

## Indian Three Dimensions Personality and Aggression in Diabetic People

Dr. Dhara R. Doshi and Dr. Yogesh A. Jogsan

Department of Psychology

Re- Accredited Grade 'A' by NAAC (CGPA .3.05)

Saurashtra University, Rajkot-360005

Gujarat-India

Received Sept. 01, 2017

Accepted Oct. 5, 2017

### ABSTRACT

**Background:** Inborn qualities are classified in Ayurveda into three distinct categories called Trigunas. Triguna theory of Ayurveda is subject of Metaphysics. The three biological humours viz; Vata, Pitta and Kapha are integral components of the human body. Triguna (Sattva, Rajas and Tamas) are integral components of the mind. Sattva, Rajas and Tamas are better known as Mansa dosha (Psychic constitution). Precisely, Triguna are known as Ayurvedic mind types. In psychology, the term aggression refers to a range of behaviors that can result in both physical and psychological harm to oneself, others, or objects in the environment. This type of social interaction centers on harming another person either physically or mentally. **Title:** The present research makes an attempt to ascertain the Indian Three Dimensions Personality and Aggression in Diabetic People **Sample:** Total 80 people were taken as a sample. **Instruments:** The present study takes into consideration the two psychological tests. First was The Trigunatmaka Personality Schedule developed by Tripathi R.R. and Another was Aggression Developed by Bansal, P. **Statistical Techniques:** The data was analyzed by using t Test. **Result:** Result shows that there was significant Difference in Satav, Rajas and Tamas Gunas in Diabetic and Non Diabetic People.

Inborn qualities are classified in Ayurveda into three distinct categories called Trigunas. Triguna theory of Ayurveda is subject of Metaphysics. The three biological humours viz; Vata, Pitta and Kapha are integral components of the human body. Triguna (Sattva, Rajas and Tamas) are integral components of the mind. Sattva, Rajas and Tamas are better known as Mansa dosha (Psychic constitution). Precisely, Triguna are known as Ayurvedic mind types.

The spectrum of Triguna theory is not only confined to energy but it is applicable to materialism also. Further, the physical and mental characteristics of an individual in healthy and diseased states are determined by the predominance of one or the other of Trigunas. Triguna theory provides platform for understanding personality as a dimension of human behavioural attempt. Dhulla in her research article titled "A New Approach to Indian Philosophy and Personality – A Study" explains dynamics of Triguna. According to Dhulla, Gunas inherited by an individual can be changed due to physical, psychological and social influences and the behaviour of an individual is determined by the personality operating at that time. Sattva is that element of prakrti which is of the nature of pleasure, and is buoyant of light (laghu), and bright or illuminating (prakasaka) | Pleasure in its various forms, such as satisfaction, joy, happiness, bliss, contentment, etc. is produced by things in our minds through the operation of the power of sattva inhering in them both. Sattva Guna is evident by positive attitude, happiness, lightness, spiritual connection and consciousness. Sattvic state can be defined as disease free body. Sattva stimulates the senses and represents intellect and knowledge.

Rajas is the principle of activity in things. It always moves and makes other things move. It is of the nature of pain, and is mobile and stimulating. It helps the elements of sattva and tamas which are inactive and motionless in themselves, to perform their functions. Rajas Guna is supposed to be active among Trigunas and characterised by stimulation and motion. Passion and wish to achievement are outcome of Rajas Guna. Tamas is the principle of passivity and negativity in things. It is opposed to sattva in being heavy (guru) and in obstructing the manifestation of objects. By obstructing the principle of activity in us it induces sleep, drowsiness, and laziness. It also produces the state of apathy or indifference (visada). Hence it is that sattva, rajas and tamas have been compared respectively to whiteness, redness, and darkness. Tamas Guna has two powerful characters i.e. resistance and heaviness. It stimulates negative thoughts in the mind and induces lethargy, sleep and apathy.

The gunas are in the state of both conflict and co-operation with one another.

The gunas are in the state of both conflict and co-operation with one another. They always go together and

can never be separated from one another. Nor can any one of them produce anything without the help of other two.

The nature of things is determined by the predominant guna, while the other others are there in a subordinate position. The classification of objects to in good, bad and indifferent, or into pure, impure and neutral, or into intelligent, active and indolent, has reference to the preponderance of sattva, rajas and tamas respectively.

Many types of behaviors can be categorized as aggressive. Lying, stealing, and vandalism are often used as visible indicators of aggression. Although disruptive and socially annoying, these types of behaviors do not necessarily constitute acts of aggression, and they certainly are not harbingers of chronic offending in adulthood. As a result, scholars often divide aggression into different components, each reflecting a relatively homogeneous set of behaviors. The underlying assumption is that different types of aggression may have different etiologies and may differentially relate to the odds of engaging in offending behaviors later in life.

### ***Significance of research***

In the present age of globalization and constant rush, the need of the hour is to understand human behavior through a theory of personality that transcends this crisis of cultural and racial bias to propound one that is valid across the world. For this, the basic condition is that it should be acceptable across the world, be of a fundamental nature, and valid to people across all genres. To understand this, the first source of knowledge that comes to mind to deal with the problem at hand is that of the Indian philosophical systems that have withstood the test of time to be applicable across millennia without losing their importance and applicability to people from ages to the present day. One of the ways to study personality in Indian psychology is through concept of Triguna, The present condition has also resulted in more experience of one emotion- anger. Anger is an emotional state. It is emotion made in response to irritation or destruction. Anger is an emotional-physiological-cognitive internal state; it is separate from the behavior it might prompt Anger becomes a problem when it becomes too strong, happens too often, lasts too long, spoils relationships at work and in particular if it leads to violence or aggression. Anger is displayed when one is criticized, embarrassed, underestimated, or ignored and perceives such situations as threats.

### ***Review of Related literature***

ChintaharanBetal (2015) in his study which tries to investigate whether the Tri-Gunas any have role in framing of variant personality pattern. They found after analysis of the theoretical data, that a particular Guna offers specific type of behavioral pattern within the individual and thereby develops an individual's personality characteristics. Specifically that when SattvaGunas becomes predominant, one's intellect works steadily and one becomes fearlessness, pure at heart, truthful, calm, peaceful and compassionate towards other beings. When Rajas Gunas is dominant one acts with great efforts to satisfy his desires. He becomes more passionate, more anxious, more industrious, more sensuous, more jealous and not interested in any spiritual persuasion. TamasGunas makes an individual's psyche; his personality displays the characteristics of ignorance, torpid and delusive. They are destructive, drowsy, aggressive, fearful and sloth by nature.

Kiran Kumar C T L and Tissy Mariam Thomas (2013) in a study based on Tri-Gunas theory of personality based on Samkhya philosophy of yoga identified four types of personalities as Sattvic, Rajasic, Sattvic-Rajasic, and Sattvic-Tamasic personalities.

Kaur and Sinha (1992) identified that Sattvic personality performance is superior than other personalities, and correspondingly the results on creativity scale show that all personality groups have a urge to be creative, but managers with Sattvic personality are able to display their creative abilities very exceptionally than other groups, thus showing their balance and harmony of mind and soul.

KhannaPulkitet. all (2015) the Indian perspective of personality deals with the tri-dimensional classification of Gunas (Sattva, Rajas and Tamas) entailing physical, mental, and spiritual elements of personality and the relationship between Gunas and well-being indicators such as psychological capital, personality, life satisfaction, and subjective happiness. It is seen that the individuals with Sattva was found to be positively correlated with well-being. Rajas and Tamas were negatively correlated with well-being. Higher levels of Sattva and well-being were reported in the older age group. Males scored higher on Rajas while no gender differences were found in well-being.

Tilov B. (2015) Foundstatistically significant differences between the patients with musculoskeletal disorders and the ones with hypertension and diabetes.

**Objectives**

The main objectives of study were as under:

1. To measure Triguna personality in Diabetic people
2. To measure Aggression in Diabetic people

**Null-Hypotheses**

To related objectives of this study, null hypothesis were as under:

1. There will be no significant Difference in Triguna personality in Diabetic people
2. There will be no significant Difference in Aggression in Diabetic People

**Method****Participants**

Total 80 Sample were taken. Out of 80 there were 40 Diabetic People and 40 Were Normal People.

**Instruments**

The Trigunatmaka Personality Schedule: The Scale was developed by Tripathi R.R. This is five point scale Divide into three Gunas namely Satva, Rajas and Tamas. There were 49 Statements in Satva Subscale, 50 in Rajas Subscale and 37 in tamas Subscale. The validity and Reliability is high.

Aggression Scale: For measure aggression here aggression scale by Bansal P. was used. It consisted 30 items. It is six point scales. The scores of this scale are 0 to 150. The test retest reliability coefficient was .78. The validity coefficient was .74 which shows the present scale is valid for the measurement of aggression.

**Procedure of data collection**

In this study Random sampling Method used. Initial meeting with the participants was made at different Place. Total 40 Participants were taken as a sample. They were informed about the purpose of the study. Upon initial meeting, each participants was also explained the nature of the study. Participants were informed about the confidentiality regarding information collected from them. A time for data collection was set up that was conducive for the participants. Before administering the scale, the purpose of the study was again explained to the participants. A good rapport was built with the participant for getting correct response. Some necessary instruction and guidelines were provided to them properly filling the scale. After this the both scale were provided to them and they were requested to fill up the both scales as per the instructions given in the scales. After completion of the scale participants returned the scale and they were thanked for their participation and co-operation.

**Research Design**

The aim of present research was to a study of "Indian Three Dimensions personality and Aggression in Diabetic People". For these total 40 samples were taken with used random method. To check significance between groups t-Test was used. Result and discussion of study is as under:

**Result**

The present study attempted to assess the Indian Three Dimensions personality and Aggression in Diabetic People. The data were selected by Ranodm method in Rajkot (Gujarat-India). The t-Test was applied for the purpose of statistical interpretation to test the significance of different between means. Result and discussion for the present study are as follows:

**Result table-1**

Showing the result of triguna personality (N=40)

Sample Group	Triguna	N	Mean	S.D.	t
Diabetic people	Satava	40	32.80	9.94	9.56**
Normal people		40	55.20	13.98	
Diabetic people	Rajas	40	58.20	14.55	10.31**
Normal people		40	40.20	10.31	
Diabetic people	Tamas	40	55.20	13.14	6.55**
Normal people		40	61.23	15.70	

\* P < 0.05

\*\*P < 0.01

NS = Not Significant

There was Significant Difference InTriguna among Diabetic and Normal People. The t value of satavaguna is 9.56, rajas guna is 10.31 andtamasguna is 6.55. There was significant difference in three gunas so here first hypothesis is reject. (close look at table 1)

**Result table-2**

Showing the result of Aggression (N=40)

Sample Group	N	Mean	S.D.	t
Diabetic people	40	88.14	20.03	6.45**
Normal people	40	76.18	18.45	

\* P &lt; 0.05

\*\*P &lt; 0.01

NS = Not Significant

There was significant Difference in Aggression. The t value is 6.45 which is significant at 0.01 level. The Diabetic people are aggressive as compare with Normal people. (Close look at Table 2)

### Conclusion

According to Result we can say that there was significant difference in Triguna personality and Aggression in Diabetic People.

### Limitations

This study is not without its limitations, which should be noted. The present investigation was carried out under the following delimitations.

- The major limitation of this study is that the sample size was small. So it was not sufficient for generalizing the result obtained by the study.
- This study was conducted only in Rajkot City (Gujarat).
- The findings made in the study May be biased by the incorrect information given by participants.
- No other mental except questionnaires had been adopted in the present research work for the collection of information.
- In sample selection for this research purposive method was followed.
- The present research is only a part of the study, thus generalization should not be consummated, and the scientific is not approached in the selection of sample.
- Here using only t-Test no other statistical techniques used for data analysis.

### References

1. Anic, Gabriella (2007).The Association between Personality and Risk Taking, Graduate Theses and Dissertations.
2. Betal, Chintaharan (2015), Role of Trigunas In Framing Of Personality, Indian Streams Research Journal, ISSN 2230-7850, Impact Factor : 3.1560(UIF) ,Volume-5 | Issue-2 | March-2015
3. Dhulla, Tejal V. (2014). Transformational Leadership &Triguna Theory: A Short Literature Review, International Journal of Advanced Research, Volume 2, Issue 5, 314-356
4. Ewen, Robert B. (2003). What is personality? Lawrence Erlbaum Associates, Publishers Mahwah, New Jersey London
5. Iavarasu, Judu. V., Mohan, Sarasvati, & Hankey, Alex (2013).Triguna as personality concept: Guidelines for empirical research, International Journal of Yoga - Philosophy, Psychology and Parapsychology, Vol. 1, Jan-Jun-2013
6. Kumar, Kiran C T L & Thomas, Tissy Mariam (2013). Creativity and Triguna Personality of Managers, Volume 2 Issue 1 January 2013
7. Soni K. (2016) : "Triguna and Anger in Adolescent", The International Journal of Indian Psychology ISSN 2348-5396 (e) | ISSN: 2349-3429 (p) Volume 3, Issue 2, No.3, DIP: 18.01.040/20160302 ISBN: 978-1-329-83677-8 <http://www.ijip.in>, January - March, 2016
8. Tilov, B., Semerdzhieva, M., Bakova, D., Torniyova, B., and Stoyanov, D. (2016) Study of the relationship between aggression and chronic diseases (diabetes and hypertension).J EvalClinPract, 22: 421–424.