

## A REVIEW ON ASSESSMENT TECHNIQUES OF MANASA PRAKRITI

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*Trigunas* are core energies of the mind which differentiate individuals on the basis of their psychological constitution. Genetically determined, these psychological characteristics are dependent on the relative dominance of the three *gunas*. Acharya *Sushruta* mentioned three types of *manasa prakriti* as *satvika kaya*, *rajasika kaya* and *tamasika kaya*<sup>1</sup> Advantages of assessing *manasa prakriti* in an individual; help in identification and promotion of individual development, interpersonal skill and development of leadership qualities. The approach taken by the physician in personality assessment is based on the assumption that the observable variability in human behavior differs from one person to another due to the difference in underlying personal traits. The task is to assess psychological traits objectively, and to relate them to socially significant aspects of behavior.<sup>2</sup> A distinctive feature of the scientific approach to *manasa prakriti* assessment is to assess the human characteristics in quantitative terms. Behavior is a reflection of interactions among a wide range of underlying factors. Hence, any approach to **assess *manasa prakriti*** is inadequate as assessment is done to **quantify complex** human behavior that occurs under the constantly changing set of challenges, pleasures, demands, and stress of everyday life. The sophisticated assessment of *manasa prakriti* depends on the use of a variety of concepts to provide trait definitions and entail the application of various methods of observation and evaluation. Such assessment of human dimensions, types, and attributes is made by tools or constructs. Widely studied personality constructs presently available and widely used include anxiety, hostility, motivation, and introversion-extroversion.<sup>3</sup> The attributes mentioned for each *kaya* of *manasa prakriti* has got an intellectual division and an emotional division. Certain attributes of *manasa prakriti* deal with higher mental functions like judging, planning, memorizing, learning and motivation. The Circuitry in central nervous system responsible for emotions, basic behavior, socio sexual behavioral patterns, motivation and learning is limbic system. Hypothalamus also plays a role in behavioral mechanism which has pleasure area and punishment area. Pleasurable and rewarding experiences are an impetus for everyday human behavior throughout life span<sup>4</sup>. So based on the intellectual and emotional divisions, *manasa prakriti* assessment steps include

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**LIKERT TOOLS THAT COULD BE USED FOR MANASA PRAKRITI ASSESSMENT**

Preliminary quantification for estimation of *manasa prakriti* can be done with questions based on *manasika kaya* ex-

plained in Charaka samhita and Sushruta samhita. Before administration, tool need to be standardized. The standard tool preparation steps include<sup>5</sup>

1. **Item generation:** based on clinical experience, personal experience, focus group discussion, each item will be generated.
2. **Item selection:** through a series of pilot steps, item selection will be done. Overlapping, most common and frequently quoted questions will be deleted
3. **Wording each item.**
4. **Sequencing the items.**
5. **Translating the items into local language.**
6. **Back translation into English**
7. **Pilot study**
8. **Inter observer reliability and re test**
9. **Final administration**
10. **Reliability**
11. **Factor analysis.**
12. **Convergent validity-**
13. **Statistical techniques:-**

The basic assumption behind such personality assessment scales is that it is possible to uncover a person's internal state of beliefs, motivation, or perceptions by asking them to respond to a series of statements. Individuals indicate their preference through their degree of agreement with statements on the scale.

### **Challenges**

Key emotions to be assessed during *manasa prakriti* assessment include anger, ego, fear, victimization, shame, guilt and self-esteem. Anger is a primary, natural, and mature emotion experienced virtually by all humans at times, and has functional value for survival. But sometimes anger is passive, producing emotions like dispassion, evasiveness, defeatism, psychological manipulation, secretive be-

havior and self-blame. Sometimes anger felt by an individual is not same in all occasions. Anger experienced by an individual range from mild annoyance to blinding rage. Another key emotion of *tamo kaya* assessment is victimization attitude where the following points need answering.

- ❖ failing or being unwilling to take responsibility
- ❖ Believing that other people are generally or fundamentally luckier and happier ("Why me?").
- ❖ Gaining short-term pleasure from feeling sorry for oneself or eliciting pity from others.

So to assess one emotion more than three questions are sometimes needed to arrive at a pin point conclusion for establishing the exact *manasa prakriti* of the individual. Generally a good construct or tool is termed satisfactory if the statements where the individuals need to agree or disagree don't exceed more than 36 in number. So another challenge is to confine the questions or statements within 36 in number. When statements are deleted, then the tool fails to report the exact *manasa prakriti* of the individual.

### **II. ANALYSIS OF TOOLS BY TRAINED PSYCHOLOGISTS-**

After tool administration; it can be subjected to analysis by psychologists by direct interviewing of a subsample of study group. Analysis technique include a thorough recheck of agreement or disagreement of statements made by individuals. Certain statements of agreement made in self-analysis of tool for assessing *manasa prakriti* gave a skewed view from actual facts as one tend to deviate from facts in an attempt to look flawless to the investigator. So to obtain a multidimensional view of

the same variable sometimes peer report and physiological measures are to be resorted. For example one of the assessment variable assessed during *satvika kaya* assessment was *suchi*. To a self-report in pilot study 49 out of 70 individuals in whom the tool was administered, strongly agreed that they keep themselves and their surroundings extremely hygienic which was rated as biased by psycho analysts.

**Psychologists observation during tool administration-** It is seen that people are less critical to accept conclusions that are consistent with their attitudes. When people listen to messages they agree with, they tend to move their heads vertically (nod) more than horizontally (shake).<sup>6</sup> Asking a statement and then observing the nod or shake is evaluated by trained psychologists and their analysis of an individual's agreement to a statement is another technique for assessment of *manasika kaya*. So multidimensional approach to the assessment of *manasa kaya* like assessment of a variable *suchi* in *satvika kaya* assessment can be done by collecting following reports

- ❖ Behavior (She does cleaning)
- ❖ Affective reaction (She likes cleaning)
- ❖ Self-Report (She tells us she likes it)
- ❖ Peer-Report (Her mom/friend tells she is a neat person)
- ❖ Physiological Measures (heart rate↑)

**III. OBJECTIVE ASSESSMENT** - more authentic objective assessment for *manasika prakriti* could be done by pupillary responses and galvanic skin responses (GSR). This is widely included in personality assessment and attitude studies in which investigator

make objective assessments like -Does the size of a person's pupils reflect an attitude. Pupillary changes during picture viewing co varied with skin conductivity change support the interpretation that sympathetic nervous system activity modulates affective picture viewing. Taken together, the data provide strong support for the hypothesis that the pupil's response during affective picture viewing reflects emotional arousal associated with increased sympathetic activity.<sup>7</sup> Such objective measures were used for quantification in Study on the pupillary responses of pedophiles to pictures of nude adult women vs. girls. Their responses were compared to the pupillary responses of regular criminals. When questions in *manasa prakriti* assessment where sexual and conflicting emotions are to be assessed, to which individuals are normally nonresponsive, these objective methods can be adopted. In assessment of *rajo* and *tamo kaya*, where the sexual attitude and urges of the individual need to be assessed; agreeing or disagreeing to a question is a challenging task. In such cases objective measures could be employed.

#### **Galvanic skin response technique<sup>8</sup>**

The Galvanic Skin Response (GSR) is defined as a change in the electrical properties of the skin. The signal can be used for capturing the autonomic nerve responses as a parameter of the sweat gland function. The measurement is relatively simple, and has a good repeatability. Skin resistance varies with the state of sweat glands in the skin. Sweating is controlled by sympathetic nervous system, and skin conductivity is an indication of psychological or physiological arousal. If the sympathetic branch of the autonomic nervous sys-

tem is highly aroused, then sweat gland activity also increases, which in turn increases skin conductivity. In this way, skin conductivity can be a measure of emotional and sympathetic responses to assess the agreeableness and disagreeableness of an individual to a statement.

### CONCLUSION

*Manasa prakriri* assessment is an expensive and labor-intensive process. Assessment tools need to be developed and validated to measure the qualities. Along with the development of an instrument, collaborating with an expert to validate scale is extremely important to avoid bias. Assessment of personalities based on *manasa prakriti* can provide an important contribution to research studies. So to get an assessment; validated personality inventories, expert opinion to analyze the self-reports of individuals, observation of individual reaction to agreement of statement by psychologist and cost effective objective parameters are needed.

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