

IMPACT OF SATTVA, RAJAS AND TAMAS FACTORS ON COPING STRATEGIES AMONG WOMEN***Dr. Nishi Arora**

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The most common approach to define personality has been in terms of characteristics or qualities within a person. A three dimensional personality theory based on the Sankhya school of Hindu philosophy postulates human personality in terms of three gunas or factors namely Sattva, Rajas and Tamas (SRT). This preliminary exploratory study assessed SRT factors and coping strategies among women. Thirty working women were compared with thirty non-working women (total sample – sixty respondent) on measures of VPI and CPI (both are standardised questionnaires measured on 7 and 5 point likert scale respectively). The findings suggested that predominant coping strategies in sattvik women were problem solving and cognitive

restricting. In working women these were equally preferred. In non-working women problem solving was the predominant strategies over cognitive restructuring. In Rajas women the Predominant coping strategies was cognitive restructuring in working it was the only predominant strategies while in non-working it was cognitive restructuring over problem solving. No strategies predominantly used by Tamasik women in neither of the categories. However self-criticism and problem avoidance could be noticed in these women.

KEYWORDS: Sattva, rajas, tamas, coping strategies, problem solving cognitive restructuring, self-criticism and problem avoidance

INTRODUCTION

The researcher could understand that our country is undergoing a period of transition. Women's status could not yet be established in the society. The traditional and cultural demands on women are supposed to be maintained. On the other hand she is acquiring more education and has got opportunities to work outside home also. It is true for all women

irrespective of their background i.e. urban or rural. The dual responsibilities of workplace and at home front generate various kinds of stresses or situations, which are to be handled simultaneously. There are issues like physical burden, mental exhaustion and also concerns about safety and security. The regular physiological stresses like menstruation, child bearing or child rearing etc. also play major role in women's life.

The female use their coping strength to overcome all these natural and situational stresses. Hence the curiosity in the researcher arose to work upon the coping strategies in context of ancient Indian psychology (Sattva, Rajas and Tamas factors – Vedic personality). It is very rich in explaining manasprakriti (mental constitution). The women with more positive, stable and serene attitude may serve better to the family and the society at large. It will affect social, cultural, economic or spiritual well-being of a society.

Operational Definition of Terms

i. Sattva

It is one of the three Gunas developed in Vedic psychology. It is pure, without impurities illuminating and free from sickness.

ii. Rajas

It is full of passion and is born out of thirst or intense desire and attachment.

iii. Tamas

It is the darkness and crudeness in man. It is born of ignorance and is cause of delusion.

iv. Coping strategies

Refer to the specific efforts, both behavioral and psychological that people employ to master, tolerate, reduce or minimize stressful events.

v. Cognitive Appraisal

It is the personal interpretation of a situation, it is how an individual views a situation.

MATERIAL AND METHODS

Research Design

The study was exploratory in nature. It was chosen because purpose of research was to gain familiarity with a phenomenon of Sattva, Rajas and Tamas factors and their impact upon coping strategies adopted by women. It occurred because, Indian psychology or Vedic

perspective about mental constitution or personality has a large and well-established scientific base. It was conceived that handling a stress, in most of the time is unique strategy adopted differently by different persons. A need for an exploratory research was felt to gain experience that will be helpful in formulating relevant hypothesis for more definite investigation.

Sample

Convenient sampling method was decided. It is a purposive sampling technique used to capture a wide range of perspective relating the things that the researcher is interested in studying. It is a statistical method of drawing representative data by selecting people because of the ease of their volunteering or selecting units because of their availability or easy access. The advantages of this type of sampling are availability and the quickness with which data can be gathered.

Sample Size

It was decided as 60 women respondents. The number was decided, so that the study could be conducted in two groups with thirty participants in each group. The chief aim of analysis to distinguish between an event occurring as either reflecting a true effect verses a false one. Any bias occurring in the collection of the data, or selection of method of analysis, will increase the likelihood of drawing a biased inference. Bias can occur when recruitment of study participants falls below minimum number required to demonstrate statistical power. Hence to draw unbiased inference, the sample size was taken as above.

Sample Classification

The sample was classified into two groups. One group was of thirty participants, who were working women and other group was of non-working women and other group was of non-working women. Here working women, were those, who were employed outside the household. Non-working women were those, who were confined to their household work only.

Inclusion criteria

- (i) Gender – Female
- (ii) Age – 35 - 50 years
- (iii) Education:-More than or equal to Graduation
- (iv) Occupation:- Housewife/Working Women

(v) Marital status – Married

Socio economic status and religion will also be noted down

Exclusion criteria

(i) Age should not be less than 35 years and more than 50 years.

(ii) Education not less than graduation.

(iii) Unmarried women

(iv) Women with any chronic disease like Arthritis, Breast Cancer etc.

Variables selected

- Sattva, Rajas, Tamas factors (Trigunas)
- Coping strategies amongst women
- Working and non-working status of women.

Tools for Data Collection

Two standardized questionnaires

Vedic Personality Inventory (David B. Wolf)

Coping Strategy Inventory (David L. Tobin)

Vedic Personality Inventory

The Vedic Personality inventory was devised to assess the validity of the Vedic concept of the three *Gunas* or modes of nature as a psychological categorization system. It is based on the Vaisnava philosophy and descriptions of each Guna from the Bhagwad Gita.

The Vedic Personality Inventory (VPI), developed by Dr. David Wolf, is the most extensively researched and validated psychological assessment tool based on the three *Gunas*. Understanding one's *Gunas* profile can be a powerful tool towards self-realisation, and can provide insight to what types of vocations will be most satisfying for an individual. Also, the results from the VPI can serve as a foundation for systematic, scientific elevation of one's spiritual consciousness.

The original 90 item inventory was shortened to 56 items on the basis of reliability and validity analysis. Cronbach alpha for the three subscales ranged from .93 to .94 and the corrected item total correlation of every item score with its subscale score was greater than .50. Three measures of convergent validity and four measures of discriminate validity provide

evidence for construct validity. Although each subscale contains congeneric items, the factors are not independent. The non-orthogonality is consistent with Vedic theory. (Wolfe DB – Florida state university, USA, 1999).

The VPI measures the three Gunas – Sattva, Rajas and Tamas – and contains 56 items, each with seven Likert type response choices. For each Guna, subscale items include statements with which someone who is dominated by that mode would strongly agree. For example Sattva items include "I am satisfied with my life" and "I take guidance from higher ethical and moral laws before I act". Rajas items include "for me sex life is a major source of happiness" and "greatly admire materially successful people". Tamas items include "I often feel depressed" and "I often feel helpless" etc. Sattva scores have a possible range of 15 to 105, Rajas scores have a possible range of 19 to 133 and Tamas scores have a possible range of 22 to 154, with higher scores indicating a greater predominance of the Guna. No clinical cutting scores or test-retest data have been obtained for VPI. Online availability of the test, made it easy to collect the data. The responses from the participants were marked online, and the result in percentage of predominant Guna could be found immediately thereafter.

Coping Strategy Inventory

The Coping Strategies Inventory is a 72-item self-report questionnaire designed to assess coping thoughts and behaviors in response to a specific stressor. The format of the CSI is adapted from the Lazarus "Ways of Coping" questionnaire (Folkman & Lazarus, 1981). Persons are requested to describe, in a paragraph or two, the events and circumstances of a stressful episode. Users have the option of requesting this stressor in an open-ended manner, or of requesting a particular type of stressor (e.g., one that precipitates headaches or one that was ineffectively coped with). The norms reported in this manual were developed with an open-ended format. After describing a stressful situation, persons taking the CSI are asked to respond to 72 questions in a 5-item Likert format. Respondents indicate for each item the extent to which they performed that particular coping response in dealing with the previously described situation (*see Appendix ...*).

- a. None
- b. A Little
- c. Some
- d. Much
- e. Very Much

Note

For present study short version of 32-items self report questionnaire is taken for primary subscale only. Though there are a total of 14 subscales on the CSI including eight primary scales, four secondary scales, and two tertiary scales. Construction of the subscales was based on a review of the coping assessment literature (Tobin, Holroyd, and Reynolds, 1982) and the factor structure obtained using Wherry's hierarchical rotation (Wherry, 1984; Tobin, Holroyd, Reynolds, &Wigal, 1985). The reason for taking only primary scale was that the manual itself advised to restrict hypothesis testing to only one factor level (primary vs. secondary vs. tertiary) at a time. Researchers who elect to enter all 14 subscales into the same multivariate analysis will face the problem of co-linearity between the scales. There are 8-items in primary subscales:

1. Problem Solving
2. Cognitive Restructuring
3. Express Emotions
4. Social Support
5. Problem Avoidance
6. Wishful Thinking
7. Self Criticism
8. Social Withdrawal

Procedure for Collecting the Data

The area for sample collection selected from a residential cluster (Residential Societies of Vikaspuri). Married women (within age range of the study i.e. between 35 to 45 years) who agreed to participate in the study were visited at their homes, with prior appointment on telephone. The purpose and procedure of the study were explained to them. The confidentiality of the responses was assured. Once the participants agreed to register, their husbands, in laws and children older than 15 years old were informed about the importance of the study. Age, education, occupation, and socio-economic status of the participants were noted down. Doubts were clarified to ensure that all participants understood the instructions.

The study was conducted on a one-on-one basis at their homes or the places of respondent's convenience. The volunteers were asked not to attend to other household or job related demands, but to concentrate on the give survey. No monetary reward or compensation was offered to these women. Most of the participants asked for the test results, and the printed test

result sheet was given to them, after the entire scoring was completed. Counseling was done for a few of them, who desired professional help. Convenient sampling method was adopted.

Measures

Sattva, Rajas and Tamas factor were measured on Vedic Personality Inventory (David B. Walf). It is a standardized inventory consist of items tapping different aspects of personality rated on seven point likert scale. The data was collected by marking the responses in the online test sheet. Coping strategies were measured by using coping strategy inventory (David L.

Procedure for Data Analysis

1. Sattva, Rajas and Tamas factors in the participants were calculated through online Vedic Personality Inventory in terms of percentage of predominant.
2. Measurement of coping strategies in women was done on coping strategy inventory.
3. For deciding the predominance of coping strategies among women. The calculated results from the inventory for primary subscales (problem solving, cognitive restructuring...) was categorized into four classes as follows:

Class – I	0 – 25%	-	denoted as insignificant
Class – II	25 – 50%	-	denoted as Less dominant
Class – I	50 – 75%	-	denoted as Moderate
Class – IV	75 – 100%	-	denoted as predominant

Here the percentage was calculated from number of marks attained by the respondent in each item of the sub-scale. The maximum number of marks are 4 for each question and hence the maximum number is 16 for each item of the sub-scale. For example if a person gets 2, 3, 1 and 4 marks in questions pertaining to problem solving strategy (1, 9, 17, 25) he/she will get total 10 marks out of 16 with 62.5 percent in this particular strategy.

4. For exploration of impact of Sattva, Rajas and Tamas factors and coping strategies among working women, the data is presented in terms of graphics through pie diagrams.
5. Arithmetic mean, standard deviation and p-value was calculated to compare coping strategies between working and non working women.

RESULT

- Among 60 female respondents 45 were found Sattvik, 11 were found Rajasik, and only 4 were Tamasik.
- Predominant coping strategy in Sattvik women was problem solving while problem avoidance self criticism and social withdrawal are insignificant.
- Sattvik women preferred express emotion as moderate coping strategies.
- Less dominant coping strategies in Sattvik women was problem avoidance.
- Insignificant coping strategies in Sattvik women was problem avoidance.
- Predominant coping strategies in Rajasik women was cognitive restructuring.
- Moderate coping strategies in Rajasik women were problem solving and cognitive restructuring.
- Less dominant coping strategies in Rajasik women were self criticism.
- Insignificant coping strategies in Rajasik women were problem avoidance.
- Moderate coping strategies in Tamasik women are problem avoidance, wishful thinking, self criticism, social withdrawal. Its important to note that no strategy was found to be a proffered one by the women of Tamasik personality.
- Less dominant coping strategies in Tamasik women were problem solving, cognitive restructuring, express emotions.
- Significant coping strategies in Tamasik women were express emotion and social contact.
- Problem solving strategy was found more significant in nonworking women as compared to the working ones.
- Cognitive restructuring was found overriding in working women over the non-working women.
- Expression emotions was preferred by working women in comparison to the non-working.
- Social contact was a key copying style chosen by non working women more significantly than the working.
- Problem avoidance was more significant strategy to cope up with the stresses in non working women as compared to the working women.
- Wishful thinking was found more significant in working women than the non working women.
- Self criticism was more significant in working women as compare to non-working women.

- Social withdrawal was found more significant in working women than non-working women.

DISCUSSION

Exploring the impact of *Sattva*, *Rajas* and *Tamas* factors upon coping strategies among women was the chief goal of the researcher. The title of the thesis justifies that. The work revolved around assessing the predominance of *Sattva*, *Rajas* and *Tamas* factors among women and their coping strategies. A comparison was also made between coping strategies adopted by working and non-working women. SRT was assessed through VPI. It was found that among total 60 respondents 45 were *Sattvik* (where *Sattva* was the predominant trait in their mental constitution or personality). 11 were *Rajasik* (where *Rajas* was the key trait in their mental constitution or personality) and only 4 were *Tamasik* (where *Tamas* was the overriding trait in their mental constitution or personality).

Maximum number of women were found to be *sattvik*. No doubt that SRT factors are inhabited but it is also true that they do get effected by the nurture too. Nature and nurture are the two factors which impact the development of any human being. In *CharakSanhita*, it is clearly mentioned that when a person most of the times follows the conducts belonging to *sattva guna* he/she is said to be *Sattvik* likewise when the individual more frequently behaves as per *Rajas* or *Tamas Guna* features he/she is said to be *Rajasik* or *Tamasik* respectively.

Sattva Guna is the spiritual quality. The base of social structure of our country is spiritualism. The parents do pass on moral values to their children. Daily worships and strong belief upon *paap-punya* theory among most of the Indians direct the person to abide by the law of *dharma* or duty. This may be the reason why most of the females were found *sattvik*. Second number was of *rajas* predominant females the clarification may be the same as above. *Tamas* predominance is not so common, as Indian philosophy favors positivity, trust and continued efforts to handle ups and downs of the life.

Doubts may be raised by some, who consider that collectivistic features of Indian society, presses the female to manipulate the answers. But the researcher does not agree to it; as it will be a judgmental view about the respondents. A counselor/ researcher should be non judgmental as per ethics of the practice of psychology.

Though there was no significant difference found statistically in coping strategies among working and non working women, the researcher found minor changes in their approach towards handling life stresses. Like, problem solving was more popular in non working women. Cognitive restructuring was found more applied form of handling the stress in working women as compared to the non working. Express emotion was more utilized by working women, while social contact was more a choice of non working women. Problem avoidance was favored by non working women. Towards wishful thinking working women were more inclined, while social withdrawal was somewhat more popular with non working women.

The statistically different result was expected between the working and non working women in context of coping strategies adopted by them. The reason is working women have to handle dual responsibilities of household and workplace. They also have to be active and alert always to fight obstacles at work place too. They encounter glass ceiling phenomena and questions of security and integrity. So there coping strategies should be more problem solving and cognitive restructuring as compared to non working women there style of expressing emotions should also be more impressive than non working women. On the other hand, the non working women are financially dependent and so their coping strategies should incline towards problem avoidance, seeking more social support or self criticism. Further the family structure (nuclear or joint status of the family) could also affect the coping strategies of working and non working women. But no such significant difference found in the present study. The reason may be the smaller sample size and the time constraint. In a bigger sample size with observation and study for longer time about coping styles of the two groups (working / non working women) may reveal statistical difference between the two groups.

The results are only partially corresponding to the hypothesis postulated. SRT factors do affect coping strategies among women but as far as difference among coping strategies of working and non working women was concerned, no statistically significant results could be found.

Problem solving

It was predominant strategy in majority of *Sattvik* and some of *Rajasik* women and it was insignificant in *Tamasik* respondents.

Cognitive Restructuring

It was predominant or moderate coping style in *Sattvik* women, moderate in *Rajasik* and insignificant in *Tamasik* women.

Express Emotion

This style of coping was found moderate in *Sattvik*, less dominant in *Rajasik* and insignificant or less dominant in *Tamasik* women.

Social Contact

It was adopted predominantly or moderately by the *Sattvik* women, moderate by *Rajasik* and was again insignificant in *Tamasik* women.

Problem Avoidance

It was insignificant or less dominant strategy adopted by *Sattvik* women. It was insignificant in *Rajasik* women also, but moderately used by *Tamasik* respondents.

Wishful Thinking

This strategy was moderately used by *Sattvik* women. It was moderately or less dominating style in *Rajasik* Women. It was moderately used by *Tamasik* women also.

Self Criticism

The strategy was preferred by *Tamasik* women, while it was insignificant or less dominant for *Sattvik* and *Rajasik* women respectively.

Social Withdrawal

It was moderately used by *Tamasik* women and was less dominant in *Sattvik* and *Rajasik* women.

Before logical derivation of the findings it is essential to draw attention towards the basics about mind in Indian psychology (*Vedic Perspective*). *Manas* or mind, is defined with its specific character and properties (Ck. Sha. 11/18-19). It is clearly stated that the senses could only perceive, when mind is present. It is also said that mind can remain with only one sense, at one bent of time. So no two functions in the body may happen simultaneously. Though it seems that the person may listen and watch the things at the same time, but that is only because the time of travel of mind from one place to another in the body is too short to be precisely conceived by the human. The result is that, "Conjunction of mind with senses is the

invariable factor in perception. Mind is the actual cause for perception. It is mandatory to discuss the function of mind in context of perception. In *AyurvedaCharakSanhita* has described the functions/objects of mind as '*Chintya*', '*Vicharya*', '*Uhya*', '*Dhyey*' and '*Sankalpam*'. *Chintya* is, to initiate the process of thinking i.e. to know whether the *karm* is worth doing or not. *Vicharya* is, to calculate the pros and cons of the doings. *Uhya* is, the next stage here the mind works as a filter and decides to go ahead with the final plan or in other words the mind conceives the situation or work as positive or negative. *Dhyey* or goal setting is the next step. *Sankalpam* is, becoming determined to implement the same. A word '*Yatkinchit*', is also used in these verses (Ck.Sha. 11/20-21), which includes what so ever is perceived by *mana* other than the objects mentioned here, such as pleasure etc. So the two inferences can be drawn out of it. One is, that mind is essential for perception and the other is, that in normal / healthy state, it perceives the things in a systematic manner. When the researcher compared it with steps of "problem solving", she found an amazing similarity. See the steps involved in it – Consider the problem that it exists, look for the pros and cons, find out various solutions, opt one appropriate among them and lastly implement it. Hence right perception of the problem is required to reach at the right strategy to solve it.

It is also mandatory to know about mind that it has three inherited components in it, naming *Sattva*, *Rajas* and *Tamas*. They are co-existent and are complementary to each other. There can not be individual existence or non existence of any of the three. However, the behavior of a person is guided by what *Guna* (Factor) among the three remain active for most of the times in a particular individual in varied ups-downs or circumstances in his/her life. It decides the mental constitution or personality (*ManasPrakriti*) of that particular individual.

This detailed description explains the findings at large. It will be taken one by one now – In all *Sattvik* women problem solving was chosen as predominant strategy. It was more popular in non-working women. As describe above problem solving is a natural function of mind, which is considered to be '*Sattva*' in its purest form. The non-working women have more opportunities than the working women to follow the steps of true perception of a given situation in terms of availability of time. The dual responsibility of household and the work place, normally forces the women to act with immediate solution, rather than planning more. In *Tamasik* people inertia is overriding, so no thought about solving the problem arises. Cognitive Restructuring is also all about perception. In Indian perspective perception is also of two types. One is indeterminate perception and the other is determinate (Ck. Sha. 1). It is

also known as immediate perception and decisive perception. In most of the cases when decisions are taken after immediate perception, the arbitrary cognition is seen, however when action is somewhat delayed and the thought process reaches to the level of decisive perception, the results are different. CR was also predominant and moderate in *Sattvik* and *Rajasik* women while it was insignificant for *Tamas*. Logic remains the same as above. "*SattvamLaghuPrakashkam.....*" (*Sankhyakarika-13*). With this verse the *Sankhya* philosophy says that *Sattva* guides the path and is minutely discriminative this is what people do in cognitive restructuring. *Rajas* promotes action, so it also may give different meaning to the situation. But as described above, this changed meaning will be out of attachment or desire of rewards in contrast to the *Sattva* where changed meaning will be given to the situation with non-attachment and non desirous attitude. It remained insignificant in *Tamas*, where the person does not want to add anything to his/her knowledge. In working women – it was found because they get more exposure to various kinds of stressors outside the home too. In non working women also there are so many tasks at home, and expectation from the other family members that they try to change the meaning of the situation. In case of express emotion it was separately taken by *Sattvik*. There are 7 sub-types of *Sattvik* personality. It is one of the qualities of *BrahmSattva*. It was less dominant in *Rajas*. The possible explanation may be that *Rajasik* personality people are egoistic so they generally don't share their problem or stress with others. However in certain cases the expression may be of harming others, in the form of anger or so. Then this negative part of the express emotion is also seen. In *Tamas* again, it should not be there, as this trait won't inspire the person for any expression. It was more utilized by working women probably because they meet more number of people with various modes of expression. Social Contact was among predominant and moderate strategies in *Sattvik* women. The *Sattva* predominance makes a person happy and satisfied from life. So social contact may be the predominate strategy in these people. It is was also moderate in *Rajasik*. The *Rajas* personality person has so many ambitions to be fulfilled that he/she will remain in SC to expand his / her name. He/she is fond of getting famous. It may be a planning to gain sympathy and favors as a secondary tool for fulfillment of their goal. It was more common in non working women possibly due to more availability of time and comparatively lesser burden of urgency. *Tamasik* person feel so obsessed with the problem that they could not find any solution. The knowledge is blocked due to darkness of un-awareness. It corresponds to the findings also. Problem avoidance was found insignificant in *Sattvik* and also in *Rajasik* respondents. It was moderately adopted by *Tamasik* women. The explanation revolves around the fact that characteristic of *Sattva*

personality is fearlessness and of *Rajasik* is action promotive. While the *Tamas* promotes inertia helplessness and irresponsibility. Talking about wishful thinking is no different. It was moderately accepted by *Sattvik* people probably due to strong spiritual belief, and faith in God and in *Rajasik* people it was moderately preferred as they don't want to stop anywhere. It was also less dominant in some *Rajasik* women because perhaps they think that over wishful thinking blocks the road. In *Tamasik* women it was accepted moderately as they don't want to act out and enjoys the things with sleeping or laziness. **Self Criticism** was insignificant in *Sattvik* personality (extreme negativism is contradictory to the *Sattvik* trait). Less dominating in *Rajas* (non acceptance of own mistakes due to high ego issues). Utmost strategy in *Tamasik* (as they remain frightened (*Bhiru*) and walk away from the responsibility more often). It was found more in working women because of their inability to handle the dual responsibilities. Especially responsibility for the kids, when not fulfilled, the women feel guilty of self. For **Social Withdrawal** similar explanation, may be given.

The theoretical and practical applications of the research work are that it is capable of exploring a new era of in depth study in *Vedic* personality and its role in deciding coping strategies among women. The present work is an attempt at a constructive survey of Indian psychology. The subject is vast and also is immense in scope.

CONCLUSION

Implications and conclusion

- *Vedic* perspective of the personality gives an in-depth understanding of the human behavior. SRT impacts the perception at large.
- It provided the researcher a comprehensive view about the process of perception according to Indian psychology. It explains the cognitive appraisal very extensively, as we know that cognition is all about how an individual perceives an object or a situation. In its turn copying style may be set by the individual. The overview of the perception is being given here, which was concluded from this exploratory study or the dissertation as follows :

(1) A real object of perception must exist. It should not be an illusion. (2) The external senses grasp the object immediately (*Tadattavabuddhi* – immediate knowledge). In this state, the knowledge is limited to indiscriminative features of the object (it is something). (3) The third step is for *Manas* to act. The *Manas* or mind acts as an advocate to put forward various logics

in for and against of the matter in context, in the form of evidence in front of *Ahankara*. (4) *Ahankara* (empirical ego) than changed the description of the matter or object which is appropriate to self. This determinate apprehension of the mind, and refers it to the empirical unity of apperception. (5) *Buddhi*, then works as a judge and gives final opinion to go for necessary action. (6) The *Aatma / pursha* or self than utilizes the perception of the object. It is the Vedic principle of intelligence.

Perception therefore is a result of many preconditions and processes, before it actually gets changed into an action or reaction from the individual.

- There are so many stresses in a women's life, whether she is working or non-working. It could be concluded from the events described by the women while attempting CSI test sheet. Some of these problems are, more household responsibilities; as housework is still shared unevenly. They also spent more time caring for children, running domestic errands and babysitting. Work / life balance – putting in extra hours at work (paid / unpaid) was especially common in families where both parents were employed full-time, with women responding that they struggled the most. The women found almost no time to maintain friendship. It becomes difficult for them to manage job, family and friendship at one time. She pays maximum attention to either job or family, but cannot spare extra time for friendship or for lighter moments for herself. Approximately half of the women reported stress over finances. Women feel concerned about the health of the others. Sudden changes to family circumstances might, significantly increase gender inequality. Women have to keep aside their career progression, very often especially within socio economically middle class families (as in this study found) it exerts some pressure, in terms of dissatisfaction with position of the self.
- Metaphysics plays a major role in Indian Psychology. The psychological account of perception and its problems is beyond the reach of general intelligence. One has to gain knowledge about *Manas, Buddhi and Ahankar* and ofcourse about *Purusha or Aatma*. So the researcher found it extremely difficult to avoid metaphysical considerations altogether in the treatment of this dissertation topic.
- The researcher has indulged in comparisons of Indian Psychology with Western Psychology here and there, which can be said with surety, will be agreeable to some and disagreeable to others. But such comparisons are unavoidable to students of Indian and Western Psychology.

- Impact of religion or socio economic status was not seen in this study. Women reacted in more or less similar manner.
- Goals of the dissertation work could be well achieved.

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