders/rape cases should not be allowed to live.
135. Since I was not able to take decisions in my childhood, even today I feel dependent on others for ideas and decisions.
136. I am usually not upset even if my own efforts do not produce the desired outcome.
137. At times I become stubborn in order to do the work according to my wishes.
138. I feel delighted when something unusual happens at a party when people get disturbed.
139. Money symbolises everything that we call luxury or happiness and hence one must try to get it by all means.
140. R R

140. I do not like keeping myself busy in work for more than certain hours.
141. I would prefer to talk to a person even if my relations with him are strained.
142. I will prefer to delay my own work than to get it done quickly through influencing a person by some means.
143. I do not have very especial liking or disliking for any food.
144. Since thought processes are closely linked up with type of food, one should be careful about choosing one's own food.
145. I generally find it very difficult to get started soon after I get up in the morning.
146. I feel that my efforts to keep my place of work neat and orderly are not appreciated.
147. I feel relieved when someone takes the responsibilities of an important work assigned to me.
148. I never read anything for the sake of entertaining myself.
149. Money earned only through honest and fair means can give real pleasure and satisfaction.
150. As is true for most others, I cannot make all the people happy and sometimes I have to ignore their feelings.
151. As the society has not done any thing good for me, I have no regard for it.

<u>Sattva</u>	<u>Rajas</u>	<u>Tamas</u>
---------------	--------------	--------------

235

- 152. I like light and soothing colours.
- 153. I like bright colours.
- 154. I like dark and dull colours.