

# Appendices

## Appendix A

### Taxonomy of personality from Ancient Indian scriptures

The *Atharva Veda* (X.8.43) defines *Tamas* as harmful and destructive, *Rajas* as selfish and sensuous and *Sattva* as selfless and serene. *Rajas* and *Tamas* gives pain and sickness.

The *Maitrayani Upanishad* (5.2) explains that predominance of *Tamas Guna* brings— Confusion, fear, drowsiness, sleep, sloth. *Rajas guna* brings thirst, fondness, and love, hatred, jealousy and *sattva guna* results into pleasure and happiness.

The *Chandogyopnishad* (6.4) briefly mentioned three *gunas* in terms of that white (*sattva*), red (*rajas*) and black (*tamas*).

The *Sankhya karika* identifies traits of *Sattva Guna* as illumination, calm (S.K. 12); buoyant (S.K. 13); *Rajas Guna* as action oriented, agitated (S.K. 12); exciting and mobile (S.K. 13); and *Tamas Guna* as restrained, dull, torpid (S.K. 12); sluggish and obscuring (S.K. 13).

The *Ayurveda* believes that the physical perspective of human being is composed of *vatta*, *pitta* and *kaph doshas*, and the mental perspective is composed of *Sattva*, *Rajas* and *Tamas Gunas*. According to Kapur, (2016), “An individual of *Sattvic Prakriti* or temperamental type is truthful, self-controlled, virtuous, kind, forgiving, righteous, mentally and physically pure, theist, intelligent with good memory, studious, genius, empathetic, unperturbed by the good or the bad, sorrows or joys, and likes or dislikes, free from desire, passion, anger, hate, conceit, desirous of doing the right things, fond of music, dignified, attractive and well-proportioned in appearance, handsome, courageous, energetic, wealthy, luxurious and has all

pleasures. *Rajasica Prakriti* is brave when angry but timid when calm, pitiless, unkind, indulgent in self-adulation, opportunist, envious, impulsive, exaggerated in emotional expressions, speech, behaviour, sorrows or sufferings, sexually overindulgent, unclean in habits, cowardly, excessively somnolent and indolent, seeks luxurious environment, abnormal recreation and food, inordinately fond of flesh, gluttonous, has indiscriminate indulgence in worldly affairs, excessive desires, disinclination for action or work, strongly attached, but unstable in responses. An individual of *Tamasica Prakriti* temperamental type has the following disposition: He is non-intellectual, unwise, somnolent, and timid. He has non-persistent likes and dislikes, disgusting behaviour and dietary habits, greed for food.”

Amongst various scriptures of Indian knowledge tradition, the *Mahabharata* and *Bhagavad Gita* are the most celebrated mythological scriptures that file various characters, whose personality, behaviour and psychological dispositions are useful to study personality with respect to different social situations. The *Vanaparva* chapter (CCXI, 5-8) of the *Mahabharata* and *Bhagavad Gita* (14.5-18) includes detailed information and description of the *Gunas*.

The *Bhagavad Gita* classified gross and subtle behaviour, and cognitive patterns of humans and non-humans into three *gunas* - *Sattva*, *Rajas* and *Tamas*. *Sattva gunas*, stands for purity, wisdom, and bliss (B.G. 14.11).

*Sattva* is purity, serenity, luminous, stainlessness, happiness, attachment to knowledge (B.G. 14.6); tranquillity of senses, peacefulness (B.G. 14.11); and wisdom (B.G. 14.17) as qualities of *Sattva Guna*. They choose food that will provides longevity, vitality, strength, brings happiness, cheerfulness and nourishment (B.G. 17.8). They performs sacrifices in accordance with scriptures with no expectation in return (B. G.

17.11) and duties because it is mandatory to give up fruits, pleasant or unpleasant emotions attached to it (B.G. 18.9.). Their verbal, mental and physical actions are dutiful and in favour of society. They use truthful, agreeable, and beneficial words that cannot cause annoyance to others; cheerful and placid mind; inclination to study scriptures like *Vedas*, *Shastras* and surrendered feelings and habits to God (B. G. 17.15-16.). Their cognitive patterns is such, that the knowledge they perceive is imperishable divine in all things (B.G. 17.20). Their mind is free from attachments and ego, endowed with firmness and zeal, unaffected by success and failure (B.G. 18.26) and holds faith in goodness (B.G. 17.4). They find joy in practicing adoration, meditation and in service of God (B.G. 18.36-37). *Sattvic* intellect determines the path of correct activity and renunciation, dos and don'ts, along with an awareness of bondage and liberation (B.G. 18.30). Perseverance (*Dhrti*) is determination for any goal and *Sattvic* has unwavering perseverance and control over mind, vital airs and senses (B.G. 18.33).

*Rajas gunas*, standing for hankering, attachment, and action (B.G. 14.12) Passion, craving, full of desires, actions directed towards fulfilment of desires, attachment to activity (B.G. 14.7); greed, constantly planning of new actions (B.G. 14.12) as qualities of *Rajas Guna*. They prefer food that are rich on tastes like sour, bitter, salty, hot and spicy, dry and burnt (B.G. 17.9) and performs sacrifices for the sake of fruits or pretention (B.G. 17.12.). Their verbal, mental and physical action are performed for the sake of popularity, honour or adoration, selfish gain and yielded for uncertain or momentary fruit (B. G. 17.18.), with an intention to avoid physical strain, pain and efforts, they abandon duties (B.G. 18.8.). They are greedy and aggressive (B.G. 14.12), ambitious and anxious (B.G. 14.9). The cognitive pattern can be seen by their knowledge, as leads to discrimination between things (B.G. 17.21). Their mind is full

of attachments, strong sense of joy and sorrow, oppressive by nature and of impure conduct (B.G. 18.27). For them, joy is being contact with senses and objects (B.G. 18.38). *Rajasic* intelligence tends to manipulate and modify *dharma* and *adharma*, dos and don'ts (B.G. 18.31) for self-gain. *Rajasic* has perseverance to seek reward for his actions; holds virtues, earthly possessions and worldly enjoyments with extreme fondness (B.G. 18.34).

*Tamas gunas*, stands for bias, carelessness, and inertia (B.G. 14.13). Qualities of *Tamas Guna* are - ignorance, delusional, loss of attention/ alertness, sense of tiredness, sleepy, lack of interest in work, veiled knowledge with no clarity of vision (B.G. 14.8); darkness in mind and heart, inertia (B.G. 14.13); delusion and utter ignorance (B.G. 14.17). They prefer stale, tasteless, smelly, spoiled, left over and untidy food (B.G. 17.10). Their sacrificial performances are not in conformity with scriptural injunctions, without food, sacred chants of hymns and devoid of faith (B.G. 17.13.). Their actions of verbal, mental and physical nature are out of foolishness, unreasonably stubbornness and accompanied by self-humiliation or with an intention to harm others (B. G. 17.19.). They are slothful, despondent and procrastinating (B.G. 18.28). Due to ignorance, they abandon duties prescribed by scriptures and indeed perform prohibited acts, motivated by desires (B.G. 18.7). These were behavioural conduct of *Tamasic* person. On the cognitive front, their sense of knowledge is irrational, lack understanding on truth and believe to know everything (B.G. 17.22); have veiled truth (B.G. 14.9). They are impious, impulsive, uncultured, arrogant and deceitful and inclined to rob others of their live hood. Their mind-set is stagnant, gloom and delusional (B.G. 14.13). They are attracted by pretence, arrogance and torture themselves with stringent austerities that are not in accordance with scriptures (B.G. 17.5-6), and find joy in sleep, indolence and obstinate error (B.G. 18.39).

Intellectual is wrapped in ignorance, which leads to perception of *adharma* as *dharma* and sees all things upside down (B.G. 18.32). *Tamasic* perseverance which makes a man evil minded; unable to give up sleep, fear, anxiety, sorrow and vanity (B.G. 18.35).

*Vivekcudamani* has mentioned characteristics of *Sattva Guna* as pure, useful for liberation, absence of pride (Verse 117); follow *yama*, *niyam*, control of organs, faith, devotion, desire for liberation, divine natured, self-purification, harmlessness, truthful, not greedy; content, absence of acquisitiveness, blissful, realisation of self, supreme peace of attainment, and cheerful (Verse 118). Characteristics of *Rajas Guna* are constant attachment or bondage to worldly material, disturbances of mind, sorrow and pain (Verse 111); desire for enjoyment, anger from obstruction to enjoyment, greed, pride, envy, egotism, jealous and keeps things scattered (Verse 112). Characteristics of *Tamas Guna* are to cover truth with false, make things appear to be what they are not (Verse 113); falseness, thinking the opposite of *aatman*, thinking of impossible things (Verse 114); ignorance, dullness, sleep (Verse 115).

Taxonomy of personality from previous studies-

Pathak, Bhatt and Sharma (1992) presented following traits of *Sattva Guna*: Attached to knowledge, peace loving, straightforward, virtuous, endued with firmness, charitable, compassionate, fearless, self-controlled, pure in action and thought, serves the teacher, having power of exposition, of right discrimination, free from envy, possessed of good memory, free from dejection, contented, in a state of renunciation, truthful, creative, free from attachments, having foresight, non-egoistic, eloquent, not moved by joy and sorrow, devoted to god, clean, humble, calm, friend of all creatures, balanced, with steadfast determination, as patience, devoid of all, expectations, illuminating, dutiful, religious, has strong restraint in speech, hospitable,

unpretentious, does principled actions, believes in non-violence, courageous, sacrificial, does *yagnas*, tolerant, austere, devoid of passions, altruistic, modest, takes simple food, studies '*shastras*', likes light colours, uncovetous, forgiving, gentle, kind, helpful, harmless, leads sexual life only for creation, practices equality.

The traits of *Rajas Guna*: Ambitious, greedy, egoistic, aspires for power and prestige, leader, aggressive, full of anger, secretive, showing off, active, revengeful, selfish, jealous, cruel, moved by joy and sorrow, passion, impure, desirous of the fruits of action, motivated, constructive, valiant, fashionable, pitiless, intolerant, gluttonous, proud of self, unforgiving, impatient, religious for worldly gains, likes tasty, spicy food, likes bright colours, charitable, opposed to moral and ethical values, pretentious, untrustworthy, leads sexual life for enjoyment, luxurious, full of desires, discontented, arrogant, hypocrite, plans in self-interest, attached, authoritative.

The traits of *Tamas Guna*: Despondent, sadistic, sad, asocial, disappointed, quarrelsome, indecisive, instinctive, procrastinating, devoid of religion, lazy, immoral, inactive, pessimist, intolerant, destructive heedless, irrational, lack of interest, devoid of foresight, indifferent, likes dull colours, vulgar, stubborn, unsteady, takes stale food, cheat, has no faith in god, malicious, indolent, obstinate, passes time in sleeping, deceitful, unclean, under delusion, selfish, negligent, antisocial, unintellectual, has no respect for society, ignorant, leads immoral sexual life, lethargic.

Singh (1971) prepared an inventory to analyse personality based on the characters of Mahabharata. The characteristics of the three *Gunas* are categorised under 11 groups- 1) Temperamental condition, 2) Cognition, 3) Beliefs regarding creation, 4) Attitude towards people and human nature , 5) Values, 6) Self-feeling, 7) Affectivity in two groups – a. *Raga*, giving joy and b. *Dwesh*, giving pain, 8) *Abhinives* (Basic urge), 9) General motivation, 10) interests and 11) Habits. Table (A1) in the next page include the characteristics categorised under each group. The following Table A 1 represents the qualities of *triguna* sorted in ten categories.



Table A 1

*List of categorised characteristics of triguna*

Categories	<i>Sattva guna</i>	<i>Rajas guna</i>	<i>Tamas guna</i>
General definition	An elevating force	An activating force	Inertia and friction
Temperamental condition	<i>Ekagra</i> , goal oriented-ness, stable, patient, not easily disturbed, flexible deep emotions	<i>Kshipta</i> or <i>vikshipta</i> activity oriented intensive energy, inability to concentrate on any goal, easily distracted, tendency to project, externalize tendency to feel pain, remorse, modification	<i>Mudha</i> or <i>kishipta</i> sleep, sloth inertia inactivity, apathy timidity, <i>moha</i> (lacking in awareness), melancholy, unsteady violent when disturbed
Cognition	Awareness fully developed, perception very clear, cognition very clear thinking abstract, emphasis on intuition	Awareness developed, perception sharp, cognition clear, thinking factual, tangible, emphasis on direct knowledge, perceptual in nature	Awareness hazy, easily hallucinating, tends to delusion, confabulation, inattentive, memory very feeble or defective
Beliefs regarding creation	Believes the world to be <i>maya</i> or believes in life beyond death	Believes the world as real, attitude toward life materialistic mainly, may or may not believe in life beyond death	Beliefs bound with magic believes the world as charm, belief in immediate present, future fate bound

Attitude towards people and human nature	Trusting people with belief in basic goodness of human nature, people seen as co-operating, helping	Distrusting, people seen as encroaching upon personal uplift, may be hostile to others, view others with contempt	Complete lack of trust with respect of goodness of human nature, the world perceived hostile or competing or complete dependence, the world perceived fulfilling every need.
Values	Emphasis on richness of inner life category, subtler character traits, such as truth non-violence compassion, love etc., every action must be nourishing the spiritualistic picture of self	Values personal achievements and uplifts, wealth and acquisition in every materialise field, self-development considered the most desirable aspirations of life, value social prestige, every action must nourish the materialistic pattern of self, pride system and <i>Rajas</i> -temperaments needing change of people and world subordinated to-self, truths and others;	Highly confused regarding values, values charms and magic most, on doing miracles, narcissistic with respect to self, values self as the centre of attraction, demanding every concern for him, ethical conduct completely disregarded, value determined by <i>pramad</i> , <i>abhi-nevesh</i> , <i>raga-dwesh</i> and <i>avidya</i> hence not realistic

Self-feeling	Considerate, not concerned about materialistic picture of self, attempting to detach the materialistic self-picture from the real self	Ethical conducts valued as matter of policy	Feeling that "I am this body", loves his self-picture-unduly identified with belongingness food drinks etc. Or self-hate, feeling unworthy, guilt-laden
Affectivity a. <i>Raga</i> , giving joy	Affective attachments to virtue, spiritual life, intellectual, research type, pursuits for knowledge sake	Highly egocentric arrogant-laden with much pride, that " I can do anything ", highly self-conscious, too conscious regarding public opinion, analysing self, enterprises and pedigree as Self feeling category; affective attachments to one's prestige, wealth, personal belongings, sensuality, lust, love (sex) delight, show of beauty, grandeur, sadistic pleasures	Passion for sex, for self-love indulgence in evil-life

Affectivity b. <i>Dwesh</i> , giving pain	Feeling disgust for evil actions; fear of God or from vices and from death	Feeling coerced, contempt derived, or hating, jealous, hostility feeling frustrated, feeling hurt, disgust, fear, anxiety from public opinion, or from danger, belittling others	Passionately angry, violent, gloomy, deep hatred towards self and others, almost suicidal disobeying and disrespecting others
<i>Abhinives</i> (Basic urge)	Normal attachments or non-attachments	Clinging to life indirectly for the sake of prestige, vanity etc. Normal attachments or non-attachments	Extreme love for life and fear from death or complete dare devil attitude, "don't care attitude".
General motivation	Intellectual motivations, urge for spiritual developments : urge for duty, task-oriented motives	All motivations streamlined to gain money or any kind of wealth, prestige honour any activity that may satisfy the pride system, play competitive, enterprises	Physical comforts, sex, play, fear from danger, avoidance, greed as motivating factor or apathy, no urge do any work
Interests	Interest in intellectual pursuits, good company, scientific	Interest in destroying, mending, intense stimulations of sense organs, interested in	Interests in play, pervert actions, hunting, gambling, and eating, drinking, reading

	discussions and research work, also in self-realization	all such activities that add to personal gain of any kind	
Habits	No bad habits, flexible in habits, adapting, avoiding unnecessary talks good control	Normal or perfectionistic regarding cleanliness; eating habits, call of nature and other day to day behaviour ; may be compulsive as well; or hysterical, control lopsided.	Highly unclean dirty or narcissistic show of cleanliness; many bad habits as seen in eating, sleeping, call of nature, and other day-to-day behaviours garrulous and lacking control.

Note- Adapted from Singh (1971)

Shilpa and Murthy (2012) have named the characteristics of *Triguna* as traits, but did not prepare a trait theory of personality. They have propounded 189 Traits from the classical texts. *Sattva Guna* Traits are physically and mentally strong, not jealous of others, bold, good at convincing people, patient, talks sensibly, impartial, not greedy, tolerant of other people, not extreme in behaviour, acceptance of others, always keeps up promises, commanding and organizing, respects elders, controlled behaviour, never show off, clear thinking, clean and honest, not passionate about anything, enjoys learning, good memory, very intelligent, prefers to read and study books, enjoys intellectual writing, specialized in area of interest, not materialistic, varied interests in academic studies, can see people and situations for what they are, spiritual, cool and calm always, doesn't hate anyone, vegetarian, prefers to be alone to read and meditate, enjoys sex only with spouse, committed and sincere in actions, timely placed anger, loves to travel, attractive/ impressive personality, in touch with current affairs, energetic, large hearted, adventurous, born leader, brave, commands respect from all, protective, skillful in using weapons, enjoys feeding people, destroys enemies, delights in sensory pleasures, foresight, priority to work always (workaholic), sensual and enjoys sexual pleasures, high standard in all work, knowledge of sciences, loves and enjoys watching and observing all life forms in water and feels a deep oneness with them, righteous, unattached to people/ objects, capacity to face many difficulties, good at people management, talks pleasantly always, religious, excellent host, interested in pursuit of eternal truth, never proud, very creative.

Traits of *Rajas Guna* are not good looking, eats large quantities of food, instills fear in people, no belief in the almighty, pitiless, intelligent, angry and violent, impatient, brave and aggressive, uncontrolled anger, enjoys having weapons always

, cruel , jealous of others , enjoys unlawful behaviour , selfish , good protector of others , admirer of self , puts in lot of effort in all work , attached to people/ things , identifies others' weak points and attacks them, enjoys late nights , gets plenty of dreams , can dupe people/ can and will cheat anyone, fond of eating every kind of food— vegetarian or not , can change appearance as and when wanted , enjoys and loves meat every day , can be controlled easily , very thin , hates cleanliness , adventurous , repents after gifting anything , not shy ,enjoys sex with many, short tempered , greedy, critical , quick and sharp , unpredictable , loves food , intolerant.

*Tamas Guna* Traits are non intelligent , fond of eating anything and everything (veg. or non-veg.) , slow , can enjoy sex with anyone , harsh , dreams about sex all the time ,can't think good of anyone or anything , different and odd looking , unlawful , not bold , wild and instinctive behaviour , scared/ cowardly/ fearful , indulges in behaviour which others' dislike, non acceptance of anything new , denial of mistakes always , unstable/ unpredictable/ fickle minded , prefers sleeping to doing anything else , quarrelsome , insensitive , skillful in self protection , can and will cheat anyone , can eat a lot of food/ constantly eating even when not hungry.

## Appendix B

Table 2.1

*Formation of 19 traits*

Trait names	Compressed trait
<i>Sattvic</i> habits	Stainless, pure, self-purification, pure in action and thought, blissful, cheerful, following yama and niyam, control of organs, endowed with firmness, self-controlled, patience, free from worldly attachments, no greed and absence of acquisitiveness
Empathy	Gentle, kind, non-egoistic and humble
Maturity	Not moved by joy and sorrow, all senses are tranquil, contentment, free from dejection, devoid of all expectations, virtuous, wisdom, compassionate, principled actions, courageous, modest, fearless, and eloquent
<i>Sattvic</i> knowledge	Realisation of self, higher state of evolution, studying 'shastras', devotion to god, faith on god, religious austere, doing yagnas, sacrificial, serving the teacher and attached to happiness.
Tranquillity	Calm, serene, tranquil, peaceful, peace loving, believing in non-violence, free from envy
Passion	Action oriented, attachment to action, ambitious, passionate, and motivated.
Boastful	Pride, proud of one-self, arrogant, egoistic, pretentious
Opportunist	Constantly planning new actions, planning in own-interest
<i>Rajasic</i> habits	Faith in God with purpose, Luxury ridden life, full of desires, jealous and envious behaviour



Emotional fluctuation	Discontent, excited, full of anger, aggressive, moved by joy and sorrow, intolerant, impatient
'Rajasic' knowledge	Believing in knowledge for a benefit, believing in materialistic truth, praying for self-gain only, wanting to earn profit from action, attached to worldly things, believing that spicy food is healthy and changing sleep patterns
'Pessimism	Disappointed, hopeless, unable to think rationally
'Tamasic' Habits	Desiring easy money, not working hard, austerity without spiritual meaning, practicing and believing in false knowledge, wanting to hurt other beings without any reason.
Lethargy'	Torpid, lazy, inactive, inertia, lethargic, passing time in sleeping, dull, indolent.
'Immoral	Untrustworthy, dishonest, deceitful, immoral
'Tamasic' knowledge	Ignorant, lack of clarity of vision, devoid of foresight, under delusion, obscures.
Procrastination	Remaining far behind the schedule, postponing most of the tasks, taking more than required time to complete a task, fragile to do any work seriously, not paying attention to any work
Altruistic	From literature and previous studies
Non –violent	From literature and previous studies

Table 2.2

*Operational definition of 19 traits*

	Trait name		Description of trait
1.	Altruism	परोपकारिता	Unselfish regard for others, dedicated to growth and welfare of others, believing in <i>nishkaama karma</i> .
2.	Non violence	अहिंसा	Lack of violence and aggression in speech, thought and action; lack of hostile behaviour as a matter of discipline; is non injurious to living and non-living.
3.	<i>Sattvic</i> habits	सात्विक आदत	Working towards clean and healthy body and mind (not because of any illness but choice), preferring vegetarian and nutritious food.
4.	Empathy	सहानुभूति	Understanding and affectionate to others and regulation of behaviour with patience and politeness.
5.	Maturity	परिपक्वता	Being down to earth, modest, helping and acknowledging contribution of others and believing in presence of spiritual forces as contributing in life.
6.	<i>Sattvic</i> knowledge	सात्विक ज्ञान	Trying to understand the mysteries and purpose of life, materialistic world and spiritual world through reading and practice; having faith in supreme power; feeling connected with nature and higher self and paying respect to living and non-living beings.
7.	Tranquillity	प्रशान्ति	Desiring less and consciously regulated them towards spirituality; self-satisfied and happy; maintaining equipoise success, failure, happiness and sorrow.

8.	Passion	आवेशपूर्ण	Strong desire to achieve materialistic wealth, money, fame etc., is full of plans and desires and shifting to other work before finishing present plans.
9.	Boastful	आत्मश्लाघी	Talking highly about oneself and one's family achievements and material gains. Tendency to display authority, only concerned about interests of oneself and significant others.
10.	Opportunist	अवसरवादी	Being selfish, subjective in morality i.e. looking for one's interest rather than groups, applying the values according to one's requirement.
11.	<i>Rajasic</i> habits	राजसीक आदत	Keeping faith in Gods and demi-gods only for praise, honour and materialistic gains.
12.	Emotional fluctuation	भावनात्मक अस्थिरता	Experiencing moods, feelings and emotions in extreme and for a short duration
13.	<i>Rajasic</i> knowledge	राजसीक ज्ञान	Liking of food that is rich in oil, spices, hot, vegetarian and non-vegetarian. Believing in being presentable, hence giving a good impression of oneself. Having a tendency to overspend and brag about it. Having an erratic sleep pattern.
14.	Pessimism	निराशावाद	dominance of negative emotions, such as greed, anger, guilt, frustration, complaining nature, gloomy view of environment
15.	<i>Tamasic</i> habits	तामसिक आदत	Are disorderly and undisciplined in all activities, addiction of something either before or after meal such

			as pan, tobacco, alcohol, mouth freshener, gums etc. and liking for half cooked or over cooked or stale food.
16.	Lethargy	तन्द्रा	Often displaying boredom or lacking inclination towards activities
17.	Immorality	अनैतिक आचरण	Lacking of moral values, corruption and exploitation of laws, quarrelsome, argumentative, stubborn, insensitive towards living and non-living beings, usage of undignified/foul language and selfish against the welfare of anybody.
18.	<i>Tamasic</i> knowledge	तामसिक ज्ञान	Believing in ghosts, black magic and austerity that are done with the intentions of causing pain and destruction to self and others.
19.	Procrastination	दीर्घसूत्रता	An unwillingness to take up responsibility, if taken tends to postpone work without any suitable reason.

Note: Trait 1-7 belong to *Sattva Guna*, 8-13 belong to *Rajas Guna* and 14-19 belong to *Tamas Guna*

## Appendix C

## First draft of the SRT-trait scale of personality

Respected Sir/ Madam

I, Gitanjali Roy am a student of Ph. D under guidance of Dr. Renu Sharma, Department of psychology. The title of my research is ‘To construct and test the multi-component trait model of personality in Indian psychology’. For this purpose I have to construct a questionnaire which is attached along with this letter. The definition of traits under three gunas and items are mentioned accordingly. The rating scale used is a five point rating scale.

I would be highly obliged if you consider analysing the items with reference to the traits of content analysis. In front of every item four columns are provided regarding the appropriateness and clarity of items. You are requested to mark in the suitable column as per the item.

Thanking you

Regards

Gitanjali Roy

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Sattva (i) - Altruism- unselfish regard, devotion to the growth and welfare of others. Believes in <i>nishkaam karma</i> .	Appropri	Not appropri	Clear	Ambiguous	Any comments
I help a person without expecting anything in return.					
I respect and treat every person as equal, irrespective of gender, caste, etc.					
I empathize with underprivileged people.					
I stop by roadside to help needy person.					
Helping an unknown person provides me the same pleasure as helping a known person.					
I work free from materialistic desires.					
I feel peace of mind by doing something selflessly for others.					
(ii) Non-violent- free from violence, aggression and hostile behaviour in speech, thought and action as a matter of discipline; on-injurious to living and non-living beings.					
I do not like to physically fight and harm anyone.					
I can forgive and forget easily.					
I practice non-violence in my daily routine to resolve difficult issues.					
I follow non-violent in my life.					

I can control my temper.					
I do not express my anger by physical.					
I talk and sort out misunderstandings, and avoid any violence or aggressive behaviour.					
I do not harm any living being.					
(iii) <i>Sattvic</i> habits- working towards clean and healthy body and mind, not because of any illness but by choice. Takes nutritious and vegetarian food.					
I eat balanced and nourished food regularly					
I practice Yoga or exercise to keep myself physically and mentally healthy.					
I take bath, daily to keep my body clean.					
I choose to eat vegetarian food to strengthen my body and mind.					
I listen or read, understand and follow verses from religious books.					
I remain calm and peaceful in house and at work place.					
I do not cheat others for my personal gains.					
I insist hygienic conditions in the house especially kitchen and toilet.					
I am careful towards my food to avoid any ill health.					
I choose non spicy vegetarian, clean and home cooked food.					

(iv) Empathetic- understanding and affectionate to others; regulates behaviour with patience and politeness.					
I understand and try to work according to the requirement of work place.					
I feel sad when I see problems and turmoil.					
I am truthful in my relationship.					
I speak in low tone and use soft words with everyone.					
I take care or avoid using words that will hurt anyone.					
I respect others, irrespective of their caste, culture or any other differences.					
I can feel other person's problem, as my own.					
I empathize with people those who are other than my family too.					
(v) Maturity- being down to earth, modest, helpful and acknowledging the contribution of others. Also believes that some unseen forces also contribute in life.					
I believe that blessings from supreme power and elders are always with us.					
I feel some supreme power is running this nature.					
I do not run after earning large amount of money or fame					
My success and progress is because of sincere efforts and some unseen forces.					



I acknowledge others for good work they do.					
I notice and appreciate small changes in others.					
I do not show off my awards and success.					
I consider and practice equality with all individuals.					
I do not pressurize anyone to follow or obey me					
(vi) Spiritual knowledge – tries to understand the mysteries and purpose of life; move towards spirituality through spiritual reading and practices.					
I like to gain spiritual knowledge to understand reality of self.					
I like to read spiritual books by choice, not out of compulsion.					
I believe nothing is permanent in the world.					
I believe supreme power is the creator of this world.					
I am more interested in reading Bhagwad Gita, Quran, Bible and other traditional scriptures with a thirst to grasp their true wisdom.					
I follow certain ethics or values in my day to day life.					
I believe except supreme power everything in this world is impermanent.					
I want to understand the mysteries and purpose of life.					

The spiritual knowledge I have acquired has improved my way of thinking and living.					
Spirituality helps me to come out of self-centeredness and think of pleasure and pain of others.					
I am believer of supreme power.					
(vii) Tranquil and content- desires are consciously regulated towards spirituality and not materialistic world; self-satisfied and happy from within; remains undisturbed by success or failure, happiness or sorrow that results from fruit of action.					
I am happy with whatever I have in my life.					
I can regulate (control or adjust) my emotions.					
I express my generous feelings towards friends and acquaintances for their good work.					
I have no ill feelings for those who have hurt me in past.					
I remain unaffected with the result of failure and success in a task.					
People say that I remain calm in sorrow and happy situations.					
I keep myself calm and under control in complicated situations when others lose their temper easily.					
I do not implement my moral values on others.					

I feel happy and satisfied in my life					
Rajas (i) – Ambitious and active- has a strong desire to achieve more materialistic wealth (money, fame etc.), an erratic sleep and has number of plans and desires, i.e. individual is ready with a second plan before previous work gets over.					
I set many goals and work hard to achieve them at the earliest.					
I make plans for a new task, even before finishing the old or current one.					
I am always ready to face and win any competition.					
I am passionate about my things (mobiles, cars etc.).					
I enjoy exciting activities like trekking etc.					
I like to impress people.					
I over stretch myself and even work over time at job.					
I keep on working on one task to achieve perfection.					
I start immediately on whatever I plan to do.					
I want to do many things in my life, but do not have time for it.					
I want to run ahead of time.					
I plan to complete my task before the allotted time.					

(ii) Boastful- speaks high about oneself and family achievements and materialistic gains, has a tendency to display authority and is concerned about interest of self and significant people.					
I keep telling others about many things that I owe.					
I do not hesitate in giving advices to others.					
I am proud of achievements of myself and my family members.					
I like to show and talk about my achievements.					
I provide the best of everything to my family.					
(iii) Opportunistic- has loyalty and morality for self-interest instead of community; mends values according to requirement.					
I do not believe in selfless helping and working for others as it is not fruitful to me.					
I work to gain money, status, fame in society.					
I care about myself, my family and close friends only.					
To get profit/ favour, I do not mind cheating.					
I have bribed people for getting my work done.					
I keep on doing a task till it is complete.					
I believe in getting work done, by any means.					

(iv) Rajasic habits- likes food that is sour, hot, spicy, vegetarian and non-vegetarian; is always presentable to leave a good impression on others, tends to overspend for oneself, family members and significant people					
I live my life with an idea of “eat, drink and merry”.					
When I am around in market, according to others I spend more time than required.					
I show my love to my family and friends by buying expensive gifts.					
I prefer to eat non vegetarian food.					
I like spicy, hot, and rich food.					
I am fond of eating in posh places.					
I remain well dressed, in or outside home.					
I use branded, attractive and expensive accessories.					
I keep my place very fit to be seen.					
I believe in good and attractively offered things.					
(v) Emotional fluctuation – experiences extreme but short lasting moods, feelings and emotions.					
I am very reactive towards people or situation.					

I have strong likes and dislikes.					
My mood does not remain same for long.					
I experience change of mood.					
I get carried away with the situation and environment around me.					
I get affected by my surroundings.					
(vi) Rajasic knowledge- displaying externalising behaviour of believing in idols of God and demi-gods to get praise, honour and materialistic gains in return.					
I pray and make wishes every day to God.					
I have a fulsome home or room for God in my house					
I organise religious meets, where people are invited to recite prayer songs, stories and prepare food offering to Gods.					
I follow rituals sincerely as it leads to fulfilling of wishes.					
I serve Gods with offerings, so that mine and my family's wishes are fulfilled.					
I regularly visit and present offerings to yogis and swamis.					
I worship and follow religious gurus.					
<i>Tamas</i> (i) – Lathery- show act of boredom and lack of interest in any activity.					

Every day or mostly, I have to drag myself to work.					
I keep cursing all those for whom I have to work and earn.					
I pity myself for the responsibilities that I have on me.					
I feel heavy and sluggish, when I wake up in the morning.					
I feel burnt out in morning, of thinking about all the work I have to do all day.					
I have habit of yawning and itching during my wakeful hours of the day.					
I feel tired all the time of day.					
People around me say that sleeping and resting are my assured activities.					
(ii) Tamasic habits- disorderly and undisciplined in all activities, like to eat half cooked, over cooked or out-dated food and is addicted to pan, tobacco, alcohol, gums etc.					
I prefer eating roadside food than eating home cooked food.					
I can eat food prepared and stored overnight or more than that.					
I can eat partially burnt or over cooked food.					

I feel sluggish, tired and heavy as soon as I wake up.					
People around me say that I sleep a lot.					
I like pan, gutka, alcohol, mouth freshener, chewing gums etc either before or after meal.					
I eat food which is low in cost.					
I take bath in two or three days.					
I wear unwashed clothes for more than one day.					
I do not brush my teeth regularly.					
I can eat first meal of the day without washing my mouth.					
I put my clothes in the cupboard without folding.					
People around me say that I have an odd odour of mouth and body.					
(iii) Pessimism- show negative emotions; show frustration, aggression, complaining nature, has gloomy view of things in dominance.					
I become aggressive if I am insulted.					
My mind is filled with random thoughts, gossip, arguments and enmity.					
If someone is helping me, it is to prove me low.					



Everyone around me pity on my life.					
I am not happy with my life, family, work, salary.					
I regret about my family background.					
I feel my present and future is worthless.					
I feel hopeless.					
People around me try to be nice to me, because they think I am incapable of doing anything.					
(iv) Immorality – lack of moral values; practices corruption, misapplication of law; is quarrelsome, argumentative, stubborn, insensitive towards living and non-living beings, use of undignified or foul language; so selfish that does not think of family members.					
I seek revenge to the person who harmed me.					
It's fun to break laws and regulations.					
I think of myself before others.					
Others tell me that I argue or quarrel a lot.					
I lose control of my language when I am in a bad mood.					
I make and work with plans to earn easy money.					
I use bad words in front of anyone.					
I feel jealous of people around me.					

(v) <i>Tamasic</i> knowledge – believes in ghosts, black magic and austerity, which is done with all intentions, causing pain and destruction to self and others.					
I follow signs and omens (e.g. hang nimbu mirchi, horse foot on doors or in car etc.)					
I follow rituals without asking reasons for it.					
I consult ojhas, tantric etc for resolving problem in my life.					
I believe that black magic is done / performed against me.					
Many of failures and sufferings are due to an evil eye of my enemies.					
I regularly perform sacrifices to get relief from black magic or unfavourable planetary effects.					
I go through pains (physical or mental) while performing various rituals.					
(vi) Procrastinating- an unwillingness to take up responsibility and if taken then tends to postpone work not due to lack of time or physical inconvenience.					
I like to take up assignments of less responsibility.					
I keep all my papers, books and other stationary piled up on my table.					
People around tell me that I take more time to do a task than others.					
I postpone a work to do it a bit late.					
I try to remain free from all sorts of responsibilities.					
I often finish my work after the time limit.					
I always have long list of pending jobs.					
Life is mortal					

## Consent Form for organisations/institutes

To

\_\_\_\_\_  
\_\_\_\_\_

Date:

Subject: Permission to collect data for the Doctoral research

Respected Sir/Madam,

I, Gitanjali Roy am a research scholar of Department of Psychology, the Maharaja Sayajirao University of Baroda. My research title is "To construct and test Trait model of personality in Indian psychology". With this respect I have to collect a data of 1000 sample. The data collected will be used for only research purpose and details will be kept confidential.

Kindly grant me permission to do so in your organisation/institute.

Thanking you

Yours sincerely,

Gitanjali Roy  
Research Scholar

Dr. Renu Sharma  
Guide  
Department of Psychology  
The Maharaja Sayajirao University  
of Baroda

## Appendix D

Table 3.1(a)

*List of items eliminated and modified.*

<b>Following seven items were eliminated as experts found them not relevant.</b>
I do not express my anger by physical. (non-violence trait)
I do not harm any living being. (non-violence trait)
I do not pressurize anyone to follow or obey me. (maturity trait)
I believe in getting work done, by any means. (passion)
I experience change of mood. (emotional fluctuation)
I prefer eating roadside food than eating home cooked food. ( <i>Tamasic</i> habits)
People around me say that I sleep a lot. ( <i>Tamasic</i> habits)
<b>Following fifteen items were reframed as experts found them ambiguous.</b>
I eat only vegetarian food to strengthen my body and mind.
I prefer non spicy vegetarian, clean and home cooked food.
I speak sensible words to avoid hurting anyone.
I consider and practice that all individuals are equal.
I believe god is the creator of this world.
I am believer of God.
I am happy with whatever I have in my life.
I do not compromise on my moral values.
I would not mind to cheat, if I get to score well.
I carry branded, attractive and expensive accessories.
I believe in good and attractively offered things.
I organise religious meets, where people are invited to recite prayer songs, stories and prepare food offering to Gods.
I worship religious gurus, and their followers.
I try to dodge laws and regulations.
People around me are jealous of me.

Table 3.1(b)

List of 155 items

Sattva (i) - Altruism- unselfish regard, devotion to the growth and welfare of others. Believes in <i>nishkaam karma</i> .	
1	I help a person without expecting anything in return.
2	I respect and treat every person as equal, irrespective of gender, caste, etc.
3	I empathize with underprivileged people.
4	I stop by roadside to help needy person.
5	Helping an unknown person provides me the same pleasure as helping a known person.
6	I work free from materialistic desires.
7	I feel peace of mind by doing something selflessly for others.
(ii) Non-violent- free from violence, aggression and hostile behaviour in speech, thought and action as a matter of discipline; on-injurious to living and non-living beings.	
1	I do not like to physically fight and harm anyone.
2	I can forgive and forget easily.
3	I practice non-violence in my daily routine to resolve difficult issues.
4	I follow non-violent in my life.

5	I can control my temper.
6	I talk and sort out misunderstandings, and avoid any violence or aggressive behaviour.
(iii) <i>Sattvic</i> habits- working towards clean and healthy body and mind, not because of any illness but by choice. Takes nutritious and vegetarian food.	
1	I eat balanced and nourished food regularly
2	I practice Yoga or exercise to keep myself physically and mentally healthy.
3	I take bath, daily to keep my body clean.
4	I choose to eat vegetarian food to strengthen my body and mind.
5	I listen or read, understand and follow verses from religious books.
6	I remain calm and peaceful in house and at work place.
7	I do not cheat others for my personal gains.
8	I insist hygienic conditions in the house especially kitchen and toilet.
9	I am careful towards my food to avoid any ill health.
10	I choose non spicy vegetarian, clean and home cooked food.
(iv) Empathetic- understanding and affectionate to others; regulates behaviour with patience and politeness.	
1	I understand and try to work according to the requirement of work place.

2	I feel sad when I see problems and turmoil.
3	I am truthful in my relationship.
4	I speak in low tone and use soft words with everyone.
5	I take care or avoid using words that will hurt anyone.
6	I respect others, irrespective of their caste, culture or any other differences.
7	I can feel other person's problem, as my own.
8	I empathize with people those who are other than my family too.
(v) Maturity- being down to earth, modest, helpful and acknowledging the contribution of others. Also believes that some unseen forces also contribute in life.	
1	I believe that blessings from supreme power and elders are always with us.
2	I feel some supreme power is running this nature.
3	I do not run after earning large amount of money or fame
4	My success and progress is because of sincere efforts and some unseen forces.
5	I acknowledge others for good work they do.
6	I notice and appreciate small changes in others.
7	I do not show off my awards and success.
8	I consider and practice equality with all individuals.

(vi) Spiritual knowledge – tries to understand the mysteries and purpose of life; move towards spirituality through spiritual reading and practices.	
1	I like to gain spiritual knowledge to understand reality of self.
2	I like to read spiritual books by choice, not out of compulsion.
3	I believe nothing is permanent in the world.
4	I believe supreme power is the creator of this world.
5	I am more interested in reading Bhagwad Gita, Quran, Bible and other traditional scriptures with a thirst to grasp their true wisdom.
6	I follow certain ethics or values in my day to day life.
7	I believe except supreme power everything in this world is impermanent.
8	I want to understand the mysteries and purpose of life.
9	The spiritual knowledge I have acquired has improved my way of thinking and living.
10	Spirituality helps me to come out of self-centeredness and think of pleasure and pain of others.
11	I am believer of supreme power.
(vii) Tranquil and content- desires are consciously regulated towards spirituality and not materialistic world; self-satisfied and happy from within; remains undisturbed by success or failure, happiness or sorrow that results from fruit of action.	



1	I am happy with whatever I have in my life.
2	I can regulate (control or adjust) my emotions.
3	I express my generous feelings towards friends and acquaintances for their good work.
4	I have no ill feelings for those who have hurt me in past.
5	I remain unaffected with the result of failure and success in a task.
6	People say that I remain calm in sorrow and happy situations.
7	I keep myself calm and under control in complicated situations when others lose their temper easily.
8	I do not implement my moral values on others.
9	I feel happy and satisfied in my life
Rajas (i) – Ambitious and active- has a strong desire to achieve more materialistic wealth (money, fame etc.), an erratic sleep and has number of plans and desires, i.e. individual is ready with a second plan before previous work gets over.	
1	I set many goals and work hard to achieve them at the earliest.
2	I make plans for a new task, even before finishing the old or current one.
3	I am always ready to face and win any competition.
4	I am passionate about my things (mobiles, cars etc.).

5	I enjoy exciting activities like trekking etc.
6	I like to impress people.
7	I over stretch myself and even work over time at job.
8	I keep on working on one task to achieve perfection.
9	I start immediately on whatever I plan to do.
10	I want to do many things in my life, but do not have time for it.
11	I want to run ahead of time.
12	I plan to complete my task before the allotted time.
(ii) Boastful- speaks high about oneself and family achievements and materialistic gains, has a tendency to display authority and is concerned about interest of self and significant people.	
1	I keep telling others about many things that I owe.
2	I do not hesitate in giving advices to others.
3	I am proud of achievements of myself and my family members.
4	I like to show and talk about my achievements.
5	I provide the best of everything to my family.
(iii) Opportunity- has loyalty and morality for self-interest instead of community; mends values according to requirement.	

1	I do not believe in selfless helping and working for others as it is not fruitful to me.
2	I work to gain money, status, fame in society.
3	I care about myself, my family and close friends only.
4	To get profit/ favour, I do not mind cheating.
5	I have bribed people for getting my work done.
6	I keep on doing a task till it is complete.
(iv) Rajasic habits- likes food that is sour, hot, spicy, vegetarian and non-vegetarian; is always presentable to leave a good impression on others, tends to overspend for oneself, family members and significant people	
1	I live my life with an idea of “eat, drink and merry”.
2	When I am around in market, according to others I spend more time than required.
3	I show my love to my family and friends by buying expensive gifts.
4	I prefer to eat non vegetarian food.
5	I like spicy, hot, and rich food.
6	I am fond of eating in posh places.
7	I remain well dressed, in or outside home.

8	I use branded, attractive and expensive accessories.
9	I keep my place very fit to be seen.
10	I believe in good and attractively offered things.
(v) Emotional fluctuation – experiences extreme but short lasting moods, feelings and emotions.	
1	I am very reactive towards people or situation.
2	I have strong likes and dislikes.
3	My mood does not remain same for long.
4	I get carried away with the situation and environment around me.
5	I get affected by my surroundings.
(vi) Rajasic knowledge- displaying externalising behaviour of believing in idols of God and demi-gods to get praise, honour and materialistic gains in return.	
1	I pray and make wishes every day to God.
2	I have a fulsome home or room for God in my house
3	I organise religious meets, where people are invited to recite prayer songs, stories and prepare food offering to Gods.
4	I follow rituals sincerely as it leads to fulfilling of wishes.
5	I serve Gods with offerings, so that mine and my family's wishes are fulfilled.

6	I regularly visit and present offerings to yogis and swamis.
7	I worship and follow religious gurus.
<i>Tamas</i> (i) – Lathery- show act of boredom and lack of interest in any activity.	
1	Every day or mostly, I have to drag myself to work.
2	I keep cursing all those for whom I have to work and earn.
3	I pity myself for the responsibilities that I have on me.
4	I feel heavy and sluggish, when I wake up in the morning.
5	I feel burnt out in morning, of thinking about all the work I have to do all day.
6	I have habit of yawning and itching during my wakeful hours of the day.
7	I feel tired all the time of day.
8	People around me say that sleeping and resting are my assured activities.
(ii) <i>Tamasic</i> habits- disorderly and undisciplined in all activities, like to eat half cooked, over cooked or out-dated food and is addicted to pan, tobacco, alcohol, gums etc.	
1	I can eat food prepared and stored overnight or more than that.
2	I can eat partially burnt or over cooked food.
3	I feel sluggish, tired and heavy as soon as I wake up.
4	People around me say that I sleep a lot.

5	I like pan, gutka, alcohol, mouth freshener, chewing gums etc either before or after meal.
6	I eat food which is low in cost.
7	I take bath in two or three days.
8	I wear unwashed clothes for more than one day.
9	I do not brush my teeth regularly.
10	I can eat first meal of the day without washing my mouth.
11	I put my clothes in the cupboard without folding.
12	People around me say that I have an odd odour of mouth and body.
(iii) Pessimism- show negative emotions; show frustration, aggression, complaining nature, has gloomy view of things in dominance.	
1	I become aggressive if I am insulted.
2	My mind is filled with random thoughts, gossip, arguments and enmity.
3	If someone is helping me, it is to prove me low.
4	Everyone around me pity on my life.
5	I am not happy with my life, family, work, salary.
6	I regret about my family background.
7	I feel my present and future is worthless.

8	I feel hopeless.
9	People around me try to be nice to me, because they think I am incapable of doing anything.
(iv) Immorality – lack of moral values; practices corruption, misapplication of law; is quarrelsome, argumentative, stubborn, insensitive towards living and non-living beings, use of undignified or foul language; so selfish that does not think of family members.	
1	I seek revenge to the person who harmed me.
2	It's fun to break laws and regulations.
3	I think of myself before others.
4	Others tell me that I argue or quarrel a lot.
5	I lose control of my language when I am in a bad mood.
6	I make and work with plans to earn easy money.
7	I use bad words in front of anyone.
8	I feel jealous of people around me.
(v) <i>Tamasic</i> knowledge – believes in ghosts, black magic and austerity, which is done with all intentions, causing pain and destruction to self and others.	
1	I follow signs and omens (e.g. hang nimbu mirchi, horse foot on doors or in car etc.)

2	I follow rituals without asking reasons for it.
3	I consult ojhas, tantric etc for resolving problem in my life.
4	I believe that black magic is done / performed against me.
5	Many of failures and sufferings are due to an evil eye of my enemies.
6	I regularly perform sacrifices to get relief from black magic or unfavourable planetary effects.
7	I go through pains (physical or mental) while performing various rituals.
(vi) Procrastinating- an unwillingness to take up responsibility and if taken then tends to postpone work not due to lack of time or physical inconvenience.	
1	I like to take up assignments of less responsibility.
2	I keep all my papers, books and other stationary piled up on my table.
3	People around tell me that I take more time to do a task than others.
4	I postpone a work to do it a bit late.
5	I try to remain free from all sorts of responsibilities.
6	I often finish my work after the time limit. I always have long list of pending jobs.
7	Life is mortal



## Appendix E

Table 3.5

*Item discrimination value for 155 items*

	t	Sig. (2-tailed)	M1	M2	Mean Difference	Std. Error Difference
S1.1	-13.97	.000	3.02	4.52	-1.500	.107
S1.2	-10.44	.000	2.43	3.61	-1.173	.112
S1.3	-9.51	.000	2.49	3.83	-1.342	.141
S1.4	-12.64	.000	2.87	4.39	-1.519	.120
S1.5	-13.53	.000	3.36	4.85	-1.490	.110
S1.6	-12.16	.000	3.33	4.74	-1.408	.116
S1.7	-16.26	.000	3.08	4.83	-1.747	.107
S2.1	-15.39	.000	2.77	4.79	-2.02	0.13
S2.2	-11.36	.000	2.94	4.22	-1.28	0.11
S2.3	-11.52	.000	2.82	4.23	-1.41	0.12
S2.4	-12.85	.000	3.27	4.45	-1.18	0.09
S2.5	-16.09	.000	2.61	4.55	-1.94	0.12
S3.1	-11.50	.000	2.96	4.26	-1.30	0.11
S3.2	-14.47	.000	2.49	4.26	-1.77	0.12
S3.3	-10.86	.000	2.29	3.60	-1.31	0.12
S3.4	-14.80	.000	2.88	4.48	-1.59	0.11
S3.5	-10.74	.000	2.23	3.65	-1.41	0.13
S3.6	-7.42	.000	4.10	4.92	-0.82	0.11
S3.7	-15.92	.000	2.99	4.77	-1.77	0.11

S3.8	-9.72	.000	3.60	4.80	-1.20	0.12
S3.9	-8.13	.000	2.91	4.29	-1.38	0.17
S4.1	-10.35	.000	2.95	4.21	-1.26	0.12
S4.2	-12.44	.000	2.89	4.36	-1.47	0.12
S4.3	-17.25	.000	2.48	4.68	-2.20	0.13
S4.4	-9.90	.000	3.84	4.89	-1.05	0.11
S4.5	-14.29	.000	2.76	4.39	-1.63	0.11
S4.6	-8.82	.000	2.60	3.79	-1.19	0.14
S4.7	-12.05	.000	2.99	4.45	-1.47	0.12
S5.1	-17.68	.000	2.86	4.69	-1.83	0.10
S5.2	-18.38	.000	2.84	4.82	-1.97	0.11
S5.3	-8.09	.000	3.36	4.30	-0.94	0.12
S5.4	-12.44	.000	3.37	4.85	-1.48	0.12
S5.5	-9.32	.000	3.41	4.63	-1.23	0.13
S5.6	-16.41	.000	2.76	4.66	-1.90	0.12
S5.7	-9.77	.000	2.91	4.21	-1.30	0.13
S5.8	-8.90	.000	2.38	3.76	-1.37	0.15
S5.9	-15.17	.000	2.66	4.58	-1.92	0.13
S6.1	-15.05	.000	2.85	4.65	-1.80	0.12
S6.2	-11.15	.000	3.03	4.53	-1.50	0.13
S6.3	-5.84	.000	3.82	4.55	-0.73	0.13
S6.4	-10.19	.000	3.54	4.84	-1.30	0.13
S6.5	-11.44	.000	2.70	4.12	-1.41	0.12
S6.6	-8.96	.000	3.65	4.59	-0.94	0.10

S6.7	-11.36	.000	3.28	4.74	-1.47	0.13
S6.8	-10.40	.000	3.36	4.55	-1.20	0.12
S6.9	-14.27	.000	3.15	4.74	-1.60	0.11
S6.10	-11.01	.000	3.35	4.83	-1.49	0.13
S6.11	-4.70	.000	3.15	3.93	-0.79	0.17
S6.12	-15.47	.000	1.86	3.64	-1.78	0.12
S6.13	-10.20	.000	2.47	3.85	-1.38	0.14
S6.14	-16.29	.000	2.76	4.52	-1.76	0.11
S7.1	-11.63	.000	2.77	4.06	-1.29	0.11
S7.2	-12.07	.000	3.06	4.48	-1.42	0.12
S7.3	-10.89	.000	2.06	3.50	-1.44	0.13
S7.4	-13.67	.000	2.25	4.09	-1.84	0.13
S7.5	-11.33	.000	2.05	3.69	-1.65	0.15
S7.6	-7.65	.000	2.40	3.43	-1.03	0.14
S7.7	-12.31	.000	2.72	4.07	-1.35	0.11
S7.8	-9.26	.000	3.43	4.46	-1.03	0.11
R1.1	-6.67	.000	3.45	4.15	-0.70	0.10
R1.2	-6.78	.000	2.46	3.15	-0.69	0.10
R1.3	-8.65	.000	3.55	4.42	-0.88	0.10
R1.4	-5.03	.000	2.74	3.32	-0.57	0.11
R1.5	-7.56	.000	2.70	3.58	-0.88	0.12
R1.6	-6.57	.000	2.48	3.31	-0.83	0.13
R1.7	-7.04	.000	2.72	3.45	-0.73	0.10
R1.8	-5.54	.000	3.75	4.24	-0.49	0.09

R1.9	-7.67	.000	3.23	4.01	-0.78	0.10
R1.10	-7.31	.000	2.52	3.45	-0.92	0.13
R1.11	-11.80	.000	2.24	3.66	-1.43	0.12
R1.12	-5.97	.000	3.84	4.39	-0.55	0.09
R1.13	-6.38	.000	3.80	4.46	-0.66	0.10
R2.1	-9.83	.000	3.64	4.63	-0.99	0.10
R2.2	-16.86	.000	1.80	3.89	-2.09	0.12
R2.3	-12.29	.000	2.34	3.73	-1.39	0.11
R2.4	-8.51	.000	1.36	2.46	-1.10	0.13
R2.5	-7.92	.000	3.50	4.56	-1.05	0.13
R3.1	-11.25	.000	1.04	2.30	-1.26	0.11
R3.2	-7.66	.000	1.21	1.98	-0.77	0.10
R3.3	-20.76	.000	1.53	3.92	-2.39	0.11
R3.4	-23.78	.000	1.57	4.17	-2.60	0.11
R3.5	-10.45	.000	1.11	2.21	-1.10	0.11
R4.1	-12.14	.000	1.86	3.22	-1.36	0.11
R4.2	-7.32	.000	1.51	2.39	-0.87	0.12
R4.3	-8.26	.000	3.06	4.10	-1.03	0.12
R4.4	-11.54	.000	1.39	2.87	-1.48	0.13
R4.5	-9.94	.000	2.44	3.86	-1.42	0.14
R4.6	-12.07	.000	1.45	2.81	-1.36	0.11
R4.7	-14.58	.000	1.50	3.19	-1.69	0.12
R4.8	-9.74	.000	2.69	3.99	-1.30	0.13
R4.9	-9.10	.000	2.42	3.69	-1.27	0.14

R4.10	-5.86	.000	1.87	2.77	-0.90	0.15
R5.1	-13.08	.000	1.93	3.55	-1.62	0.12
R5.2	-10.33	.000	2.46	3.69	-1.23	0.12
R5.3	-12.14	.000	1.96	3.68	-1.71	0.14
R5.4	-14.10	.000	1.99	3.62	-1.63	0.12
R5.5	-13.34	.000	2.15	3.76	-1.60	0.12
R6.1	-14.31	.000	1.26	2.99	-1.73	0.12
R6.2	-10.91	.000	1.20	2.40	-1.20	0.11
R6.3	-21.89	.000	1.52	3.57	-2.04	0.09
R6.4	-25.63	.000	1.42	3.98	-2.55	0.10
R6.5	-12.58	.000	1.15	2.50	-1.35	0.11
R6.6	-10.19	.000	1.97	3.76	-1.79	0.18
R6.7	-17.93	.000	1.73	4.01	-2.28	0.13
T1.1	-10.38	.000	1.67	2.80	-1.13	0.11
T1.2	-11.44	.000	1.27	2.62	-1.36	0.12
T1.3	-9.26	.000	1.04	1.90	-0.87	0.09
T1.4	-12.57	.000	1.11	2.32	-1.20	0.10
T1.5	-9.41	.000	1.25	2.34	-1.09	0.12
T1.6	-9.20	.000	1.16	2.03	-0.87	0.09
T1.7	-10.57	.000	1.81	3.19	-1.38	0.13
T1.8	-14.97	.000	1.33	2.73	-1.40	0.09
T2.1	-12.85	.000	1.49	2.95	-1.47	0.11
T2.2	-13.35	.000	1.37	2.81	-1.44	0.11
T2.3	-11.28	.000	1.10	2.42	-1.32	0.12

T2.4	-11.54	.000	1.46	2.76	-1.30	0.11
T2.5	-7.12	.000	1.05	1.77	-0.72	0.10
T2.6	-16.13	.000	1.03	2.67	-1.64	0.10
T2.7	-8.55	.000	1.00	2.07	-1.07	0.13
T2.8	-10.02	.000	1.10	2.38	-1.28	0.13
T2.9	-14.94	.000	1.16	2.93	-1.77	0.12
T2.10	-9.12	.000	1.01	1.99	-0.97	0.11
T3.1	-8.97	.000	2.20	3.47	-1.27	0.14
T3.2	-13.86	.000	1.17	2.72	-1.55	0.11
T3.3	-11.37	.000	1.01	2.26	-1.24	0.11
T3.4	-8.76	.000	1.05	1.97	-0.92	0.11
T3.5	-13.21	.000	1.07	2.57	-1.51	0.11
T3.6	-10.98	.000	1.07	2.43	-1.37	0.12
T3.7	-10.72	.000	1.01	2.22	-1.21	0.11
T3.8	-14.63	.000	1.19	2.72	-1.53	0.10
T3.9	-8.67	.000	1.05	1.99	-0.94	0.11
T4.1	-14.77	.000	1.22	2.79	-1.58	0.11
T4.2	-9.54	.000	1.13	2.18	-1.05	0.11
T4.3	-12.41	.000	1.80	3.37	-1.57	0.13
T4.4	-9.59	.000	1.28	2.43	-1.15	0.12
T4.5	-13.93	.000	1.51	2.99	-1.49	0.11
T4.6	-7.27	.000	2.12	3.25	-1.13	0.16
T4.7	-12.16	.000	1.09	2.30	-1.21	0.10
T4.8	-11.41	.000	1.12	2.13	-1.01	0.09

T4.9	-14.54	.000	1.45	3.30	-1.85	0.13
T5.1	-12.87	.000	1.15	2.57	-1.42	0.11
T5.2	-13.89	.000	1.17	2.70	-1.53	0.11
T5.3	-11.59	.000	1.01	2.08	-1.07	0.09
T5.4	-9.67	.000	1.04	1.92	-0.88	0.09
T5.5	-10.28	.000	1.01	2.14	-1.13	0.11
T5.6	-11.44	.000	1.04	2.21	-1.17	0.10
T5.7	-14.41	.000	1.11	2.83	-1.72	0.12
T5.8	-18.76	.000	1.39	3.47	-2.08	0.11
T6.1	-10.07	.000	1.55	2.74	-1.19	0.12
T6.2	-12.83	.000	1.38	2.93	-1.55	0.12
T6.3	-12.14	.000	1.58	3.08	-1.50	0.12
T6.4	-17.05	.000	1.23	3.00	-1.77	0.10
T6.5	-15.24	.000	1.17	3.01	-1.84	0.12
T6.6	-17.40	.000	1.60	3.74	-2.14	0.12
T6.7	-13.86	.000	1.74	3.42	-1.68	0.12

Table 3.6

*Item total correlation of 155 items*

Item	S1	S2	S3	S4	S5	S6	S7
S1.1	.587**						
S1.2	.446**						
S1.3	.438**						
S1.4	.488**						
S1.5	.563**						
S1.6	.576**						
S1.7	.566**						
S2.1		.556**					
S2.2		.533**					
S2.3		.517**					
S2.4		.518**					
S2.5		.550**					
S3.1			.493**				
S3.2			.560**				
S3.3			.477**				
S3.4			.603**				
S3.5			.444**				
S3.6			.451**				
S3.7			.600**				
S3.8			.417**				



S3.9			.355**				
S4.1				.451**			
S4.2				.546**			
S4.3				.586**			
S4.4				.550**			
S4.5				.579**			
S4.6				.394**			
S4.7				.523**			
S5.1					.641**		
S5.2					.641**		
S5.3					.430**		
S5.4					.534**		
S5.5					.445**		
S5.6					.583**		
S5.7					.422**		
S5.8					.380**		
S5.9					.548**		
S6.1						.664**	
S6.2						.574**	
S6.3						.368**	
S6.4						.620**	
S6.5						.559**	
S6.6						.459**	
S6.7						.622**	

S6.8						.456 <sup>**</sup>	
S6.9						.664 <sup>**</sup>	
S6.10						.650 <sup>**</sup>	
S6.11						.328 <sup>**</sup>	
S6.12						.632 <sup>**</sup>	
S6.13						.455 <sup>**</sup>	
S6.14						.721 <sup>**</sup>	
S7.1							.492 <sup>**</sup>
S7.2							.483 <sup>**</sup>
S7.3							.468 <sup>**</sup>
S7.4							.516 <sup>**</sup>
S7.5							.505 <sup>**</sup>
S7.6							.367 <sup>**</sup>
S7.7							.490 <sup>**</sup>
S7.8							.431 <sup>**</sup>
	R1	R2	R3	R4	R5	R6	
R1.1	.439 <sup>**</sup>						
R1.2	.356 <sup>**</sup>						
R1.3	.457 <sup>**</sup>						
R1.4	.30 <sup>**</sup>						
R1.5	.380 <sup>**</sup>						
R1.6	.330 <sup>**</sup>						
R1.7	.419 <sup>**</sup>						
R1.8	.340 <sup>**</sup>						

R1.9	.446**					
R1.10	.314**					
R1.11	.555**					
R1.12	.357**					
R1.13	.451**					
R2.1		.434**				
R2.2		.617**				
R2.3		.565**				
R2.4		.447**				
R2.5		.377**				
R3.1			.492**			
R3.2			.442**			
R3.3			.667**			
R3.4			.648**			
R3.5			.511**			
R4.1				.502**		
R4.2				.324**		
R4.3				.380**		
R4.4				.468**		
R4.5				.468**		
R4.6				.493**		
R4.7				.588**		
R4.8				.435**		
R4.9				.408**		

R4.10				.310**		
R5.1					.518**	
R5.2					.466**	
R5.3					.472**	
R5.4					.551**	
R5.5					.546**	
R6.1						.499**
R6.2						.469**
R6.3						.679**
R6.4						.711**
R6.5						.502**
R6.6						.428**
R6.7						.597**
	T1	T2	T3	T4	T5	T6
T1.1	.435**					
T1.2	.501**					
T1.3	.535**					
T1.4	.573**					
T1.5	.515**					
T1.6	.427**					
T1.7	.434**					
T1.8	.549**					
T2.1		.529**				
T2.2		.421**				

T2.3		.548**				
T2.4		.446**				
T2.5		.390**				
T2.6		.642**				
T2.7		.593**				
T2.8		.583**				
T2.9		.519**				
T2.10		.517**				
T3.1			.345**			
T3.2			.532**			
T3.3			.594**			
T3.4			.532**			
T3.5			.630**			
T3.6			.492**			
T3.7			.627**			
T3.8			.592**			
T3.9			.541**			
T4.1				.586**		
T4.2				.514**		
T4.3				.498**		
T4.4				.430**		
T4.5				.539**		
T4.6				.376**		
T4.7				.520**		

T4.8				.395**		
T4.9				.501**		
T5.1					.543**	
T5.2					.598**	
T5.3					.683**	
T5.4					.492**	
T5.5					.549**	
T5.6					.606**	
T5.7					.632**	
T5.8					.561**	
T6.1						.494**
T6.2						.531**
T6.3						.467**
T6.4						.581**
T6.5						.617**
T6.6						.618**
T6.7						.551**

Note: \*\*significant at 0.05 level

Table 3.7

*List of 78 items*

Item80	I feel some supreme power is running this nature.
Item94	I believe supreme power is the creator of this world.
Item57	I am believer of supreme power.
Item30	I believe except supreme power everything in this world is impermanent.
Item59	My success and progress is because of sincere efforts and some unseen forces.
Item28	I believe that blessings from supreme power and elders are always with us.
Item38	Life is mortal.
Item83	I believe nothing is permanent in the world.
Item153	I feel peace of mind by doing something selflessly for others.
Item47	Many of failures and sufferings are due to an evil eye of my enemies.
Item147	I feel my present and future is worthless.
Item81	I am not happy with my life, family, work, salary.
Item142	If someone is helping me, it is to prove me low.
Item95	I pity myself for the responsibilities that I have on me.
Item45	I consult ojhas and tantrics for resolving problem in my life.
Item155	It's fun to break laws and regulations.
Item79	People around me try to be nice to me, because they think I am incapable of doing anything.
Item92	I feel hopeless.
Item12	I am more interested in reading scriptures like BhagvadGita, Quran, and Bible to know their true wisdom.

Item105	I listen or read, understand and follow verses from religious books.
Item54	The spiritual knowledge I have acquired has improved my way of thinking and living.
Item64	I like to read spiritual books by choice, not out of compulsion.
Item152	I like to gain spiritual knowledge to understand reality of self.
Item19	I worship and follow religious gurus, to attain knowledge about supreme power/ <i>Bramh</i> .
Item91	Spirituality helps me to come out of self-centeredness and think of pleasure and pain of others.
Item6	I organize religious meets, where people are invited to recite prayer songs, stories.
Item8	I remain calm and peaceful in house and at work place.
Item10	I keep myself calm and under control in complicated situations when others lose their temper easily.
Item40	I can control my temper.
Item53	I talk and sort out misunderstandings, and avoid any violence or aggressive behavior.
Item44	I consider and practice equality with all individuals.
Item14®	Others tell me that I argue or quarrel a lot on irrelevant topics.
Item15	I feel happy for others progress.
Item148®	I can eat partially burnt or over cooked food.
Item21	I acknowledge others for good work they do.
Item146	Things offered to me should be well displayed or presented.
Item113®	I like to take up assignments of less responsibility.
Item36®	I like to show and talk about my achievements.



Item88	I serve Gods with offerings, so that mine and my family's wishes are fulfilled.
Item87	I follow rituals without asking / knowing reasons for it.
Item138	I worship and follow religious gurus because others suggested.
Item82	I follow rituals sincerely as it leads to fulfilling of wishes.
Item93	I work to gain money, status, fame in society.
Item125®	I take bath, daily to keep my body clean.
Item103	I do not brush my teeth and keep my mouth clean regularly.
Item107®	I am truthful in my relationships.
Item131	I seek revenge to the person who harmed me.
Item67	I use bad words in front of anyone.
Item62	I have bribed people for getting my work done.
Item70	My mind is filled with random thoughts, gossip, arguments and enmity.
Item46	My family members say that I have an odd odor of mouth and body.
Item109	Every day or mostly, I have to drag myself to work.
Item120	I go through pains (physical or mental) while performing various rituals.
Item32	I make and work with plans to earn easy money.
Item65	I keep on doing a task till it is complete.
Item74	I follow moral values in my day to day life.
Item97	I take care to avoid using words that will hurt anyone.
Item121	I express my generosity towards friends and acquaintances for their good work.
Item2	I feel heavy and sluggish, when I wake up in the morning.
Item49	I try to remain free from all sorts of responsibilities.
Item35	I keep cursing all those for whom I have to work and earn.

Item89	I empathize with people beyond my family.
Item76	I empathize with neglected or deprived people.
Item37	I have no ill feelings for those who have hurt me in past.
Item132	I am fond of eating in posh places.
Item104	I have strong likes and dislikes.
Item73	I do not run after earning huge amount of money or fame
Item71	I do not show off my awards and success.
Item144	I can eat food prepared and stored overnight or more than that.
Item139®	I am careful towards my food to avoid any ill health.
Item96®	I can understand other person's problems.
Item119	People say that I remain calm in sorrow and happy situations.
Item23®	My mood does not remain same for long.
Item129	I make plans for a new task, even before finishing the old or current one.
Item136	I want to run ahead of time.
Item33	I keep all my papers, books and other stationery piled up on my table.
Item34	I can take tea, coffee or first meal of the day without washing my mouth.
Item24	People around me say that sleeping and resting are my assured activities.

Note: ® indicates items for reverse scoring

Table 3.8

*List of 35 items*

Codes	Items
T2.2	I do not brush my teeth regularly and do not keep my mouth clean regularly.
T1.4	If someone is helping me, it is to prove me low.
T1.2	I feel my present and future is worthless.
T1.1	Many failures and sufferings are due to evil eye of my enemies.
T1.6	I consult <i>ojhas</i> and <i>tantrics</i> for resolving problems in my life.
T1.3	I am not happy with my life, family, work, salary.
T2.1®	I take bath, daily to keep my body clean.
S1.2	I believe supreme power is the creator of this world.
S1.1	I feel some supreme power is running this nature.
S1.4	I believe except supreme power everything in this world is impermanent.
S1.3	I am believer of supreme power.
R1.1	I serve Gods with offerings, so that mine and my family's wishes are fulfilled.
R1.4	I follow rituals sincerely as it leads to fulfilling of wishes.
T4.2	I go through pains (physical or mental) while performing various rituals.
T4.1	Every day or mostly, I have to drag myself to work.
T4.3	I make and work with plans to earn easy money.
S2.1	I am more interested in reading <i>Bhagavad Gita</i> , <i>Quran</i> , <i>Bible</i> and other traditional scriptures with a thirst to grasp their true wisdom
S2.5	I like to gain spiritual knowledge to understand reality of self.

S2.4	I like to read spiritual books by choice, not out of compulsion.
S2.3	The spiritual knowledge I have acquired has improved my way of thinking and living
S3.1	I remain calm and peaceful in house and at work place.
S3.2	I keep myself calm and under control in complicated situations when others lose their temper easily.
S3.3	I can control my temper.
S7.1	I do not run after earning large amount of money or fame
S7.2	I do not show off my awards and success.
S8.2®	My mood does not remain same for long.
S8.1	People say that I remain calm in sorrow and happy situations.
S6.2	I empathise with neglected or deprived people.
S6.1	I empathise with people beyond my family.
S4.4	Things offered to me should be well displayed or presented.
S4.2®	I can eat partially burnt or over-cooked food.
T5.1	I feel heavy and sluggish, when I wake up in the morning.
T5.2	I try to remain free from all sorts of responsibilities.
R3.2	I want to run ahead of time.
R3.1	I make plans for a new task, even before finishing the old or current one.

Note: ® indicates items for reverse scoring

Table 3.9

*Eleven factors with loadings of 35 items*

	Factor										
	1	2	3	4	5	6	7	8	9	10	11
T2.2	.639										
T1.4	.635										
T1.2	.625										
T1.1	.612										
T1.6	.597										
T1.3	.579										
T2.1	.421										
S1.2		.852									
S1.1		.802									
S1.4		.639									
S1.3		.634									
R1.1			.794								
R1.4			.592								
T4.2			.553								
T4.1			.533								
T4.3			.447								
S2.1				.670							
S2.5				.652							
S2.4				.644							
S2.3				.560							

[illegible]

Table 3.10

*Operational definition of the 11 traits*

No	Traits		Definition of traits
1	<i>Tamasic</i> Knowledge (T1)	तामसिक ज्ञान	Abiding by unhygienic habits. Having a pessimistic outlook on life and believing in solving problems with black magic.
2	<i>Sattvic</i> Knowledge (S1)	सात्विक ज्ञान	Can understand and have faith in supreme power.
3	<i>Rajasic</i> Habit (R1)	राजसीक आदत	Worshipping Gods, demi-gods and performing severe rituals in order to fulfil personal wishes and get easy money.
4	<i>Sattvic</i> Spirituality (S2)	सात्विक आध्यात्मि- कता	Motivated to gain spiritual knowledge for self-awareness and nurture spiritual thinking and lifestyle.
5	Tranquillity (S3)	प्रशान्ति	Capable of controlling temper and maintaining calmness.
6	Maturity (S7)	परिपक्वता	Being modest and not driven by materialistic desires like money, fame, awards and success
7	Emotional Stability (S8)	भावनात्मक स्थिरता	Being in a state of equanimity, detached to everything and everyone.

8	Empathy (S6)	सहानुभूति	Being compassionate towards people without having any personal connection with them and even with the deprived
9	<i>Sattvic</i> habit (S4)	सात्विक आदत	Attentive to good health and skilled in organisation of things in life.
10	<i>Tamasic</i> habit (T5)	तामसिक आदत	Sluggish behaviour and do not take responsibility.
11	Passion (R3)	आवेशपूर्ण	Being zealous and busy.

Note: These abbreviates are used in tables of norms too, in Appendix E



Appendix F  
Table of stanine norms

Table 4.2

*Conversion of Raw Scores to Stanine Scores for general population*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	7	5	7	6	6	2	3	4	3	2	2
2	8	9	9	8	7	2	4	6	4	2	3
3	9	12	10	10	9	3	5	7	5	2	4
4	10	16	12	13	11	5	6	8	6	3	5
5	11	19	14	16	12	7	7	9	6	4	6
6	13	19	17	18	13	9	8	9	7	5	8
7	15	20	18	19	14	10	9	10	8	6	9
8	18	20	20	20	15	10	9	10	10	7	10
9	27	20	25	20	15	10	10	10	10	10	10

Table 4.3

*Norms for general population*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	7-9	5-10	7-10	6-10	6-9	2-3	3-5	4-7	3-5	2	2-4
Avg	10-13	11-19	11-17	11-18	10-13	4-9	6-8	8-9	6-7	3-5	5-8
High	14-27	20	18-25	19-20	14-15	10	9-10	10	8-10	6-10	9-10

Table 4.4

*Conversion of Raw Scores to Stanine for Higher education Student (n=229)*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	8	7	7	6	6	2	4	5	3	2	2
2	11	12	9	8	8	2	5	6	5	2	3
3	11	14	10	11	10	3	6	7	5	2	4
4	12	18	12	14	11	5	7	8	6	3	5
5	12	19	15	16	12	8	7	9	6	4	6
6	14	19	17	18	13	9	8	9	7	5	8
7	15	20	18	19	14	10	9	10	8	6	9
8	17.8	20	20	20	15	10	9	10	10	7	10
9	25	20	23	20	15	10	10	10	10	9	10

Table 4.5

*Norms for students pursuing higher education*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	8-11	7-14	7-10	6-11	6-10	2-3	4-6	5-7	3-5	2	2-4
Avg	12-14	15-19	11-17	12-18	11-13	4-9	7-8	8-9	6-7	3-5	5-8
High	15-25	20	18-23	19-20	14-15	10	9-10	10	8-10	6-9	9-10

Table 4.6

*Conversion of Raw Scores to Stanine Scores for teaching professionals (n=164)*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	7	4	6	6	7	2	3	4	2	2	2
2	7	6	7	8	8	2	5	5	3	2	3
3	8	10	9	10	9	4	5	7	5	2	4
4	11	15	11	13	11	6	6	8	6	3	5
5	11	19	13	16	12	8	7	9	6	4	7
6	13	19	15	18	13	9	7	9	7	5	8
7	14	20	17	19	14	10	8	10	8	6	9
8	17	20	20	20	15	10	9	10	9	7	10
9	22	20	24	20	15	10	10	10	10	10	10

Table 4.7

*Norms for teaching professionals*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	7-8	4-10	6-9	6-10	7-9	2-4	3-5	4-7	2-5	2	2-4
Avg	9-13	11-19	10-15	11-18	10-13	5-9	6-7	8-9	6-7	3-5	5-8
High	14-22	20	16-24	19-20	14-15	10	8-10	10	8-10	6-10	9-10

Table 4.8

*Conversion of Raw Scores to Stanine Scores for administrative professionals (n=257)*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	7	6	6	6	5	2	3	4	2	2	2
2	7	8	9	8	7	2	4	6	4	2	3
3	7	12	10	10	9	3	5	7	5	2	4
4	8	16	13	13	11	5	6	8	6	3	6
5	10	18	15	16	12	6	7	9	6	4	6
6	12	19	17	18	13	8	8	9	7	5	8
7	15	20	18	19	14	10	9	10	8	6	9
8	19	20	20	20	15	10	9	10	10	7	10
9	27	20	23	20	15	10	10	10	10	10	10

Table 4.9

*Norms for administrative professionals*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	7	6-12	6-10	6-10	5-9	2-3	3-5	4-7	2-5	2	2-4
Avg	8-12	13-19	11-17	11-18	10-13	4-8	6-8	8-9	6-7	3-5	6-8
High	13-27	20	18-23	19-20	14-15	9-10	9-10	10	8-10	6-10	9-10



Table 4.10

*Conversion of Raw Scores to Stanine Scores for engineers (n=107)*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	7	4	9	7	5	2	3	4	3	2	4
2	7	7	9	9	7	2	4	4	4	2	4
3	7	12	11	11	8	3	5	6	5	3	5
4	8	14	13	13	10	4	6	7	6	4	6
5	10	18	14	15	11	6	7	8	6	4	6
6	11	19	17	18	12	8	8	9	8	5	7
7	13	20	18	19	13	10	9	10	9	6	9
8	16	20	21	20	15	10	9	10	10	7	10
9	19	20	22	20	15	10	10	10	10	7	10

Table 4.11

*Norms for engineers*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	7	4-12	9-11	7-11	5-8	2-3	3-5	4-6	3-5	2-3	2-5
Avg	8-11	13-19	12-17	12-18	9-12	4-8	6-8	7-9	6-8	4-5	6-7
High	12-19	20	18-22	19-20	13-15	9-10	9-10	10	9-10	6-7	8-10

Table 4.12

*Conversion of Raw Scores to Stanine Scores for Medical personnel (n=101)*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	7	7	7	5	6	2	2	4	2	2	2
2	7	9	9	7	7	2	4	6	4	2	2
3	9	14	11	10	9	3	5	7	5	3	4
4	11	17	13	14	11	4	6	8	6	4	5
5	12	19	15	16	12	6	7	9	6	4	6
6	13	19	17	19	13	8	8	9	7	5	8
7	16	20	18	20	14	10	9	10	9	6	9
8	18	20	21	20	15	10	9	10	10	6	10
9	20	20	25	20	15	10	10	10	10	10	10

Table 4.13

*Norms for Medical personnel*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	7-9	7-14	7-11	5-10	6-9	2-3	2-5	4-7	2-5	2-3	2-4
Avg	10-13	15-19	12-17	11-19	10-13	4-8	6-8	8-9	6-7	4-5	5-8
High	14-20	20	18-25	20	14-15	9-10	9-10	10	8-10	6-10	9-10

Table 4.14

*Conversion of Raw Scores to Stanine Scores for Males (n=539)*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	7	5	6	6	6	2	3	4	3	2	2
2	7	8	9	8	7	2	4	5	4	2	4
3	7	12	10	11	9	3	5	7	5	2	4
4	9	16	13	13	11	5	6	8	6	3	5
5	11	19	14	16	12	7	7	9	6	4	6
6	12	19	17	18	13	9	8	9	7	5	8
7	14.6	20	18	19	14	10	8	10	9	6	9
8	18	20	20	20	15	10	9	10	10	7	10
9	27	20	23	20	15	10	10	10	10	10	10

Table 4.15

*Norms for Males*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	7	5-12	6-10	6-11	6-9	2-3	3-5	4-7	3-5	2	2-4
Avg	8-12	13-19	11-17	12-18	10-13	4-9	6-8	8-9	6-7	3-5	5-8
High	13-27	20	18-23	19-20	14-15	10	9-10	10	8-10	6-10	9-10

Table 4.16

*Conversion of Raw Scores to Stanine Scores for females (n=479)*

Stanine	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
1	7	4	7	6	6	2	4	4	2	2	2
2	7	9	9	8	8	2	5	6	4	2	3
3	8	13	10	10	9	3	5	7	5	2	4
4	11	16	12	13	11	5	6	8	6	4	5
5	11	19	14	16	12	7	7	9	6	4	7
6	13	19	16	18	13	9	8	9	7	5	8
7	17	15	20	18	15	10	9	9	10	7	6
8	17	20	20	20	15	10	10	10	10	8	10
9	24	20	25	20	20	14	10	10	10	10	10

Table 4.17

*Norms for Females*

Trait	Trait.1.T1	Trait.2.S1	Trait.3.R1	Trait.4.S2	Trait.5.S3	Trait.6.S7	Trait.7.S8	Trait.8.S6	Trait.9.S4	Trait.10.T5	Trait.11.R3
Low	7-8	4-13	7-10	6-10	6-9	2-3	4-5	4-7	2-5	2	2-4
Avg	9-13	14-19	11-16	11-18	10-13	4-9	6-8	8-9	6-7	3-5	5-8
High	14-24	20	17-25	19-20	14-20	10-14	9-10	10	8-10	6-10	9-10



### Appendix G

This appendix includes the paper published from the current research work. Details regarding the same are mentioned below-

Title of the paper: **Development of Trait Inventory of personality in Indian psychology.**

Name of the Journal: **Indian Journal of Psychology and Education (IJPE), Vol. 7, Issue 1.**

Month and year of publication: **January, 2017**