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**“HAPPINESS AND FORGIVENESS IN  
SOCIALY DEPRIVED WOMEN”**

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**By**  
**REG NO: FM0122003**



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**BELAGAVI**

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**JUNE-2024**

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**KLE Academy of Higher Education and Research,**

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## **ABBREVIATIONS**

- **SWB** -Subjective Well-Being
- **IPV** -Intimate Partner Violence
- **USA** - United States of America
- **NGO** - Non -Governmental Organization
- **DES** - Dissociative Experiences Scale
- **FHS** - Fear of Happiness scale
- **CTQ** - Childhood Trauma Questionnaire
- **PTSD** -Post Traumatic Stress Disorder
- **PO** - Protective Order
- **IPS** – Intimate Partner Stalking
- **TRC** – Truth and Reconciliation Commission
- **CSA** – Childhood Sexual Abuse
- **FM** – Fibromyalgia
- **UK** – United Kingdom
- **HIV**- Human Immunodeficiency Virus
- **AIDS** -Acquired Human Immunodeficiency Syndrome
- **HS** – Happiness Scale
- **FS** – Forgiveness Scale
- **MS** -Microsoft
- **SPSS** -Statistical Package for Social Sciences
- **KAHER** – KLE Academy of Higher Education and Research

## ABSTRACT

Happiness is regarded as one of the important determinants of subjective well-being and is referred to as the level by which individuals judge the general desirability of their life. Forgiveness is one of the most important factors that influence psychological wellbeing. People who have the ability to forgive others that hurt their feelings can have a prosperous psychological impact. Happiness and forgiveness have important roles in achieving psychological health.

The present study was aimed to study happiness and forgiveness in 94 socially deprived women from Belagavi District, Karnataka. Happiness Scale by Dr. Himanshi Rastogi and Dr. Janki Moorjani and Forgiveness Scale developed by Dr. Samani S. Pragya and Samani A. Pragya were used. Percentage method, Chi-square test and Correlation test were applied for statistical analysis. Results of the study revealed that socially deprived women had above average level of happiness and average level of forgiveness, there was significant correlation between happiness and forgiveness and there was no significant association between happiness and forgiveness with demographic variables.

**Key Words:** Happiness, Forgiveness, socially deprived women, Demographic variables

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## **INTRODUCTION**

Happy life continues with self-acceptance, generosity, gratitude, optimism, love and kindness, which are the foundation for lifelong happiness. Positive emotions are nurtured by psychological well-being, enabling people to experience life's fulfilment and enjoyment. It also has the potential to lessen bad behavior, anxiety and sadness.

Happiness, being a fundamental positive emotion, plays a vital role in fostering both individual and societal well-being. It is inherently linked with feelings of joy, optimism, hope, and trust serving as a catalyst for societal development. On one hand, experiencing happiness primes individuals for a more fulfilling life, enhancing their productivity and effectiveness, on the other hand, due to its contagious nature, happiness fosters a stronger sense of connection between individuals and their environment.

A happy life is made up of several elements, such as meaningful work, positive feelings, life satisfaction, thankfulness, and contentment. These are subjective sensations linked to feelings of fulfilment, enjoyment and involvement whereas life satisfaction is a cognitive assessment of one's total quality of life that takes into account a number of components, such as relationships, achievements and fitness. Meaning or purpose refers to the notion that one's existence has value and significance over oneself.

In the intricate tapestry of human emotions, happiness and forgiveness stand as pivotal threads, interwoven with individual well-being and societal harmony. For socially deprived women, navigating the complexities of happiness and forgiveness can be particularly challenging, as they contend with a myriad of adversities ranging

from economic hardship to social exclusion. Understanding the nuanced interplay between happiness and forgiveness in this demographic not only sheds light on their psychological resilience but also offers insights into pathways for personal growth and societal healing. **Maltby, Day (2005)**

Happiness has been interpreted and characterized in diverse ways across various time periods and cultures. Common elements found in these varied definitions include feelings of contentment, joy, pleasure, satisfaction, good fortune and a sense of peace in one's life. **The American Psychological Association (2014)** describes happiness as a state of joy, contentment, satisfaction and overall well-being.

Happiness encompasses a complex interplay of psychological, cultural and biological factors. It is a dynamic and evolving construct, influenced by individual experiences and societal norms. While the pursuit of happiness may lead down diverse paths, the quest for a meaningful and fulfilling life remains a universal aspiration one that continues to inspire and challenge humanity in its ongoing journey toward well-being and self-actualization. **Ryan R. M & Deci (2001).**

Happiness, spiritual well-being and subjective well-being are all positively impacted by forgiveness. Happiness is a representation of pleasant emotions and forgiveness strengthens positive thinking therefore, it makes sense that these two ideas would be connected.

Numerous factors contribute to an individual's happiness. These include cognitive variables like self-esteem, locus of control and interpersonal dynamics. Huebner & Associates, 2006 Furthermore, factors that have been linked to happiness include affection, enthusiasm, faith, and kindness. **Peterson and Park (2006)**

According to **Hefferon & Boniwell (2011)** factors of happiness are-

- *Subjective well-being*: It is characterized by high positive affect, low negative affect and fulfilment in life. The cognitive aspect of happiness that arises from people rating how their lives have turned out is included in life satisfaction. The emotional aspect of wellness, including feelings and moods brought on by fleeting encounters, is referred to as affect. Individuals with higher SWB typically exhibit high levels of creativity, enhanced task persistence, multitasking, confident, cheerfulness, kindness and less self-centeredness.
- *Emotional well-being*: It can be defined as self-awareness of feelings. Feeling roughly the same amount of pleasant and negative emotions while also developing greater complexity of feelings, improved mood, wellness, wisdom, and examining oneself
- *Social well-being*: symbolizes interactions of love and relationships and feelings of others.
- *Spiritual well-being*: This explains how one goes about their day engaging in major activities in a productive and fulfilling manner.
- *Carrier well-being*: People who identify as holy or godly also tend to report slightly higher emotions of wellbeing, in addition to scoring better on cheerfulness and aspiration  
  
linking to a lasting and significant object that can provide solace, purpose, and a feeling of self.

Studies have indicated that happiness is linked to a number of positive outcomes, such as improved physical health, a longer lifespan, a higher quality of life, and overall well-being. Happiness is found to be a strong predictor of life satisfaction and overall well-being, even after accounting for variables like income, education and health. **Helliwell, Layard and Sachs (2013)**

Positive emotions, like joy and gratitude, can have "undoing effect" on negative emotions like stress and anxiety. **Fredrickson et al. (2000)**

**Norrish and Vella-Brodrick (2008)** proposed a two-dimensional perspective on happiness or subjective well-being, encompassing both cognitive and affective components. The cognitive aspect reflects overall satisfaction with life, while the affective aspect involves the existence of feelings of joy and the lack of undesirable ones.

Numerous evidence-based behaviors that have been demonstrated to raise happiness and well-being levels have been found through research, some of them are as follows:

*Being thankful:* Giving thanks for the wonderful things in our life can assist in refocusing our attention from unfavorable feelings and ideas to a more optimistic perspective. This can be achieved by engaging in daily thankfulness exercises, such as listing three things for which we are thankful, or by verbally or physically thanking others.

*Optimism cultivation:* Having a positive attitude on life makes you feel happier and more content with one's own self. Practices like visualization, affirmations and changing negative ideas to more positive ones can help achieve this.

*Steer clear of social comparison and overthinking:* These actions might cause unpleasant feelings and a decline in happiness. Rather, mindfulness and attention to the present moment can support a greater sense of contentment and well-being.

*Acts of kindness:* Performing modest or large acts of kindness can contribute to a greater sense of happiness and interpersonal connection. This can be accomplished by engaging in charitable giving, volunteering, or just doing small deeds of kindness for others in our community.

*Fostering social ties:* Long-term well-being and fulfilment depend on establishing and preserving strong bonds with other people. Engaging in activities like spending time with loved ones, joining social groups, and making new connections helps achieve this.

Human experiences often involve conflicts, negative events and attacks on the rights of others, leading to feelings of bitterness, anger and resentment. These emotions can hinder personal development and growth, fostering unhappiness and a desire for revenge. In recent years, the concept of forgiveness has also gained attention in secular and non-religious writings, particularly concerning the management of shame, guilt, depression, counseling and psychotherapy.

When individuals experience violence or trauma, they often undergo various psychological, physical and emotional effects, which may include feelings of anger, hatred, low self-esteem, isolation, withdrawal, or a desire for revenge. However, another possible response to trauma is forgiveness. Common attributes of forgiveness include an injured party who has been physically, socially, or psychologically harmed, a perpetrator who has committed the wrongdoing, the willingness of the injured party to forgive in order to reduce negative effects, and the choice to forgive even without a

direct apology from the offender, though an apology can facilitate the forgiveness process.

Anger and resentment are examples of negative emotions brought on by hurt and pain that injure the person harboring them more than they do the offender. After experiencing hurt, one must consciously choose to forgive in order to go on with their life. Forgiveness is the process of releasing oneself from the toxic cycle of resentment, rage, bitterness and hatred that keeps one stuck in the past and prevents them from appreciating the beauty of the present. Forgiveness has a lot of advantages and results that affect one's general well-being. This includes:

- Reduction in depressive symptoms and negative feelings
- Enhanced relationships
- Decreased worry
- Increased spirituality
- Enhanced self-esteem
- Increased sense of hope
- Enhanced capacity to resolve conflicts
- Enhanced ability to handle stress
- Improved physical well-being
- Boost in psychological well-being
- Increased degree of life satisfaction

**Enright & Fitzgibbons (2000), Toussaint & Webb (2005), Karremans et al. (2003), Harris & Thoresen (2005)**

Values like empathy, love and compassion are intimately associated with forgiveness. Moral dedication to understanding, integration and healing is reflected in it. Many people view forgiveness as a spiritual discipline grounded in grace, faith and divine love as well as a personal decision. One way to live out the virtues of humility, grace and forgiveness in daily life is to forgive oneself and others.

Forgiveness is a powerful and transforming process that goes beyond social issues and personal grudges. It is evidence of the human strength and capacity to mend and find peace. Tremendous effects of forgiveness on relationships, society at large, and individual well-being can be comprehended better by delving into the philosophical, psychological and emotional aspects of forgiving.

Being able to forgive is a strong tool that has many positive effects on people, relationships and society as large. Number of important advantages of forgiveness were seen and explained in researches, which include;

**Emotional healing:** People who forgive themselves are able to move on from their past hurts and mend emotionally. People might feel free and at peace when they let go of their grudges and wrath.

**Better connections:** By enabling people to let go of past wrongs and show empathy and compassion for one another, forgiveness can help mend and enhance relationships. Better communication and healthier relationships may result from this.

**Improved mental health:** Reducing stress, worry and sadness has been connected to forgiveness, which improved mental health. People can feel happier and more content when they let go of negative feelings.

**Benefits to physical health:** Improved immunity, lowered blood pressure and a slower heart rate have all been linked to forgiveness. Forgiveness can promote greater general health by lowering stress and anxiety.

**Spiritual development:** Gaining a better grasp of one's own principles and views might result from forgiveness. People can develop humility, empathy and compassion by forgiving others.

Forgiveness is both intra and interpersonal. "Cognitively mediated behavioural intention," or decisional forgiveness, depends on setting standards for subsequent interactions with a transgressor. The ability to replace more negative feelings, such as anger, fear, hurt, and bitterness towards oneself and others, with more beneficial feelings, such as tranquilly, affection, and delight, is known as emotional forgiveness.

**Friedman and Toussaint (2009)**

Forgiveness is an interpersonal process in which the one who has been wronged decides to give up the right to wrath and revenge in favour of showing mercy to the transgressor. **West (2001), Enright and Coyle (1998)**

A correlation between forgiveness and well-being has been suggested by empirical research. An altruistic purpose can affect one's bodily and emotional well-being evaluated the research on repentance and wellness and found that pardoning is a coping strategy concentrating on emotions that improves health. Good affect, self-esteem and both hedonic and eudaimonic happiness are associated with forgiveness. **Worthington and Scherer (2003), Allan et al. (2006) Witvliet and Miller (2007).**

Studies in psychology have brought attention to the behavioural, affective, cognitive, and motivational aspects of forgiveness. in addition to its mental aspects, feelings of emancipation, tranquilly, and empowerment can be attained through the

emotional and physical aspects of forgiveness. Personal growth and resilience are the results of a profound inner transformation that enables people to rise above their anguish and sorrow.

It is crucial to remember that forgiving someone is a difficult process that takes time and effort. Forgiveness can be especially difficult for women from socially disadvantaged backgrounds who may have been the victims of abuse or violence. Understanding the challenges women face when asked to forgive is crucial, especially in light of their gendered roles in relationships and any abuse or victimization they may have endured.

Socially marginalized women confront numerous challenges such as female feticide, domestic violence, inheritance denial, rape, trafficking, sexual abuse, and harassment. Despite India's cultural reverence for women, their actual experiences often contradict this ideal, revealing entrenched gender inequality. While socially deprived women now have some participation in cultural interactions, they still frequently lack meaningful relationships with family, friends, and partners. This exclusion stems from a complex interplay of factors like mental health issues, poverty, limited education, low socioeconomic status and cultural norms.

Women who are socially deprived often struggle to find happiness due to the painful experiences and traumas they've endured. When someone is consistently unhappy, it's typically because they have difficulty forgiving. It's crucial that everyone has the opportunity to live a fulfilling and joyful life without being denied their fundamental rights.

## REVIEW OF LITERATURE

**Zaineb Haroon, Rabia Iftikar et al. (2020)** have conducted research on -A randomized control trial of a forgiveness intervention with female acid attack survivors in Pakistan (n= 16 female acid survivors). For the span of four months individuals from forgiveness intervention group were given individual forgiveness sessions twice a week. The statistical evaluation revealed significant (0.05) favourable results.

**Angela Cooney, Alfred Allan et al. (2020)** have carried out research on -The forgiveness process in primary and secondary victims of violent and sexual offences in Australia (n=21). According to the data the main victims, were sensible forgivers who were inwardly focused and forgave because it aided in their recovery. On the other hand, secondary victims did not believe that forgiveness would help or influence either the initial victims or their own healing process.

**Gordon, Burton et al. (2004)** studied -Predicting the intentions of women in domestic violence shelters to return to partners: does forgiveness play a role? with sample size of 121 women. Above and beyond the other factors examined, the findings showed that the intention to reconcile with a partner was predicted by forgiveness. The aforementioned results indicated that a woman's decision to stay in a relationship with her partner may be significantly influenced by her willingness to "move on" from the abuse and release her resentment against them.

**Dewi Sartika and Nur Fadilah Amalia (2014)** have carried out study on -Forgiveness in Wives Experiencing Domestic Violence. (n=15) in West Java, Bandung. According to the study's findings, 73.3% of victims of domestic abuse who are adamant about preserving their marriages actually did extend or grant forgiveness.

A woman is more likely to forgive if she has a elevated level of moral and personal commitment and a shallow level of rumination. The perpetrator of domestic abuse was affected in some way by a wife's forgiveness. It lowered the level of violence.

**M. Meghan Davidson, Nicole M. Lozano et al. (2014)** explored -Relation Between Intimate Partner Violence and Forgiveness Among College Women in USA .The sample consisted of 502 participants and the results through simultaneous multivariate regressions revealed that (1) being the victim of IPV was associated with lower levels of compassion, forgiveness of oneself, pardoning other people and forgiving of uncontrollable events and greater levels of retribution and resistance (2) Tolerance was affected differently by various types of intimate partner violence and (3) Intimate Partner Violence experiences themselves are more prominent than its prevalence.

**Shivani Dewan and Hariom Sharma (2019)** have conducted a study on -Acid attack victims: Happiness through Resilience and Social Support in Phagwara, India with sample size of 20 to investigate how victims of acid attacks relate to resilience, happiness and social support. The findings demonstrated that individuals had moderate levels of resilience and happiness, which were strongly positively associated ( $r=0.783$ ,  $p<0.01$ ). Regression study revealed that social support did not significantly predict happiness in victims of acid assaults but resilience was an excellent indicator of happiness (78%).

**Vedat Sar, Tugba Turk et al. (2019)** have investigated -Fear of happiness among students: The role of gender, Childhood psychological trauma and dissociation in India. The sample consisted of 184 participants, 93 (50.5%) were women. All participants were given the Dissociative Experiences Scale (DES), Fear

of Happiness scale (FHS) and Childhood Trauma Questionnaire (CTQ). The results showed that gender disparities did not exist in the overall scores on the DES, FHS or CTQ. In both genders, DES was linked to CTQ. Compared to men, women scored higher on emotional abuse during infancy and worry that “joy ended in recklessness”. There was a connection between dissociation, fear of enjoyment and psychological trauma experienced throughout childhood.

**Jo-Ann Tsang and Matthew S. Stanford (2007)** studied -Forgiveness for Intimate partner violence: The influence of victim and offender variables in USA. The sample comprised individuals from couples (132 women and 75 men) whose male members had been found guilty of intimate partner violence and had been placed in an intervention programme by a court order. The findings demonstrated that women assigning of blame had nothing to do with forgiving, whereas empathy and general religiosity were positively associated.

**Ling Wang, Anna Wai-Man Choi et al. (2021)** investigated -Process of forgiveness in the recovery of Chinese women survivors of intimate partner violence: empowerment, transformation and integration (n=25) in China. The results indicated that the process of forgiving someone was one that was strength-based and involved phases of empowerment, transformation and integration. Survivors gained strength in their interpersonal, behavioural and intrapersonal domains throughout the empowerment phase. Survivors finished their emotional and cognitive changes about

their past relationships and IPV experiences during the transformation phase. It increases one's understanding of the process of strength-based forgiveness that IPV-affected women go through in the process of healing.

**Anna Costanza Baldry, Vincenza Cinquegrana et al. (2017)** explored -The complex link between forgiveness, PTSD symptoms and well-being in female victims of intimate partner stalking (n=120 female victims of IPS) in Italy. The findings showed that all participants had experienced direct or indirect stalking to some extent, with up to 98% reported experiencing both. A PO had been violated within a year of its issuing in half of the cases. Although it was very weakly correlated with wellbeing, positive forgiveness was not linked to a reduction in PTSD symptoms. Holding a grudge was significantly  $r = 0.34$  ( $p=0.01$ ) correlated with worse general health; negative forgiveness was linked to more PTSD symptoms.

**Debra Kaminer, Dan J. Stein et al. (2018)** explored -The Truth and Reconciliation Commission (TRC) in South Africa: relation to psychiatric status and forgiveness among survivors of human rights abuses (n=134). Results showed that Low forgiveness was linked to worsening mental health, however, there was no appreciable relationship found between TRC involvement and beliefs about forgiveness or present mental health.

**Michelle Cardi, Richard Milich et al. (2006)** studied -Self- esteem moderates the response to forgiveness instructions among women with a history of victimization (n=79) in Lexington. Women were given instructional interventions that tapped into two aspects of forgiveness: an intrapersonal aspect that focused on letting go of one's bad affect towards the offender and an interpersonal one that focused on forgiving the perpetrator. Results revealed that when women heard the

instructions to extend forgiveness, they felt more terrible about themselves but more favorable towards their abusers and women with high self-esteem responded relatively positively to the letting-go instructions and generally negatively to the traditional forgiveness instructions.

**Lindsay E Wright, Alex J. Bishop et al. (2023)** investigated -Does Forgiveness Enhance or Detract from Relationship Quality Among Sexual Abuse Survivors? (n=171) in USA. The findings indicated a significant connection between forgiveness and Childhood Sexual Abuse (CSA) however, higher levels of forgiveness were linked to lower overall relationship quality and higher negative relationship quality. Furthermore, there was a significant correlation found between CSA and less positive relationship scores.

**Edward C. Chang, Emma R. Kahle et al. (2014)** researched on -Understanding the relationship between domestic abuse and suicide behavior in adults receiving primary care: does forgiveness matter? (n=101) individuals obtaining basic health care at a clinic located in the southeast region of the USA. Results showed that association between domestic violence and suicide behavior was found to be explained by forgiveness of oneself, but not by forgiveness of others.

**Richard G. Cowden, Everett et al. (2019)** conducted a study on -Forgiveness moderates' relation between psychological abuse and indicators of psychological distress among women in romantic relationships (n=515) in South

Africa. Two categories with differing levels of forgiveness were identified by the findings. There are two types of forgiveness: total (high decisional and emotional forgiveness) and partial (high decisional and moderate emotional forgiveness). Regression analysis revealed that "forgiveness of partner" did not directly affect anxiety, it did lessen the correlations between psychological abuse and anxiety, depression, and stress. When psychological abuse was more common, the group that completely forgave themselves performed better on all measures but worse on stress and hopelessness.

**Alexis Turner, Andrea Kaniuka et al. (2018)** explored -Intimate Partner Violence (IPV) and suicidal behavior: Mediating Roles of Forgiveness and Depression in East Tennessee. The sample comprised of 913 students and 100 primary care patients. The findings showed that IPV is linked to higher levels of sadness and decreased levels of forgiveness, which in turn are linked to higher rates of suicide thoughts and actions.

**Zahrotun Nihayah, Sururin Sururin et al. (2023)** investigated -The Effect of Forgiveness and Spouse Social Support on Marital Satisfaction from the perspective of Islamic Ethics in Indonesia. The sample consisted of 225 participants. Findings revealed showed that forgiveness and social support from one's spouse together impacted marital satisfaction by 63.8%, with other factors influencing the remaining 35.9%. The factors of forgiveness and spouse social support both had a small but significant impact on marital pleasure.

**Chaty Trizka Anggini, Nur Eva et al. (2022)** studied -The Role of Forgiveness and Social Support on Psychological Well-Being Among Women in Dating Violence in Indonesia. The sample consisted 143 women who have survived

abuse in romantic relationships. According to the findings, social support and forgiveness either partially or concurrently had a major impact on psychological well-being.

**Harmehak Singh, Urvi Sharma (2018)** carried out a study on -Effect of Forgiveness on Psychological Well-Being in India among 50 females. The findings showed a strong association ( $r=0.461$ ,  $p<0.01$ ) between female's psychological well-being and forgiveness. It showed that women who scored well on forgiveness were more likely to exhibit enhanced psychological wellness.

**Fernanda Inez Garcia-Vazquez et al. (2020)** researched on -Forgiveness, Gratitude, Happiness and Prosocial Bystander Behavior in Bullying in USA. The sample included 500 (early adolescents) and 500 (middle adolescents) of both genders. Findings from the first model showed a straight positive relationship between prosocial bystander behavior and feelings of appreciation, happiness and forgiveness and the second model demonstrated the beneficial impact of prosocial bystander behavior on people's strengths and happiness.

**Brandon Lowell Whittington (2015)** carried out a study on -An examination of forgiveness attitudes, assertiveness and self-esteem in relationships between forgiveness, relational abuse and well-being in Missouri. The sample consisted of 172 women. The results showed Life satisfaction had a positive relationship with the propensity to forgive, especially in those with low levels of forgiveness. Forgiveness-related attitudes were highly connected with physical health, but not with relationship abuse or life happiness. A positive connection between assertiveness and life satisfaction, but not with physical health or relationship abuse. Self-esteem had a poor

connection with relationship abuse and a good connection with life satisfaction and physical wellness.

**Dafna Tener, Zvi Eisikovits (2017)** explored on -Torn : social expectations concerning forgiveness among women who have experienced intrafamilial child sexual abuse“ (n=20) in Israel .Findings lead to 4 different kinds of social expectations: forgetting to forgive, taking revenge, using forgiveness to preserve family and feeding society's voyeuristic needs—which have little use for forgiveness. The discussion of these conflicting expectations took into account the women's experiences and the cultural background.

**Jose Juan Vazquez, Sonia Panadero et al. (2015)** studied -Happiness among poor women victims of intimate partner violence in Nicaragual(n=136).Findings revealed that despite of their struggles, half of the impoverished women who were victims of IPV reported being joyful and the majority were hopeful about their future. According to the interviewees, social relationships and domains beyond their financial lives were the primary sources of their satisfaction.

**Olga Zichnali, Despina Moraitou et al. (2018)** carried out a study on -Examining the Effectiveness of Two Types of Forgiveness Intervention to Enhance Well- Being in Adults from Young to Older Adulthood lin Greek .Sample consisted 11men and 31 women who were allotted randomly to two interventional groups , the General group (n = 22) and the Enhanced-orthodox -tradition Intervention group (n = 20). Results demonstrated that the Orthodox group's forgiveness abilities and subjective well-being were much higher than the first group.

**Momina Abid, Sarwat Sultan (2015)** investigated on -Dispositional Forgiveness as a Predictor of Psychological Resilience among Women: A Sign of

Mental Health in Tamilnadu (n=160). The findings indicated that women's psychological resilience and forgiveness were significantly ( $r = .258, p < 0.01$ ) improved and it also showed that women's forgiveness and resilience were significantly ( $p < 0.05$ ) influenced by their marital status. Married women were found to have a major impact on resilience and forgiving.

**Neda Naeimi, Zahra Azemnia et al. (2019)** studied -Effectiveness of forgiveness skill on worry and hopelessness in women victims of sexual abuse in childhood in Tehran, Iran. The sample consisted of 30 women who were divided into 2 groups, 15-members each in experimental and control groups. Intervention was given to experimental group and control group remained in waiting. The study's findings showed that after receiving forgiveness training, the levels of anxiety and hopelessness among women who had experienced sexual abuse differed between the experimental and control groups.

**Eghbal zarei, Marieh deghhan et al. (2018)** explored -The Effectiveness of Forgiveness Therapy on Divorce Adaption of Divorced Women in Shiraz I. Through simple random selection technique 30 participants were chosen, who were then divided into two groups. The Fisher's tool was administered on them and based on that results the groups differed greatly. This suggests that divorced women's adjustment levels were improved through group education on the notion of forgiveness.

**Lisa Miller, Len Sperry (2014)** studied -A forgiveness Intervention for women with Fibromyalgia (FM) Who Were Abused in Childhood:A Pilot study in Madison. The sample consisted of 11 FM women who finished the once-weekly customised programme for 24 weeks, with a randomization between the FM health intervention (n=6) and forgiveness intervention (n = 5) . According to results, the forgiveness intervention had improved forgiveness, the general health of FM patients and the level of anger in this specific group of FM women.

**Zrihan Weitzman, E. Buchbinder et.al (2020)** carried out -Intimate Partner Violence Forgiveness Dynamics in the Context of Men's Positions as Victims and Perpetrators: A Dyadic Perspective (n=15 spouses) in Israel. The results indicate that male batterers had a confused understanding of forgiveness. But they held fast to the role of pardoner, offender or victim alike. Both the couple roles as offender and victim, as well as the distinction between asking for and giving forgiveness, were obscured by this dual view. Given that both partners had a tendency to become mired in their own conceptions of themselves as forgiving, the forgiveness debate served to maintain the present state in the marriage and the sensation of being in authority.

**Michelle McCarthy, M.Mc Carthy (2019)** explored -All I wanted was a happy life: the struggles of women with learning disabilities (n= 6 mothers) in Canterbury, UK. The results revealed four major themes. These included getting pregnant and having violent pregnancies; raising children while experiencing domestic abuse (perpetrators undermining the mother-child bond and child contact plans); experiencing a wide range of abuse (social exclusion, financial abuse, fallout from the men's criminal records); and losing the children (feelings and emotional support).

**Hamid Allahveridipoura, Zahra Karimzadeh et al. (2019)** studied -The degree of psychological well-being and happiness among middle-aged women (n= 300 between 30-40 years of age) in Tabriz. Out of all the participants, 167 showed low psychological wellness. It was demonstrated that the psychological well-being of the women with low happiness levels was noticeably lower.

**Zulkarnain Joesetta M.R. Tuapattinaja et al. (2020)** carried out a study on -Psychological well-being of housewives living with HIV/AIDS: stigma and forgiveness in Medan, Indonesia with sample size of 116 housewives living with HIV/AIDS. The findings suggested that psychological health of housewives living with HIV/AIDS was impacted by stigma and forgiveness. There was an inverse relationship found between symbolic and instrumental stigma and psychological well-being. Moreover, there was a positive connection between psychological health and interpersonal forgiveness.

**W. Hak, S.H. Raza et al. (2020)** researched -The pandemic paradox: domestic violence and happiness of women in Pakistan with sample size of 412 married women measuring domestic violence and happiness of women. According to the study's findings, a woman's chance of not being violently inclined rises with her educational attainment. Compared to working women, women who were jobless or have never worked were more likely to have experienced no violence. In urban areas, women who had more education, enough money for the household, experienced less anxiety, less violence, a sense of empowerment while their husband was there, and more ability to make decisions and were happier during this COVID-19 pandemic lockdown.

**Berit Ingersoll-Dayton, Ruth Campbell et al. (2003)** on -Enhancing Forgiveness: A Group Intervention for the Elderly in America, San Diego, with sample size of 20 men and women. Results indicated that this therapeutic forgiveness paradigm held potential for both genders and people of different religious and nonreligious backgrounds. The method was linked to notable improvements in depression, both short- and long-term as well as greater forgiveness both towards the focused individual and towards others in general. Additionally, it was linked to a transient increase in health functioning but not to any modifications in anxiety or social support levels.

**David W. Chan (2012)** studied -Subjective well-being of Hong Kong teachers: The contributions of gratitude, forgiveness and the orientation to happiness“ in China with sample size of 138 (23 men & 120 woman) to measure the forgiveness and gratitude have a greater positive impact on subjective wellbeing than the other three happiness-oriented attitudes. Based on the study's findings, effective and supportive therapies to enhance teachers' subjective well-being were considered in relation to these outcomes and the noteworthy impact that forgiveness had on mitigating negative affect.

## **NEED OF THE STUDY**

The most essential aspects of an individual's life are happiness and forgiveness. Given that psychological well-being impacts one's physical health, everyone deserves the right to mental prosperity. When both physical and psychological needs are fulfilled, individuals can thrive optimally. Psychologically prosperous individuals tend to possess positive self-perceptions. Moreover, high levels of happiness often coincide with elevated levels of forgiveness.

Experiencing the happiness derived from gratitude and forgiveness can lead to a sense of joy. Conversely, individuals may struggle to find happiness if they are unable to foster forgiveness and gratitude.

This study aims to measure people's levels of happiness and forgiveness. Forgiveness positively influences happiness, spiritual well-being and subjective well-being. It also has a significant impact on psychological well-being. Happiness and forgiveness are essential mechanisms for healing, aiding in the resolution of feelings such as guilt, injustice, sadness and loss, while also promoting overall physical and social well-being, thereby contributing significantly to psychological health.

Numerous research works underscore the profound influence of social deprivation on the mental well-being of women, accentuated by factors such as poverty, discrimination, and constrained access to resources. However, amidst these formidable challenges, some women demonstrate remarkable resilience and subjective happiness. Researchers conducted to inquire into the happiness of economically disadvantaged women, revealed that despite their trying circumstances, many participants reported instances of joy and contentment stemming from familial bonds, personal accomplishments and spiritual convictions. This implies that

happiness encompasses a nuanced and intricate framework that surpasses mere material affluence and societal standing. **Smith et al. (2018)**

Social support serves as a pivotal factor in mitigating the adverse impacts of social deprivation on women's happiness. Women with robust social networks and access to supportive relationships tend to report elevated levels of happiness, despite encountering challenging circumstances. This underscores the significance of initiatives geared towards cultivating community ties and bolstering social support systems for women facing social deprivation. **Jones and Brown (2020)**

Forgiveness emerges as a significant facet of psychological well-being deserving consideration within the realm of socially deprived women. Research indicates that holding onto sentiments of resentment and bitterness can adversely impact mental health, especially for individuals grappling with persistent stressors like poverty and social marginalization. **Worthington (2019)** In the context of socially deprived women, embracing forgiveness could serve as a means to navigate healing and fortitude in the aftermath of past traumas and injustices.

According to **Thompson and Snyder (2017)**, interventions centered around forgiveness could yield enhancements in the psychological well-being of marginalized groups, including women. Through the cultivation of forgiveness towards oneself and others, women may encounter improved emotional regulation, diminished indications of depression and anxiety and enriched interpersonal connections. This underscores the therapeutic efficacy of forgiveness as a coping strategy to alleviate the psychological burden associated with social deprivation.

Recognizing the complexity of socially deprived women's experiences necessitates acknowledging the intersectionality of factors such as race, ethnicity,

sexual orientation and disability. Approaches that consider intersectionality understand that individuals hold multiple social identities, each influencing their distinct lived realities and coping mechanisms. **Crenshaw (1989)**. Consequently, interventions targeting well-being and forgiveness must account for the intertwined systems of oppression contributing to social deprivation and marginalization.

Delving into the realms of happiness and forgiveness among socially deprived women unveils the resilience and intricate nature of human experiences amidst hardship. Despite encountering myriad obstacles, numerous women demonstrate extraordinary resilience and an ability to discover happiness and healing through supportive relationships and forgiveness.

By tackling the underlying social factors influencing well-being and embracing intersectional perspectives, researchers and practitioners can enhance their support for the psychological health and resilience of socially deprived women.

## **VARIABLES:**

### **Independent variables**

- Age
- Area of residence
- Marital status

### **Dependent variables:**

- Happiness
- Forgiveness

**OBJECTIVES OF THE STUDY:**

1. To study the levels of happiness in socially deprived women
2. To study the levels of forgiveness in socially deprived women
3. To find out correlation between happiness and forgiveness
4. To find out the association of demographic variables with happiness and forgiveness

**RESEARCH QUESTIONS:**

1. Are the levels of happiness and levels of forgiveness low in socially deprived women?
2. Is there a correlation between happiness and forgiveness?
3. Is there an association between demographic factors with happiness and forgiveness?

## METHODOLOGY

### 3.1 RESEARCH DESIGN:

Cross-sectional descriptive

### 3.2 SAMPLE DESIGN

Non probability

#### 3.2.1 Sampling technique

Convenience sampling

#### 3.2.2 Sample size:

The sample size of the current study was generated scientifically based on the Cross-sectional study- -The degree of psychological well-being and happiness among middle-aged women in Tabriz. (Hamid Allahveridipoura, Zahra Karimzadeh et al. 2019)

Sample size was calculated using the formula:

Low psychological level=55.7=p

Margin of error=d=10%

$$n = z^2 pq / d^2$$

where

n=number of socially deprived women

z=1.96 at 95% of confidence

q=100-p=100-55.7=44.3

Hence, sample size =  $(1.96)^2(55.7)(44.3) / (10)^2$

**n=94**

### **3.2.3 Inclusion criteria:**

Socially deprived women residing in Swadhara griha and registered NGOs for women welfare and rehabilitation in Belagavi district.

### **3.2.4 Exclusion criteria:**

1. Socially deprived women with severe sickness
2. Socially deprived women above 55 years of age.
3. Socially deprived women out of Belagavi district.

## **3.3 METHOD OF DATA COLLECTION AND MEASURES USED**

Questionnaire method

Measures used-

1. Happiness Scale (HS) by Dr. Himanshi Rastogi and Dr. Janki Moorjani (2017)
2. Forgiveness Scale (FS) by Dr. Samani Shreyas Pragya and Samani Amal Pragya (2008)

### **3.3.1 Description of scales:**

The Happiness Scale consists of 62 items to measure its five dimensions- Career well-being (CW), Subjective well-being (SuW), Social well-being (SoW), Spiritual well-being (SpW) and Emotional well-being (EM). For each statement there are 5 choices Strongly agree, Agree, Undecided, Disagree, Strongly disagree.

The Forgiveness Scale consists of 25 items. For each statement there are 5 choices Strongly Agree, Agree, Uncertain, Disagree and Strongly disagree.

### 3.3.2 Reliability:

- a. Happiness Scale: The reliability of the scale was calculated on the basis of split -half (odd-even method) .It was calculated to be  $r=0.88$ , which is significant at .01 level of significance.
- b. Forgiveness Scale: Reliability of the scale was established by Test-Retest method on a sample population of 50 people. The coefficient of correlation results are given in Table No.1

**Table No 1: Test -Retest reliability correlation**

Method	Male	
	N	r
Test retest	50	.709*

\*Significant at .01 level significance.

### 3.3.3 Validity:

i) Happiness Scale: The items constructed were sent to 12 judges for rating the relevance, which shows that the final items contained in the scale contain phase validity

Items were also validated with external criteria test Subjective Happiness Scale (SHS), which is Likert scale as well, the correlation was calculated to be  $r=0.91$

ii) Forgiveness Scale: Content validity found by validation of the suggestions of experts in the field of psychology and education; experts pondered regarding how essential a particular item is. Larger numbers of panelists agreed particular item is essential, only those items are kept in it. The opinion of experts was taken into consideration and that increases its content validity.

### **3.3.4 Uses of the scales:**

i) Happiness Scale: It is useful to estimate the degree of happiness and factors influencing happiness such as Subjective well-being, Social well-being, Emotional well-being, Career well-being and Spiritual well-being.

It helps to understand what one can improve to live a more fulfilling and meaningful life.

ii) Forgiveness Scale: It helps to assess the levels of forgiveness.

It can be used to measure personal relationships and overall quality of life.

It measures emotional, mental and spiritual health.

It can be used to measure cognitive, effective and behavioral components which leads to forgiveness.

It is helpful to know different states of forgiveness which is very necessary in day-to-day life for solving the problems.

### **3.4 PROCEDURE**

The current study was conducted on Socially deprived women in Belagavi district, Karnataka only after seeking the approval and ethical clearance from Jawaharlal Nehru Medical College Ethics committee for Human Subjects' Research and permission from NGO authorities. The participants were selected using non-probability sampling technique. After briefing about the study, the informed consent was obtained by the participants and questionnaires were given along with the instructions and doubts (if any) were attended and cleared in their vernacular language. Then sufficient time (approximately 30-40 minutes) was given to fill in the questionnaire. Once the questionnaires forms were filled by the participants, the

investigator checked whether they were filled completely and accurately by participants and then questionnaire were collected back and were produced for scoring and statistical analyses.

### **3.5 DATA PROCESS:**

The collected data was examined thoroughly, scored, coded entered into MS excel sheet and then relevant statistical measures were applied by using SPSS.

### **3.6 SCORING:**

The (HS) and (FS) are Likert type 5 Point scales, there are no negative items. Scoring pattern for them is given in table 3 and 4 respectively.

**Table No 2: Scoring system of Happiness Scale**

<b>Strongly agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strongly disagree</b>
5	4	3	2	1

**Table No 3: Scoring system of Forgiveness Scale**

<b>Strongly agree</b>	<b>Agree</b>	<b>Uncertain</b>	<b>Disagree</b>	<b>Strongly disagree</b>
1	2	3	4	5

### **3.7 ANALYSIS OF RESULTS:** Descriptive statistics and Non parametric tests

#### **3.7.1 Statistical techniques:**

1. Percentage method was used to find the level of happiness and forgiveness.
2. Karl Pearson's correlation coefficient to find correlation between happiness and forgiveness.
3. Chi-square test was applied to find the association of happiness and forgiveness.

#### **3.8 ETHICAL ISSUES:**

The study was carried out only after obtaining ethical clearance from Institutional Ethics Committee of J.N. Medical College KAHER, Belagavi. Before administering the questionnaires on the participants, the nature and purpose of the study were briefed clearly to them. Informed consent from the participants was obtained before the test was administered. Participants were given the option of participating voluntarily.

## RESULTS AND DISCUSSION

Happiness is a subjective state experienced by an individual. It consists of three elements: positive affect, emphasizing on feeling happy, joyful, excitement, curiosity and zeal more often **Bulbul & Giray (2011)**. The second is negative affect, which is a reflection of feeling unpleasant emotions including guilt, hate, rage, fear, worry, and sadness. Life satisfaction is the third factor and comprises an individual's cognitive assessments of their numerous life domains, like employment, union, well-being, and schooling. **Bulbul & Giray (2011), Ercan et al. (2014)**

Forgiveness is a desire to forego one's right to anger, negative judgement, and cold behavior towards one who unjustly injured the person, while fostering the undeserved qualities of empathy, kindness and tolerance. **Enright (1996)**

Social deprivation has a profound effect on women's forgiveness and happiness. According to research, there are number of ways where social class can affect someone's subjective well-being (SWB), including victim's justice sensitivity and envy, because they have fewer resources, women who are socially deprived may be more prone to feel hated and inferior, which lowers their level of happiness and forgiveness.

The results of the objective 1 are discussed below:

**Table no 4: Showing Levels of happiness of socially deprived women**

<b>Levels of happiness</b>	<b>No of respondents</b>	<b>% of respondents</b>
<b>Extremely high</b>	7	7.45
<b>High</b>	17	18.09
<b>Above average</b>	46	48.94
<b>Average</b>	24	25.53
<b>Below average</b>	0	0.00
<b>Low</b>	0	0.00
<b>Extremely low</b>	0	0.00
<b>Total</b>	94	100.00

According to the above table, 7.45% of socially deprived women had extremely high level of happiness, 18.09% were shown with high level of happiness, 48.94% with above average happiness, 25.53% had average happiness and no respondents were found in below average to extremely low levels of happiness.

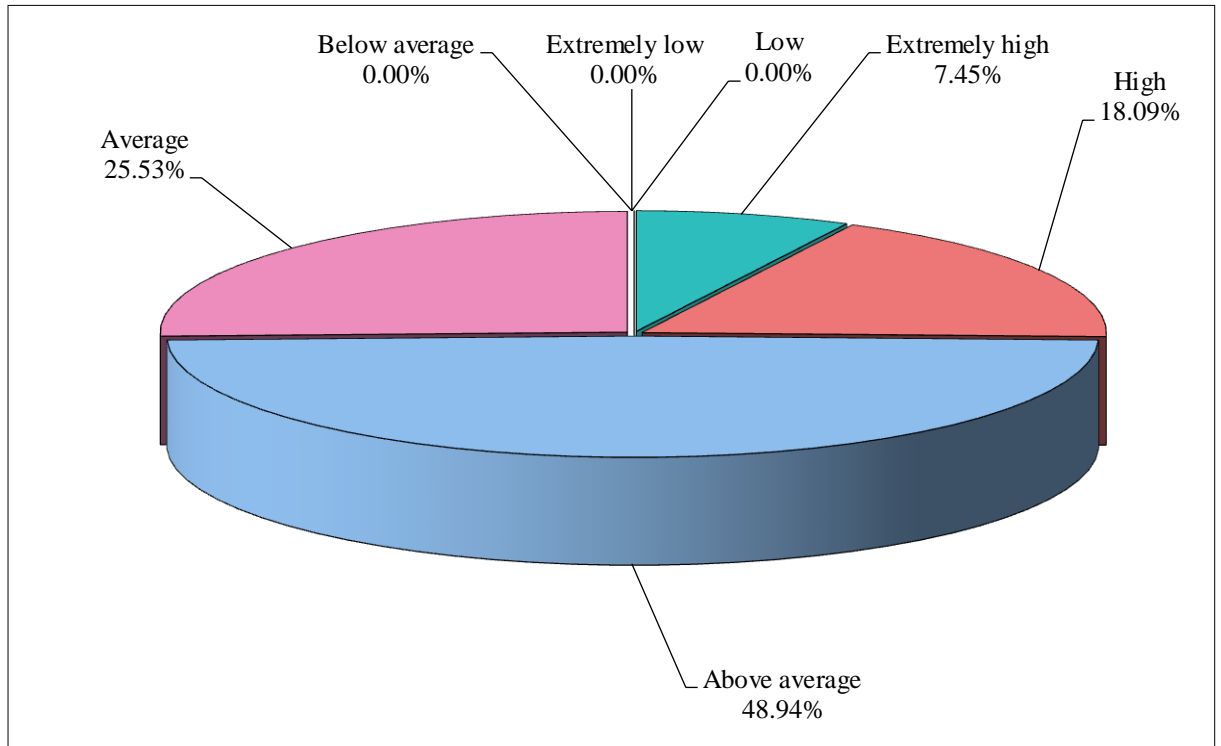
The results showed that, majority of the participants had above average level of happiness

Research findings on individuals who are homeless revealed that they were happy and satisfied with their lives. In their discourse on happiness, material considerations, emotive situations, everyday worries, and self-esteem were predominant. **Yaiza Cano – Gonzalez, Carmen Portillo-Sotelo (2021)**

The results of the present study were also quite similar to previous research findings

These results are represented in graph no 1

**Graph No 1: Showing levels of happiness**



The results of the objective 2 are presented in table no 5 and are discussed as follow

**Table No 5: Showing levels of forgiveness in socially deprived women**

<b>Levels of forgiveness</b>	<b>No of respondents</b>	<b>% of respondents</b>
<b>Extremely high</b>	0	0.00
<b>High</b>	0	0.00
<b>Above average</b>	0	0.00
<b>Average</b>	28	29.79
<b>Below average</b>	27	28.72
<b>Low</b>	18	19.15
<b>Extremely low</b>	21	22.34
<b>Total</b>	94	100.00

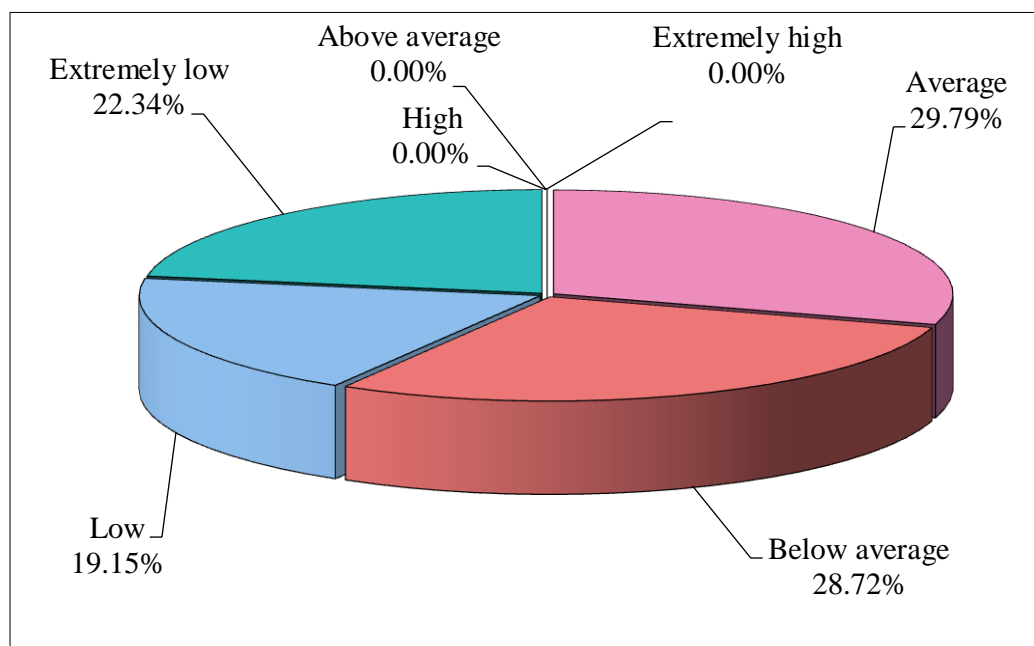
With reference to the results presented in table no 5, no respondents were reported to have above average to extremely high levels of forgiveness;29.79% had average level of forgiveness followed by 28.72% with below average forgiveness,19.15% with low forgiveness and 22.34% had extremely low levels of forgiveness.

As per the results, majority of the women had average forgiveness.

The previous researches revealed the findings similarly conducted on wives experiencing domestic violence revealed that women were more likely to forgive if they had a high level of moral and personal commitment and a low level of rumination. The perpetrator of domestic abuse was affected in some way by a wife's forgiveness. **Dewi Sartika and Nur Fadilah Amalia (2014)**

These results are represented in graph no 2

**Graph No 2: Showing levels of forgiveness**



The findings of the objective 3 are represented in table no 6 and discussed

**Table No 6: Showing correlation between forgiveness scores and happiness scores.**

Variables	Correlation between forgiveness scores with		
	r- value	t-value	p-value
Happiness	-0.2795	-2.7920	0.0064*

\*p<0.05

Karl Pearson's correlation co-efficient was applied to find out correlation between two variables and results of which are presented in the above table.

The calculated r- value is -0.2795, t- value is -2.7920 with the p value of 0.0064 showing highly significant correlation between happiness and forgiveness.

Which indicates that as forgiveness increased from below average to average level, the happiness also increased from average to further higher levels of happiness.

The possible reasons can be, as all the participants were the residentials of NGOs that are envisioned to meet basic needs ,health and socio-economic security of these women by providing self-employment and also to address their special needs like psychological, emotional concerns and enhancing their well-being by providing them with required services and facilities like relaxation and meditation classes by experts, recreational activities, awareness talks on well-being and health, counselling services and helping them in developing their social networks and engaging them in activities in productive and fulfilling manner that helps to regain and enhance emotional strengths, developing feelings of involvement, fulfillment to lead life satisfactorily and happily.

Similar evidence were also seen in previous research findings.

Results of the study on victims of IPV revealed that despite of their struggles, half of the impoverished women who were victims of intimate partner violence (IPV) reported being joyful and the majority were hopeful about their future. According to the interviewees, social relationships and domains beyond their financial lives were the primary sources of their satisfaction. **Sonia Panadero et al. (2015)**

Results of study on women showed that partial forgiveness was seen between psychological abuse and depression, stress and anxiety, but not with anxiety itself. **Richard G. Cowden, Everett et al. (2019)**

Results of objective 4 are presented in table no 7 and 8, which are discussed as follow:

**Table No 7: Showing association between levels of happiness and demographic characteristics**

Demographic characteristics	Extremely high	%	High	%	Above average	%	Average	%	Below average	%	Low	%	Extremely low	%	Total	Chi-square	p-value
<b>Age groups</b>																	
20-29yrs	1	8.3	5	41.7	1	8.3	5	41.7	0	0.0	0	0.0	0	0.0	12	13.1940	0.1540
30-39yrs	3	12.5	2	8.3	13	54.2	6	25.0	0	0.0	0	0.0	0	0.0	24		
40-49yrs	2	4.7	7	16.3	23	53.5	11	25.6	0	0.0	0	0.0	0	0.0	43		
>=50yrs	1	6.7	3	20.0	9	60.0	2	13.3	0	0.0	0	0.0	0	0.0	15		
<b>Area of residence</b>																	
Rural	7	8.0	17	19.3	42	47.7	22	25.0	0	0.0	0	0.0	0	0.0	88	2.2010	0.5320
Urban	0	0.0	0	0.0	4	66.7	2	33.3	0	0.0	0	0.0	0	0.0	6		
<b>Marital status</b>																	
Married	6	8.6	12	17.1	32	45.7	20	28.6	0	0.0	0	0.0	0	0.0	70	2.1740	0.5370
Unmarried	1	4.2	5	20.8	14	58.3	4	16.7	0	0.0	0	0.0	0	0.0	24		
Total	7	7.4	17	18.1	46	48.9	24	25.5	0	0.0	0	0.0	0	0.0	94		

With reference to table no 7, on demographic category of age ,12.5% from 30-39 years, 8.3% from 20-29 years, 6.7% from  $\geq 50$  years and by 4.7% from 40-49 years had extremely high level of happiness; 41.7% from 20-29 years ,20.0% from  $\geq 50$  years,16.3% from 40-49 years and 8.3% from 30-39 years had high happiness.

From the age group of  $\geq 50$  years 60%, 54.2% from 30-39 years followed by 53.5% from 40-49 years and 8.3% from 20-29 years had above average level of happiness; average level of happiness was found in 41.7% from 20-29 years, 25.6% from 40-49 years followed by 25.0% from 30-39 years and 13.3% from  $\geq 50$  years of age.

According to these findings that extremely high happiness was found quite more in 30-39 years of age, high happiness was found much higher in 20-29 years, above average happiness was found quite more in 20-29 years. The tabulated p – value is 0.1540 showing age groups were not significantly associated with happiness.

On second demographic factor- area of residence, happiness was seen only in women from rural background (8.0 %) and also 19.3% of them showed high happiness;66.7% urban,47.7% rural had above average happiness while 33.3% urban, 25.0% rural had average level of happiness.

In consonance with results, extremely high happiness and high level of happiness, above average happiness majorly in urban and average happiness in urban participants were seen. Calculated p-value of 0.5320 recommend that there was no significant association of area of residence with happiness.

Results related to marital status (MS), 8.6% married,4.2 unmarried had extremely high happiness. 20.8% unmarried, 17.1% married had high

happiness;58.3% unmarried, 45.7% married had above average happiness and 28.6% married,16.7% unmarried had average level of happiness.

Results to this demographic of MS extremely high happiness in married, both high and above average levels in unmarried and average in married women. Generated p- value of 0.5370 indicating no significant association of status of marriage with happiness

Overall results show that there was some association between all the demographic characteristics and happiness but not significantly. It is also noticed that none of the participants reported to be with happiness in the range of below average to extremely low levels. Thus, participants from various demographic background were found with happiness ranging from average to extremely high levels.

**Table No 8: Showing Association between levels of forgiveness and demographic characteristics**

Demographic characteristics	Extremely high	%	High	%	Above average	%	Average	%	Below average	%	Low	%	Extremely low	%	Total	Chi-square	p-value
<b>Age groups</b>																	
20-29yrs	0	0.0	0	0.0	0	0.0	5	41.7	4	33.3	3	25.0	0	0.0	12	12.6780	0.1780
30-39yrs	0	0.0	0	0.0	0	0.0	5	20.8	8	33.3	1	4.2	10	41.7	24		
40-49yrs	0	0.0	0	0.0	0	0.0	13	30.2	11	25.6	11	25.6	8	18.6	43		
>=50yrs	0	0.0	0	0.0	0	0.0	5	33.3	4	26.7	3	20.0	3	20.0	15		
<b>Area of residence</b>																	
Rural	0	0.0	0	0.0	0	0.0	26	29.5	27	30.7	17	19.3	18	20.5	88	4.0830	0.2530
Urban	0	0.0	0	0.0	0	0.0	2	33.3	0	0.0	1	16.7	3	50.0	6		
<b>Marital status</b>																	
Married	0	0.0	0	0.0	0	0.0	21	30.0	20	28.6	12	17.1	17	24.3	70	1.0470	0.7900
Unmarried	0	0.0	0	0.0	0	0.0	7	29.2	7	29.2	6	25.0	4	16.7	24		
Total	0	0.0	0	0.0	0	0.0	28	29.8	27	28.7	18	19.1	21	22.3	94		

With reference to table no 8 results related to age indicate that 41.7% from 20-29 years age group followed by 33.3% of  $\geq 50$  years, 30.2% of 40-49 years and 20.8% of 30-39 years had average level of forgiveness; 33.3% from both 20-29 years and 30-39 years, 26.7% of  $\geq 50$  years and 25.6% of 40-49 years had below average level of forgiveness.

Whereas 25.6% of 40-49 years, 25.0% of 20-29 years, 20.0% of  $\geq 50$  years and 4.2% of 30-39 years had low level of forgiveness; 41.7% of 30-39 years, 20% of  $\geq 50$  years and 18.6% of 40-49 years showed extremely low level of happiness and no respondents from 20-29 years had extremely low level of forgiveness.

These findings suggest that average forgiveness was found majorly in 20-29 years, next to that average forgiveness in 20-29 years and 30-39 years, low level of in 40-49 years and extremely low forgiveness was found in 30-39 years. The tabulated p-value is 0.1780 showing age groups were not significantly associated with forgiveness.

As per results related to area of residence, 33.3% from urban, 29.5% from rural had average forgiveness, 30.7% rural had below average forgiveness and no respondents from urban had below average forgiveness; from rural 19.3% and from urban 16.7% showed low level, 50.0% with urban and 20.5% from rural background had extremely low level of forgiveness.

In accordance with results, average forgiveness is found more in urban, below average forgiveness is seen only in rural group, low forgiveness is found quite much in rural than urban participants. Calculated chi-square is 4.08 and p-value of 0.2530 showed that there was no significant association of area of residence with forgiveness.

Analysis of scores on marital status reveal that 30.0% married,29.2% unmarried had average level of forgiveness; 29.2% unmarried and 28.6% married had below average level of forgiveness.25.0% unmarried,17.1% married had low level of forgiveness and 24.3% married,16.7% unmarried had extremely low levels of forgiveness.

The results showed quite more average forgiveness in married, below average in unmarried, low in unmarried and extremely low in married women. Tabulated p-value of 0.7900 showed that there was no significant association of marital status with forgiveness.

Overall findings suggest that there was some association between all the demographic characteristics and forgiveness but not significantly, none of the participators showed forgiveness in the span of above average to extremely high level, also it is evident that though there was association of demographic characteristics with forgiveness but bot significantly.

The results of the study on women showed that women's forgiveness and resilience were significantly influenced by their marital status. Married women were found to have a major impact on resilience and forgiving. **Sarwat Sultan, Momina Abid(2015)**

The findings of the present study were also quite similar to previous research findings.

Results of objective 4 consequently tell clearly that there was an association of demographic characteristics with happiness and forgiveness but not at significant level.

## SUMMARY AND CONCLUSION

This study was done to measure the levels of happiness and forgiveness among socially deprived women from Belagavi district. The phrase "impoverished women" typically describes women who live on minimal income and insecurity, such as widows, single mothers, victims of violence or abandonment and spouses who are unable to support them. Due to their restricted access to resources and lack of control over their lives, disadvantaged people frequently suffer from loneliness, stress, negative feelings and affect and a lack of self-worth. **Ebert et al. (2011), Wilkinson and Marmot (2003).**

The interconnection of happiness and forgiveness underscores the intricate relationship between individual contentment and social connections. Through the practice of forgiveness, women facing social deprivation can enhance their happiness and overall sense of fulfillment, even amidst significant challenges. Recognizing and tackling the factors impacting happiness and forgiveness in this demographic is crucial for devising impactful interventions and supportive frameworks that foster comprehensive well-being and empowerment. The objectives of the study were to know the levels of happiness and forgiveness among socially deprived women and to find out the correlation and association of demographic variables between happiness and forgiveness. Based on the results of the study on socially deprived women following conclusions are made.

## **CONCLUSION**

1. The level of happiness is above average in socially deprived women
2. The level of forgiveness among socially deprived women is average.
3. The correlation between forgiveness and happiness is highly significant
4. There is no significant association of demographic variables with happiness and forgiveness.

## SUGGESTIONS

1. Extensive research on women who are socially disadvantaged has to be carried out across India
2. In-depth qualitative interviews with socially impoverished women must be performed to learn about their lived experiences, perspectives, and coping strategies about happiness and forgiveness.
3. Variety of recruitment techniques must be employed to guarantee that the community of socially deprived women must be economically independent and empowered.
4. Examine the influences of personal beliefs, social ties, institutional impediments and individual, interpersonal and structural factors on happiness and forgiveness.
5. Further research on types of forgiveness and its impact on well-being and various other variables must be conducted for deeper understanding.

## **SOCIAL IMPLICATION**

For women from underprivileged backgrounds, happiness and forgiveness have significant social ramifications. As they work to build happiness, it acts as a ray of hope, promoting psychological health and maybe ending stress and depressive cycles. They are also freed from the bonds of old traumas by forgiveness, which gives them the ability to navigate relationships with compassion and strength. When combined, these emotional tools have the power to inspire personal growth and empower women by giving them the resources they need to overcome social obstacles with more resiliency and effectiveness. Furthermore, they might have a knock-on effect that improves community cohesiveness and family relations, promoting greater social peace and empowerment.

## **LIMITATIONS**

1. The study was conducted on a limited sample size.
2. This study was restricted to Belagavi district.

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# ANNEXURE-I

## ETHICAL CLEARANCE LETTER



K.L.E. ACADEMY OF HIGHER EDUCATION AND RESEARCH  
(Deemed - to- be- University)

Accredited 'A+' Grade by NAAC in (3<sup>rd</sup> Cycle) Placed in Category 'A' by MHRD (GoI)

**JNMC INSTITUTIONAL ETHICS COMMITTEE**  
**JAWAHARLAL NEHRU MEDICAL COLLEGE,**  
**NEHRU NAGAR, BELAGAVI-590010 (KARNATAKA-INDIA)**

Website: <http://www.jnmc.edu>  
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Phone: (+ 91-(0)831 Office : 2472550  
Principal: 2471701  
Fax No. +91 (0)831 - 2470759

Ref No.MDC/JNMCIEC/ 232.

Date: 26/05/2023

To,  
Reg No:FM0122003  
PG Student in M.Sc. Psychology  
J. N. Medical College,  
BELAGAVI.

Sub: Institutional Ethical Clearance for the study.

With reference to the above, we wish to inform you that your proposed research project titled "HAPPINESS AND FORGIVENESS IN SOCIALLY DEPRIVED WOMEN", is ethical and justifiable. The proposed research project has been cleared by the JNMC Institutional Ethics Committee.

(Dr. Smita Sonoli)  
Member Secretary  
JNMC Institutional Ethics Committee  
J.N.Medical College, Belagavi.

(Dr. Harsha Hegde)  
Chairman,  
JNMC Institutional Ethics Committee  
J.N.Medical College, Belagavi

## **ANNEXURE-II**

### **INFORMED CONSENT FORM AND STATEMENT**

**K.L.E. ACADEMY OF HIGHER EDUCATION AND RESEARCH,**

**J.N. MEDICAL COLLEGE, BELAGAVI.**

**DEPARTMENT OF PSYCHOLOGY**

**“HAPPINESS AND FORGIVENESS IN SOCIALLY DEPRIVED WOMEN”**

**Name of Student/Principal Investigator:**

**Name of Guide/Co Investigators:**

**Objectives:**

1. To study the levels of happiness in socially deprived women
1. To study the level of forgiveness in socially deprived women.
2. To find out correlation between happiness and forgiveness.
3. To find out the association of demographic variables with happiness and forgiveness.

**Introduction:** Happiness and forgiveness are usually dependent on one another. These are the elements that help to measure the mental well-being of the individuals. It is very important to understand the importance of happiness and forgiveness. It is clearly seen that high level of happiness and low level of forgiveness adversely affects the physical, social and mental wellbeing of the individual. It becomes important to study these basic causes of emotional distress as they are the seeds of severe disorders associated with anxiety, stress and depression.

**Explanation of procedure:** In this study, a standardized questionnaire on Happiness by Dr. Samani Shreyas Pragya (English) consisting of 62 items and Forgiveness scales by Dr. Himanshi Rastogi and Dr. Janki Moorjani consisting of 25 items will be administered on each (sample) socially deprived woman.

**Withdrawal from participation in the study:** -Your participation in this study will be voluntary. You are free to decide whether to participate or not in the study. In case you decide not to participate in the study, you will be able to withdraw your participation.

**Possible benefits from participating in the study:** -You will not get any benefits but will come to know your level of happiness and forgiveness (if willing to).

**Possible risks from participating in the study:** There will not be any risk involved in the study. The scale will be administered for the sake of information regarding the levels of happiness and forgiveness in socially deprived women.

**Privacy and confidentiality:** -Your identity will not be revealed. All the information collected will be coded so that no one will know your identity. The data collected from you will be kept confidential and only aggregated data will be published.

**Financial incentives:** -you will not receive any payment for participating in the study.

**Authorization for publication of aggregated data:** Results of this study may be published for scientific purposes and/or presented to scientific groups; however, you will not be identified.

**Questions:** “In case of any questions with regard to this study, you are free to contact Dr Harsha Hegde, Chairperson, Ethical committee of JNMC, 0831-2473777 Extension 4052l.

**Legal rights:** By signing this consent form, we are not waving any of your legal rights.

## CONSENT STATEMENT

-I am making a voluntary decision to participate in the study. My signature below indicates that I have decided to participate and I have read the information provided above or the information provided above has been read to me in the language that I understand best. I was given the opportunity to ask questions and that they have been answered to my satisfaction.¶

Name of the participant:

Signature or left thumb impression of the participant:

Name of the witness:

Signature or left thumb impression of the witness:

Name of the investigator:

Signature of the investigator:

Date: \_\_\_\_\_

Place: \_\_\_\_\_

ಒಪ್ಪಿಗೆ ಹೇಳಿಕೆ

"ನಾನು ಅಧ್ಯಯನದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವ ಸ್ವಯಂಪ್ರೇರಿತ ನಿರ್ಧಾರವನ್ನು ಮಾಡುತ್ತಿದ್ದೇನೆ. ಕೆಳಗಿನ ನನ್ನ ಸಹಿ /ಎಡ ಹೆಬ್ಬರಳ ಗುರುತು ನಾನು ಭಾಗವಹಿಸಲು ನಿರ್ಧರಿಸಿದ್ದೇನೆ ಎಂದು ಸೂಚಿಸುತ್ತವೆ. ನಾನು ಮೇಲೆ ಒದಗಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಓದಿದ್ದೇನೆ (ಅಥವಾ ಮೇಲೆ ಒದಗಿಸಿದ ಮಾಹಿತಿಯನ್ನು ನನಗಾಗಿ ಓದಲಾಗಿದೆ) ನನಗೆ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳಲು ಅವಕಾಶ ನೀಡಲಾಗಿದೆ ಮತ್ತು ನನ್ನ ಪ್ರಶ್ನೆಗಳಿಗೆ / ಸಂದೇಹಗಳಿಗೆ ತೃಪ್ತಿಕರವಾಗಿ ಉತ್ತರಿಸಲಾಗಿದೆ".

ಪಾಲ್ಗೊಳ್ಳುವವರ ಹೆಸರು:

ಪಾಲ್ಗೊಳ್ಳುವವರ ಸಹಿ:

ಅಥವಾ ಎಡ ಹೆಬ್ಬರಳ ಗುರುತು:

ಸಾಕ್ಷಿಯ ಹೆಸರು:

ಸಾಕ್ಷಿಯ ಸಹಿ:

ಸಂಶೋಧಕರ ಹೆಸರು:

ಸಂಶೋಧಕರ ಸಹಿ:

ದಿನಾಂಕ:

ಸ್ಥಳ: ಬೆಳಗಾವಿ

संमती विधान

"मी अभ्यासात सहभागी होण्यास स्वयंसेवी निर्णय घेत आहे. खाली माझे स्वाक्षरी / डाव्या अंगठ्याचा ठसा मला सहभागी करण्याचा निर्णय घेतला आहे आणि मी वर दिलेली माहिती वाचली आहे (किंवा वरील माहिती मला वाचली आहे) आणि मला प्रश्न विचारण्याची संधी देण्यात आली आणि त्यास उत्तर देण्यात आले माझे समाधान "

सहभागी यचे नाव:

सहभागीचे सही:

किंवा डाव्या अंगठ्याचा ठसा:

साक्षीदाराचे नाव:

साक्षीदारांची सही:

संशोधनाचे नाव:

संशोधकाचे स्वाक्षरी:

तारीख:

स्थान: बेलगावी

## सहमति कथन

"मैंने अध्ययन में भाग लेने के लिए एक स्वैच्छिक तन्त्र्य ले रहा हूँ। नीचे मेरे हस्ताक्षर / अंगूठे का तनशान इंगित करि है तक मैंने भाग लेने का फैसला तक्या है और मैंने ऊपर प्रदान की गई जानकारी को पढा है (या ऊपर दी गई जानकारी मुझे पढी गई है) और मुझे प्रश्नपूछने का अवसर तदया गया था और उन्हें मेरी सूंति के लिए जवाब तदया गया है ।"

प्रतिभागी का नाम:

प्रतिभागी का हस्ताक्षर या

बाँ अंगूठे का तनशान

गवाह का नाम:

गवाह के हस्ताक्षर

शोधकिका का

नाम : शोधकिका

के हस्ताक्षर

तदनांक:

स्थान: बेलगावी



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Sr. No.	STATEMENTS	Strongly Agree	Agree	Un-decided	Dis-agree	Strongly Disagree	SCORE
1.	I am free to do whatever I decide to do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
2.	I am satisfied with the opportunities have and the possibilities of accomplishing them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
3.	I am satisfied with the progress in my job.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
4.	I am competent and capable in activities that are important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
5.	I enjoy the experience and the use of my skills.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
6.	I am determined to succeed in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
7.	I am confident in my ability to make correct decisions at workplace.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
8.	I believe that I will complete this project successfully.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
9.	I believe one day I will be able to achieve my goals.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
10.	One can change his/her destiny by hardwork.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
11.	I do estimate the result/outcome of any work on the basis of my own efforts put in it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
12.	I am able to solve my personal and official problems and official problems smoothly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
13.	I believe that I must develop myself even when my job does not demand it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
14.	I am persistent in pursuing goals despite obstacles and setbacks.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
15.	I do not become hopeless even when I fail.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
16.	I feel pleasure in serving my responsibilities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
17.	I do not get disappointed with the common worries of daily life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
18.	In general I consider myself a happy person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>

Total Score Page 2

Sr. No.	STATEMENTS	Strongly Agree	Agree	Un-decided	Dis-agree	Strongly Disagree	SCORE
19.	I lead a purposeful and meaningful life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
20.	I feel I can handle the demands of the situation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
21.	I am mostly satisfied with my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
22.	I keep my mind on what is happening.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
23.	I trust myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
24.	My applications are real or realistic in nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
25.	I feel that my behavior is mature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
26.	I make definite plans about the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
27.	I solve my problems on my own.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
28.	I am satisfied with most aspects of my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
29.	I value my relationships well.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
30.	I am always ready to take responsibilities in any social work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
31.	I fully cooperate in the important functions of my community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
32.	My friends have respect for me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
33.	My relationships are supportive and rewarding.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
34.	I actively contribute to the happiness and wellbeing of others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
35.	I value my relationships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
36.	I don't take people or things for granted.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
37.	I do good things for others sometimes spontaneously, sometimes planned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
38.	I invest time in cultivating and strengthening my relationships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
39.	I enjoy my relations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
40.	It is possible to have a good time with strangers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
41.	The happiness in life lies in struggle.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
<b>Total Score Page 3</b>							<input type="text"/>

Sr. No.	STATEMENTS	Strongly Agree	Agree	Un-decided	Dis-agree	Strongly Disagree	SCORE
42.	I am seeking a purpose or mission for my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
43.	I have discovered a satisfying life purpose.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
44.	I believe that happiness is a positive attitude.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
45.	I understand my life's meaning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
46.	My life has a clear sense of purpose.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
47.	I am a good person and live a good life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
48.	I don't take life for granted.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
49.	I look upon each day as a bonus.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
50.	I like to read and thing about religious writings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
51.	I am able to make important decisions using a healthy balance of emotions and reason.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
52.	I am able to assess the situation and then behave.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
53.	I can continue to do what I believe in even under criticism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
54.	I can listen to someone without the urge to say something.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
55.	I can handle conflicts around me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
56.	I think I can handle demands of the situation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
57.	I clearly know what I am supposed to do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
58.	I am more understanding and tolerant person now.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
59.	I try not to delve on my problems or compare myself with others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
60.	I have my priorities clear.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
61.	I am able to stay composed in both good and bad situations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
62.	I am able to meet commitments and keep promises.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>

Total Score Page 4



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ಡಾ. ಹಿಮಾಂಶಿ ರಸ್ತೋಗಿ (ಜೈಪುರ)  
ಡಾ. ಜಾಂಕಿ ಮೂರ್ಧನಿ (ಜೈಪುರ)

HS-RHMJ ನ ಉಪಘೋಷ

**HS-RHMJ**  
(ಇಂಗ್ಲಿಷ್ ಆವೃತ್ತಿ)

ದಯವಿಟ್ಟು ಕೆಳಗಿನ ನಮೂದುಗಳನ್ನು ಭರ್ತಿ ಮಾಡಿ:

ದಿನಾಂಕ

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ಹೆಸರು

ತಲೆಯ ಹೆಸರು

ಮುಖ್ಯವರದಿ

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ಲಿಂಗ ಪುರುಷ

ಮಹಿಳೆ

ಅವಕಾಶಗಳು

-ಆಧ್ಯಾಪಕರು: ಕಲೆ

ವಾಣಿಜ್ಯ

ವಿಜ್ಞಾನ

ಟೆಕ್.

ಸಂಸ್ಥೆ

ನಗರ/ಪಟ್ಟಣ/ಗ್ರಾಮ

ಪ್ರಕಾರ: ಸರ್ಕಾರ

ಪಾಠಶಾಲೆ

ಪ್ರಾಥಮಿಕ ನಗರ

ಗ್ರಾಮೀಣ

ಸೂಚನೆಗಳು

ಕೆಳಗಿನ ಪುಟಗಳಲ್ಲಿ ನಿಮ್ಮ ಪರಿಗಣನೆಗೆ 62 ಹೇಳಿಕೆಗಳನ್ನು ನೀಡಲಾಗಿದೆ. ಪ್ರತಿ ಹೇಳಿಕೆಯನ್ನು ವಿವರಿಸಿಕೊಂಡು ಓದಿ ಮತ್ತು ನೀಡಿರುವ ಐದು-ಪಾಯಿಂಟ್ ಪರ್ಯಾಯ ಉತ್ತರ ಸ್ಕೀಲ್‌ನಲ್ಲಿ.

ನಿಮ್ಮ ಆಲೋಚನೆಯ ಪ್ರಸ್ತುತ ಮಟ್ಟದಲ್ಲಿ ನಿಮ್ಮ ಉತ್ತರವನ್ನು ನಿರ್ಧರಿಸಿ, ಅಂದರೆ ಬಲವಾಗಿ ಒಪ್ಪಿಗೆ, ಒಪ್ಪಿಗೆ, ನಿರ್ಧರಿಸದ, ಅಸಮ್ಮತಿ ಮತ್ತು ಬಲವಾಗಿ ಅಸಮ್ಮತಿ ಮತ್ತು ಸೂಕ್ತವಾದ ಕೋಶದಲ್ಲಿ ಗುರುತು ಹಾಕಿ. ದಯವಿಟ್ಟು ಎಲ್ಲಾ 62 ಹೇಳಿಕೆಗಳಿಗೆ ಉತ್ತರಿಸಿ.

ವಿಚಿತವಾಗಿ, ನಿಮ್ಮ ಉತ್ತರಗಳನ್ನು ಗೌಪ್ಯವಾಗಿ ಇರಿಸಲಾಗುತ್ತದೆ.

ಸ್ಟೋರಿಂಗ್ ಟೇಬಲ್

ಕ್ರ. ಸಂ.	ಅವಕಾಶ	ಕಾರ್ಯ ಸೂಚಿ	2-ಸೂಚಿ	3-ಸೂಚಿ	ಸಂಶೋಧನ ಮಟ್ಟ
1.	ವೃತ್ತಿ ಯೋಗಕ್ಷೇಮ				
2.	ವೃತ್ತಿ ನಿಷ್ಠೆ ಯೋಗಕ್ಷೇಮ				
3.	ಸಾಮಾಜಿಕ ಸ್ಪಾಂಧ				
4.	ಆಧ್ಯಾತ್ಮಿಕ ಯೋಗಕ್ಷೇಮ				
5.	ಭಾವನಾತ್ಮಕ ಯೋಗಕ್ಷೇಮ				
	ಇತರ ವಿವರ				

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UG-1, ನಿರ್ಮಲ್ ಹೈಟ್ಸ್, ಮೆಂಟಲ್ ಆಸ್ಪತ್ರೆ ಹತ್ತಿರ, ಆಗ್ರಾ-282 007

Consumable Booklet of FS-PSPA

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
1	ನಾನು ಏನು ಮಾಡಲು ನಿರ್ಧರಿಸಿದರೂ ಅದನ್ನು ಮಾಡಲು ನಾನು ಸ್ವತಂತ್ರನಾಗಿರುತ್ತೇನೆ.						
2	ಇರುವ ಅವಕಾಶಗಳು ಮತ್ತು ಅವುಗಳನ್ನು ಸಾಧಿಸುವ ಸಾಧ್ಯತೆಗಳ ಬಗ್ಗೆ ನಾನು ತೃಪ್ತನಾಗಿದ್ದೇನೆ.						
3	ನನ್ನ ಕೆಲಸದಲ್ಲಿನ ಪ್ರಗತಿಯಿಂದ ನಾನು ತೃಪ್ತನಾಗಿದ್ದೇನೆ.						
4	ನನಗೆ ಮುಖ್ಯವಾದ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ನಾನು ಸಮರ್ಥ ಮತ್ತು ಸಮರ್ಥನಾಗಿದ್ದೇನೆ.						
5	ನನ್ನ ಕೌಶಲ್ಯಗಳ ಅನುಭವ ಮತ್ತು ಬಳಕೆಯನ್ನು ನಾನು ಆನಂದಿಸುತ್ತೇನೆ.						
6	ನಾನು ಜೀವನದಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಲು ನಿರ್ಧರಿಸಿದ್ದೇನೆ.						
7	ಕೆಲಸದ ಸ್ಥಳದಲ್ಲಿ ಸರಿಯಾದ ನಿರ್ಧಾರಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುವ ನನ್ನ ಸಾಮರ್ಥ್ಯದಲ್ಲಿ ನನಗೆ ವಿಶ್ವಾಸವಿದೆ.						
8	ನಾನು ಈ ಯೋಜನೆಯನ್ನು ಯಶಸ್ವಿಯಾಗಿ ಪೂರ್ಣಗೊಳಿಸುತ್ತೇನೆ ಎಂದು ನಾನು ನಂಬುತ್ತೇನೆ.						
9	ಒಂದು ದಿನ ನಾನು ನನ್ನ ಗುರಿಗಳನ್ನು ಸಾಧಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ ಎಂದು ನಾನು ನಂಬುತ್ತೇನೆ.						
10	ಕಠಿಣ ಪರಿಶ್ರಮದಿಂದ ಒಬ್ಬರು ಅವನ/ಅವಳ ಹಣೆಬರಹವನ್ನು ಬದಲಾಯಿಸಬಹುದು.						
11	ನಾನು ಯಾವುದೇ ಕೆಲಸದ ಫಲಿತಾಂಶ/ಫಲಿತಾಂಶವನ್ನು ಅದರಲ್ಲಿ ಹಾಕಿರುವ ನನ್ನ ಸ್ವಂತ ಪ್ರಯತ್ನಗಳ ಆಧಾರದ ಮೇಲೆ ಅಂದಾಜು ಮಾಡುತ್ತೇನೆ.						
12	ನನ್ನ ವೈಯಕ್ತಿಕ ಮತ್ತು ಅಧಿಕೃತ ಸಮಸ್ಯೆಗಳನ್ನು ಮತ್ತು ಅಧಿಕೃತ ಸಮಸ್ಯೆಗಳನ್ನು ಸರಾಗವಾಗಿ ಪರಿಹರಿಸಲು ನನಗೆ ಸಾಧ್ಯವಾಗುತ್ತದೆ.						

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
13	ನನ್ನ ಕೆಲಸವು ಬೇಡಿಕೆಯಿಲ್ಲದಿದ್ದರೂ ಸಹ ನಾನು ನನ್ನನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಬೇಕು ಎಂದು ನಾನು ನಂಬುತ್ತೇನೆ.						
14	ಅಡೆತಡೆಗಳು ಮತ್ತು ಹಿನ್ನಡೆಗಳ ಹೊರತಾಗಿಯೂ ನಾನು ಗುರಿಗಳನ್ನು ಅನುಸರಿಸುವಲ್ಲಿ ನಿರಂತರವಾಗಿದ್ದೇನೆ.						
15	ನಾನು ವಿಫಲವಾದಾಗಲೂ ನಾನು ಹತಾಶನಾಗುವುದಿಲ್ಲ.						
16	ನನ್ನ ಜವಾಬ್ದಾರಿಗಳನ್ನು ಪೂರೈಸುವಲ್ಲಿ ನಾನು ಸಂತೋಷವನ್ನು ಅನುಭವಿಸುತ್ತೇನೆ.						
17	ದೈನಂದಿನ ಜೀವನದ ಸಾಮಾನ್ಯ ಚಿಂತೆಗಳಿಂದ ನಾನು ನಿರಾಶೆಗೊಳ್ಳುವುದಿಲ್ಲ.						
18	ಸಾಮಾನ್ಯವಾಗಿ ನಾನು ಸಂತೋಷದ ವ್ಯಕ್ತಿ ಎಂದು ಪರಿಗಣಿಸುತ್ತೇನೆ.						
19	ನಾನು ಉದ್ದೇಶಪೂರ್ವಕ ಮತ್ತು ಅರ್ಥಪೂರ್ಣ ಜೀವನವನ್ನು ನಡೆಸುತ್ತೇನೆ.						
20	ನಾನು ಪರಿಸ್ಥಿತಿಯ ಬೇಡಿಕೆಗಳನ್ನು ನಿಭಾಯಿಸಬಹುದೆಂದು ನಾನು ಭಾವಿಸುತ್ತೇನೆ.						
21	ನನ್ನ ಜೀವನದಲ್ಲಿ ನಾನು ಹೆಚ್ಚಾಗಿ ತೃಪ್ತನಾಗಿದ್ದೇನೆ.						
22	ಏನಾಗುತ್ತಿದೆ ಎಂಬುದರ ಮೇಲೆ ನಾನು ನನ್ನ ಮನಸ್ಸನ್ನು ಇಟ್ಟುಕೊಳ್ಳುತ್ತೇನೆ.						
23	ನಾನು ನನ್ನನ್ನು ನಂಬುತ್ತೇನೆ.						
24	ನನ್ನ ಅಪ್ಪಿಕೇಶನ್‌ಗಳು ನೈಜ ಅಥವಾ ವಾಸ್ತವಿಕ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿವೆ.						
25	ನನ್ನ ನಡವಳಿಕೆಯು ಪ್ರಬುದ್ಧವಾಗಿದೆ ಎಂದು ನಾನು ಭಾವಿಸುತ್ತೇನೆ.						
26	ನಾನು ಭವಿಷ್ಯದ ಬಗ್ಗೆ ನಿರ್ದಿಷ್ಟ ಯೋಜನೆಗಳನ್ನು ಮಾಡುತ್ತೇನೆ.						
27	ನನ್ನ ಸಮಸ್ಯೆಗಳನ್ನು ನಾನು ಸ್ವಂತವಾಗಿ ಪರಿಹರಿಸುತ್ತೇನೆ.						

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
28	ನನ್ನ ಜೀವನದ ಹೆಚ್ಚಿನ ಅಂಶಗಳಲ್ಲಿ ನಾನು ತೃಪ್ತನಾಗಿದ್ದೇನೆ.						
29	ನಾನು ನನ್ನ ಸಂಬಂಧಗಳನ್ನು ಚೆನ್ನಾಗಿ ಗೌರವಿಸುತ್ತೇನೆ.						
30	ಯಾವುದೇ ಸಾಮಾಜಿಕ ಕಾರ್ಯದಲ್ಲಿ ಜವಾಬ್ದಾರಿಯನ್ನು ತೆಗೆದುಕೊಳ್ಳಲು ನಾನು ಯಾವಾಗಲೂ ಸಿದ್ಧ.						
31	ನನ್ನ ಸಮುದಾಯದ ಪ್ರಮುಖ ಕಾರ್ಯಗಳಲ್ಲಿ ನಾನು ಸಂಪೂರ್ಣವಾಗಿ ಸಹಕರಿಸುತ್ತೇನೆ.						
32	ನನ್ನ ಸ್ನೇಹಿತರು ನನ್ನ ಬಗ್ಗೆ ಗೌರವ ಹೊಂದಿದ್ದಾರೆ.						
33	ನನ್ನ ಸಂಬಂಧಗಳು ಬೆಂಬಲ ಮತ್ತು ಲಾಭದಾಯಕವಾಗಿವೆ.						
34	ನಾನು ಇತರರ ಸಂತೋಷ ಮತ್ತು ಯೋಗಕ್ಷೇಮಕ್ಕೆ ಸಕ್ರಿಯವಾಗಿ ಕೊಡುಗೆ ನೀಡುತ್ತೇನೆ.						
35	ನಾನು ನನ್ನ ಸಂಬಂಧಗಳನ್ನು ಗೌರವಿಸುತ್ತೇನೆ.						
36	ನಾನು ಜನರನ್ನು ಅಥವಾ ವಸ್ತುಗಳನ್ನು ಲಘುವಾಗಿ ತೆಗೆದುಕೊಳ್ಳುವುದಿಲ್ಲ.						
37	ನಾನು ಇತರರಿಗೆ ಒಳ್ಳೆಯ ಕೆಲಸಗಳನ್ನು ಕೆಲವೊಮ್ಮೆ ಸ್ವಯಂಪ್ರೇರಿತವಾಗಿ, ಕೆಲವೊಮ್ಮೆ ಯೋಚಿಸುತ್ತೇನೆ.						
38	ನನ್ನ ಸಂಬಂಧಗಳನ್ನು ಬೆಳೆಸಲು ಮತ್ತು ಬಲಪಡಿಸಲು ನಾನು ಸಮಯವನ್ನು ಹೂಡಿಕೆ ಮಾಡುತ್ತೇನೆ.						
39	ನಾನು ನನ್ನ ಸಂಬಂಧಗಳನ್ನು ಆನಂದಿಸುತ್ತೇನೆ.						
40	ಅಪರಿಚಿತರೊಂದಿಗೆ ಉತ್ತಮ ಸಮಯವನ್ನು ಹೊಂದಲು ಸಾಧ್ಯವಿದೆ.						
41	ಜೀವನದಲ್ಲಿ ಸಂತೋಷವು ಹೋರಾಟದಲ್ಲಿದೆ.						

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
42	ನಾನು ನನ್ನ ಜೀವನಕ್ಕೆ ಒಂದು ಉದ್ದೇಶ ಅಥವಾ ಧ್ಯೇಯವನ್ನು ಹುಡುಕುತ್ತಿದ್ದೇನೆ.						
43	ನಾನು ತೃಪ್ತಿಕರ ಜೀವನ ಉದ್ದೇಶವನ್ನು ಕಂಡುಹಿಡಿದಿದ್ದೇನೆ.						
44	ಸಂತೋಷವು ಧನಾತ್ಮಕ ವರ್ತನೆ ಎಂದು ನಾನು ನಂಬುತ್ತೇನೆ.						
45	ನನ್ನ ಜೀವನದ ಅರ್ಥವನ್ನು ನಾನು ಅರ್ಥಮಾಡಿಕೊಂಡಿದ್ದೇನೆ.						
46	ನನ್ನ ಜೀವನವು ಸ್ಪಷ್ಟವಾದ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದೆ.						
47	ನಾನು ಒಳ್ಳೆಯ ವ್ಯಕ್ತಿ ಮತ್ತು ಒಳ್ಳೆಯ ಜೀವನವನ್ನು ನಡೆಸುತ್ತೇನೆ.						
48	ನಾನು ಜೀವನವನ್ನು ಲಘುವಾಗಿ ತೆಗೆದುಕೊಳ್ಳುವುದಿಲ್ಲ.						
49	ನಾನು ಪ್ರತಿ ದಿನವನ್ನು ಬೋನಸ್ ಆಗಿ ನೋಡುತ್ತೇನೆ.						
50	ನಾನು ಧಾರ್ಮಿಕ ಬರಹಗಳನ್ನು ಓದಲು ಮತ್ತು ವಿಷಯವನ್ನು ಇಷ್ಟಪಡುತ್ತೇನೆ.						
51	ಭಾವನೆಗಳು ಮತ್ತು ಕಾರಣಗಳ ಆರೋಗ್ಯಕರ ಸಮತೋಲನವನ್ನು ಬಳಸಿಕೊಂಡು ನಾನು ಪ್ರಮುಖ ನಿರ್ಧಾರಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಲು ಸಮರ್ಥನಾಗಿದ್ದೇನೆ.						
52	ನಾನು ಪರಿಸ್ಥಿತಿಯನ್ನು ನಿರ್ಣಯಿಸಲು ಮತ್ತು ನಂತರ ವರ್ತಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.						
53	ಟೀಕೆಗಳ ಅಡಿಯಲ್ಲಿಯೂ ನಾನು ನಂಬುವುದನ್ನು ಮಾಡುವುದನ್ನು ನಾನು ಮುಂದುವರಿಸಬಹುದು.						
54	ಏನನ್ನಾದರೂ ಹೇಳುವ ಪ್ರಚೋದನೆಯಿಲ್ಲದೆ ನಾನು ಯಾರನ್ನಾದರೂ ಕೇಳಬಹುದು.						
55	ನನ್ನ ಸುತ್ತಲಿನ ಸಂಘರ್ಷಗಳನ್ನು ನಾನು ನಿಭಾಯಿಸಬಲ್ಲೆ.						

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಲಂಕ
56	ನಾನು ಪರಿಸ್ಥಿತಿಯ ಬೇಡಿಕೆಗಳನ್ನು ನಿಭಾಯಿಸಬಹುದೆಂದು ನಾನು ಭಾವಿಸುತ್ತೇನೆ.						
57	ನಾನು ಏನು ಮಾಡಬೇಕೆಂದು ನನಗೆ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿದಿದೆ.						
58	ನಾನು ಈಗ ಹೆಚ್ಚು ತಿಳುವಳಿಕೆ ಮತ್ತು ಸಹಿಷ್ಣು ವ್ಯಕ್ತಿ.						
59	ನನ್ನ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಶೀಲಿಸದಿರಲು ಅಥವಾ ಇತರರೊಂದಿಗೆ ನನ್ನನ್ನು ಹೋಲಿಸಲು ನಾನು ಪ್ರಯತ್ನಿಸುತ್ತೇನೆ.						
60	ನನ್ನ ಆದ್ಯತೆಗಳು ಸ್ಪಷ್ಟವಾಗಿದೆ.						
61	ನಾನು ಒಳ್ಳೆಯ ಮತ್ತು ಕೆಟ್ಟ ಎರಡೂ ಸಂದರ್ಭಗಳಲ್ಲಿ ಸಂಯೋಜನೆಯಲ್ಲಿ ಉಳಿಯಲು ಸಮರ್ಥನಾಗಿದ್ದೇನೆ.						
62	ನಾನು ಬದ್ಧತೆಗಳನ್ನು ಪೂರೈಸಲು ಮತ್ತು ಭರವಸೆಗಳನ್ನು ಉಳಿಸಿಕೊಳ್ಳಲು ಸಮರ್ಥನಾಗಿದ್ದೇನೆ.						



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राष्ट्रीय मानसिक मूल्यांकन संस्थान, न. नं. 73256/2005 दिनांक. 13.5.05

Dr. Himanshi Rastogi (Jaipur)  
डॉ. जानकी मूरजानी (जयपुर)।

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सुनिश्चित

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निर्देश

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स्कोरिंग टेबल

व्यक्तिगत क्रमांक	अवधान	कच्चे स्कोर	Z के स्कोर	धरो	खुशी का स्तर
1.	करियर कल्याण				
2.	व्यक्तिपरक भलाई				
3.	सामाजिक सुशहाली				
4.	आध्यात्मिक कल्याण				
5.	भावनात्मक रूप से अच्छा				
	कुल पैमाना				

अनुमान। 1971

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क्रमांक	कथन	दृढ़तापूर्वक सहमत	सहमत	दुल मुल	असहमत	दृढ़तापूर्वक असहमत	अंक
1	मैं अपने कार्य की प्रगति से संतुष्ट हूँ।						
2	मैं उन गतिविधियों में सक्षम और सक्षम हूँ जो मेरे लिए महत्वपूर्ण हैं।						
3	मैं अनुभव और अपने कौशल के उपयोग का आनंद लेता हूँ।						
4	मैं जीवन में सफल होने के लिए दृढ़ संकल्पित हूँ।						
5	मुझे कार्यस्थल पर सही निर्णय लेने की अपनी क्षमता पर पूरा भरोसा है।						
6	मुझे विश्वास है कि मैं इस परियोजना को सफलतापूर्वक पूरा करूँगा।						
7	मुझे विश्वास है कि एक दिन मैं अपने लक्ष्यों को प्राप्त कर लूँगा।						
8	मेहनत से कोई अपना भाग्य बदल सकता है।						
9	मैं किसी भी कार्य के परिणाम/परिणाम का आकलन अपने स्वयं के प्रयासों के आधार पर करता हूँ।						
10	मैं अपनी व्यक्तिगत और सरकारी समस्याओं और आधिकारिक समस्याओं को सुचारू रूप से हल करने में सक्षम हूँ।						
11	मेरा मानना है कि मुझे अपना विकास तब भी करना चाहिए जब मेरी नौकरी इसकी मांग नहीं करती है।						
12	मैं बाधाओं और असफलताओं के बावजूद लक्ष्यों का पीछा करने में लगा हुआ हूँ।						
13	मैं असफल होने पर भी निराश नहीं होता।						

क्र मांक	कथन	दृढ़तापूर् वक सहमत	सहमत	दुल मुल	असहमत	दृढ़तापूर् वक असहमत	अंक
14	मुझे अपने उत्तरदायित्वों को निभाने में प्रसन्नता का अनुभव होता है।					3	
15	मैं दैनिक जीवन की सामान्य चिंताओं से निराश नहीं होता।						
16	मैं एक उद्देश्यपूर्ण और अर्थपूर्ण जीवन व्यतीत करता हूँ।						
17	मुझे लगता है कि मैं स्थिति की माँगों को संभाल सकता हूँ।						
18	मैं अधिकतर अपने जीवन से संतुष्ट हूँ।						
19	जो हो रहा है उस पर मेरा ध्यान रहता है।						
20	मुझे खुद पर भरोसा है।						
21	मेरे आवेदन वास्तविक या यथार्थवादी प्रकृति के हैं।						
22	मुझे लगता है कि मेरा व्यवहार परिपक्व है।						
23	मैं भविष्य के बारे में निश्चित योजनाएँ बनाता हूँ।						
24	मैं अपनी समस्याओं का समाधान स्वयं करता हूँ।						
25	मैं अपने जीवन के अधिकांश पहलुओं से संतुष्ट हूँ।						
26	मैं अपने रिश्तों को अच्छी तरह से महत्व देता हूँ।						
27	मैं किसी भी सामाजिक कार्य में उत्तरदायित्व लेने के लिए सदैव तत्पर रहता हूँ।						
28	मैं अपने समुदाय के महत्वपूर्ण कार्यों में पूर्ण सहयोग करता हूँ।						
29	मेरे दोस्त मेरा सम्मान करते हैं।						

क्र मांक	कथन	दृढ़तापूर् वक सहमत	सहमत	दुल मुल	असहमत	दृढ़तापूर् वक असहमत	अंक
30	मेरे रिश्ते सहायक और पुरस्कृत हैं।						
31	मैं दूसरों की खुशी और भलाई में सक्रिय रूप से योगदान देता हूँ।						
32	मैं अपने रिश्तों को महत्व देता हूँ।						
33	मैं लोगों या चीजों को हल्के में नहीं लेता।						
34	मैं दूसरों के लिए कभी-कभी अनायास, कभी-कभी योजनाबद्ध तरीके से अच्छा काम करता हूँ।						
35	मैं अपने रिश्तों को विकसित करने और मजबूत करने में समय लगाता हूँ।						
36	मैं अपने संबंधों का आनंद लेता हूँ।						
37	अजनबियों के साथ अच्छा समय बिताना संभव है,						
38	जीवन में सुख संघर्ष में निहित है।						
39	मैं अपने जीवन के लिए एक उद्देश्य या मिशन की तलाश कर रहा हूँ।						
40	मैंने एक संतोषजनक जीवन उद्देश्य खोज लिया है।						
41	मेरा मानना है कि प्रसन्नता एक सकारात्मक दृष्टिकोण है।						
42	मैं अपने जीवन का अर्थ समझता हूँ।						
43	मेरे जीवन का उद्देश्य स्पष्ट है।						
44	मैं एक अच्छा इंसान हूँ और एक अच्छा जीवन जीता हूँ।						
45	मैं जीवन को हलके में नहीं लेता।						
46	मैं प्रत्येक दिन को बोनस के रूप में देखता हूँ।						

क्र मांक	कथन	दृढ़तापूर्वक सहमत	सहमत	दुल मुल	असहमत	दृढ़तापूर्वक असहमत	अंक
47	मुझे धार्मिक लेखन पढ़ना और उसके बारे में बातें करना अच्छा लगता है।						
48	मैं भावनाओं और तर्क के स्वस्थ संतुलन का उपयोग करके महत्वपूर्ण निर्णय लेने में सक्षम हूँ।						
49	मैं स्थिति का आकलन करने और फिर व्यवहार करने में सक्षम हूँ।						
50	आलोचना होने पर भी मैं वह करना जारी रख सकता हूँ जिसमें मैं विश्वास करता हूँ।						
51	मैं बिना कुछ कहे ही किसी की बात सुन सकता						
52	मैं अपने आसपास के संघर्षों को संभाल सकता हूँ।						
53	मुझे लगता है कि मैं स्थिति की मांगों को संभाल सकता हूँ।						
54	मुझे स्पष्ट रूप से पता है कि मुझे क्या करना है।						
55	मैं अब अधिक समझदार और सहनशील व्यक्ति हूँ।						
56	मैं कोशिश करता हूँ कि मैं अपनी समस्याओं पर ध्यान न दूँ या दूसरों से अपनी तुलना न करूँ।						
57	मेरी प्राथमिकताएं स्पष्ट हैं।						
58	मैं अच्छी और बुरी दोनों स्थितियों में स्थिर रहने में सक्षम हूँ।						
59	मैं प्रतिबद्धताओं को पूरा करने और वादे निभाने में सक्षम हूँ।						
60	मेरी प्राथमिकताएं स्पष्ट हैं।						
61	मैं अच्छी और बुरी दोनों स्थितियों में धैर्य रखने में सक्षम हूँ।						
62	मैं प्रतिबद्धताओं को पूरा करने और वादे निभाने में सक्षम हूँ।						



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Dr. Samani Shreyas Pragya (Ladnun)  
Samani Amal Pragya (Ladnun)

Consumable Booklet  
of

**FS-PSPA**

(English Version)

Please fill in these entries :

Date

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Name \_\_\_\_\_ Father's Name \_\_\_\_\_

Date of Birth 

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 Gender : Male  Female

Qualification \_\_\_\_\_ Area : Urban  Rural

If in job : Designation \_\_\_\_\_

Institute \_\_\_\_\_ City/Town \_\_\_\_\_

Marital Status : Unmarried  Married  Divorcee  Widower

Family Status : Brother(s)  Sister(s)  Son(s)  Daughter(s)

### INSTRUCTIONS

On the following pages, there are 25 statements related to your general behaviour, feeling and action. Read each statement carefully and decide your opinion on each one on five alternatives, viz., **Strongly Agree, Agree, Uncertain, Disagree** and **Strongly Disagree**, and put a  mark in the appropriate  of alternative which is close to your opinion. **Your answers will be kept confidential.**

### Scoring Table

	Raw Score			z-Score	Grade	Level of Forgiveness
Page	2	3	4			
Score						
Total						

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UG-1, Nirmal Heights, Near Mental Hospital, Agra-282 007

Sr. No.	STATEMENTS	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	SCORE
1.	Do you think that people get scared of you ?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
2.	If somebody utter bad words to your parents your mind get filled with annoyance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
3.	You feel hatred whenever you perceive those persons who wronged you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
4.	You want harm to those who maltreated you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
5.	You try to put them down whoever cheated you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
6.	You are going outside in new dress; if any kid spoils it, you get irritated.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
7.	You don't want to serve those diseased family members who misbehaved with you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>
8.	You don't have sympathy towards those who disrespects you, even they are facing difficulties.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>

Total Score Page 2

Sr. No.	STATEMENTS	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	SCORE
9.	If somebody makes you realize your one mistake you show his four mistakes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	You have everything even then your enemy's memory makes you violent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	You don't forgive by saying "they are ignorant" whoever criticizes you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	If your friend spreads your mistakes, you don't hesitate to do the same for him to take revenge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	If somebody speaks "sorry" while admitting his mistake, you get angrier.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	If somebody breaks promise made with you without knowing the reason you get annoyed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	It is difficult to accept whatever wrong happens to you are due to your past deeds.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	You wish for those who have wronged you that they must get its fruit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Total Score Page 3

Sr. No.	STATEMENTS	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	SCORE
	17. You avoid certain person and/or place which bring memories of your bad period.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	18. If somebody speaks with irritation, you also respond angrily.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	19. You get angry if somebody misses your favourite thing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	20. You feel bad if somebody back bites you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	21. You can't tolerate if somebody blames your character.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	22. You definitely take revenge for injustice with your family.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	23. If you come to know that your employee steals your money, you start beating him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	24. You feel happy when you see your opponents are unhappy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	25. You talk negative about those who hurt you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Total Score Page 4</b>							<input type="text"/>



U.P. Govt. No. 16438  
ಪುನಃಮುದ್ರಣ ಸಂಖ್ಯೆ: A-73256/2005 OF. 13.5.05

ಡಾ. ಸಮನಿ ಶ್ರೀಯುಕ್ತ ಪ್ರಜ್ಞಾ (ಲಡ್ಲೂನ್)  
ಸಮಾನಿ ಅಮಲ್ ಪ್ರಜ್ಞಾ (ಲಡ್ಲೂನ್)

FS-PSPA ಯ ಉಪಭೋಗ

**FS-PSPA**  
(ಇಂಗ್ಲಿಷ್ ಆವೃತ್ತಿ)

ದಯವಿಟ್ಟು ಈ ಸಮೂಹಗಳನ್ನು ಭರ್ತಿ ಮಾಡಿ:

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ಕೆಲಸದಲ್ಲಿ/ವೃತ್ತಿ: ಹುದ್ದೆ

ಸಂಸ್ಥೆ

ನಗರ/ಹಳ್ಳಿ

ವೈವಾಹಿಕ ಸ್ಥಿತಿ: ಅವಿವಾಹಿತ

ಮದುವೆಯಾದ

ವಿವಾಹ ಪದವಿ

ವಿಧವೆ

ಕುಟುಂಬದ ಸ್ಥಿತಿ: ಸಹೋದರ(ರು)

ಸಹೋದರ(ಗಳು)

ಮಗ(ರು)

ಮಗಳು(ಗಳು)

ಸೂಚನೆಗಳು

ಕೆಳಗಿನ ಪ್ರತಿಗಳಲ್ಲಿ, ನಿಮ್ಮ ಸಾಮಾನ್ಯ ನಡವಳಿಕೆ, ಭಾವನೆ ಮತ್ತು ತ್ರಿಯೆಗೆ ಸಂಬಂಧಿಸಿದ 25 ಹೇಳಿಕೆಗಳಿವೆ.  
ಪ್ರತಿ ಹೇಳಿಕೆಯನ್ನು ವಿಚ್ಛೇದಿಸಿ ಮತ್ತು ಪ್ರತಿಯೊಂದರ ಬಗ್ಗೆ ಐದು ಪರ್ಯಾಯಗಳ  
ಬಗ್ಗೆ ನಿಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ನಿರ್ಧರಿಸಿ, ಅಂದರೆ, ಬಲವಾಗಿ ಒಪ್ಪಿಗೆ, ಒಪ್ಪಿಗೆ, ಅನಿಶ್ಚಿತ,  
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ಸೂಕ್ತವಾದ ಗುರುತು ಹಾಕಿ. ನಿಮ್ಮ ಉತ್ತರಗಳನ್ನು ಗೌಪ್ಯವಾಗಿ ಇರಿಸಲಾಗುತ್ತದೆ.

ಸ್ಯಾಂಡಿಂಗ್ ಟೇಬಲ್

	ಕನ್ಯಾ ಸ್ಯಾಂಡ್			ಪುರುಷ ಸ್ಯಾಂಡ್	ನಿಜ	ಕ್ಷಮೆಯ ಮಟ್ಟ
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ನಿರ್ಮಲ್ ಹೈಟ್ಸ್, ಮೆಂಟಲ್ ಹಾಸ್ಪಿಟಲ್ ಹತ್ತಿರ, ಆಗ್ರಾ-282 007

Consumable Booklet of FS-PSPA

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
1	ಜನರು ನಿಮ್ಮ ಬಗ್ಗೆ ಹೆದರುತ್ತಾರೆ ಎಂದು ನೀವು ಭಾವಿಸುತ್ತೀರಾ?						
2	ನಿಮ್ಮ ಹೆತ್ತವರಿಗೆ ಯಾರಾದರೂ ಕೆಟ್ಟ ಪದಗಳನ್ನು ಹೇಳಿದರೆ ನಿಮ್ಮ ಮನಸ್ಸು ಕಿರಿಕಿರಿಯಿಂದ ತುಂಬಿರುತ್ತದೆ.						
3	ನಿಮಗೆ ಅನ್ಯಾಯ ಮಾಡಿದ ವ್ಯಕ್ತಿಗಳನ್ನು ನೀವು ಗ್ರಹಿಸಿದಾಗಲೆಲ್ಲಾ ನೀವು ದ್ವೇಷವನ್ನು ಅನುಭವಿಸುತ್ತೀರಿ.						
4	ನಿಮ್ಮನ್ನು ನಿಂದಿಸಿದವರಿಗೆ ನೀವು ಹಾನಿಯನ್ನು ಬಯಸುತ್ತೀರಿ.						
5	ನಿಮಗೆ ಮೋಸ ಮಾಡಿದವರನ್ನು ಕೆಳಗಿಳಿಸಲು ನೀವು ಪ್ರಯತ್ನಿಸುತ್ತೀರಿ.						
6	ನೀವು ಹೊಸ ಉಡುಪಿನಲ್ಲಿ ಹೊರಗೆ ಹೋಗುತ್ತಿದ್ದೀರಿ: ಯಾವುದೇ ಮಗು ಅದನ್ನು ಹಾಳುಮಾಡಿದರೆ, ನೀವು ಕಿರಿಕಿರಿಗೊಳ್ಳುತ್ತೀರಿ.						
7	ನಿಮ್ಮೊಂದಿಗೆ ಅನುಚಿತವಾಗಿ ವರ್ತಿಸಿದ ಆ ರೋಗಗ್ರಸ್ತ ಕುಟುಂಬ ಸದಸ್ಯರಿಗೆ ಸೇವೆ ಸಲ್ಲಿಸಲು ನೀವು ಬಯಸುವುದಿಲ್ಲ.						
8	ನಿಮ್ಮನ್ನು ಅಗೌರವಿಸುವವರ ಬಗ್ಗೆ ನಿಮಗೆ ಸಹಾನುಭೂತಿ ಇರುವುದಿಲ್ಲ. ಅವರು ಕಷ್ಟಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ						

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
9	ನಿಮ್ಮ ಒಂದು ತಪ್ಪನ್ನು ಯಾರಾದರೂ ನಿಮಗೆ ಅರ್ಥಮಾಡಿಕೊಂಡರೆ ನೀವು ಅವರ ನಾಲ್ಕು ತಪ್ಪುಗಳನ್ನು ತೋರಿಸುತ್ತೀರಿ.						
10	ನೀವು ಎಲ್ಲವನ್ನೂ ಹೊಂದಿದ್ದರೂ ಸಹ ನಿಮ್ಮ ಶತ್ರುಗಳ ಸ್ಮರಣೆಯು ನಿಮ್ಮನ್ನು ಹಿಂಸಾತ್ಮಕವಾಗಿಸುತ್ತದೆ.						
11	ನಿಮ್ಮನ್ನು ಟೀಕಿಸುವವರನ್ನು 'ಅವರು ಅಜ್ಞಾನಿಗಳು' ಎಂದು ಹೇಳುವ ಮೂಲಕ ನೀವು ಕ್ಷಮಿಸುವುದಿಲ್ಲ.						
12	ನಿಮ್ಮ ಸ್ನೇಹಿತ ನಿಮ್ಮ ತಪ್ಪುಗಳನ್ನು ಹರಡಿದರೆ, ಸೇಡು ತೀರಿಸಿಕೊಳ್ಳಲು ನೀವು ಅದೇ ರೀತಿ ಮಾಡಲು ಹಿಂಜರಿಯಬೇಡಿ.						
13	ಯಾರಾದರೂ ತನ್ನ ತಪ್ಪನ್ನು ಒಪ್ಪಿಕೊಳ್ಳುವಾಗ 'ಕ್ಷಮಿಸಿ' ಎಂದು ಮಾತನಾಡಿದರೆ, ನೀವು ಕೋಪಗೊಳ್ಳುತ್ತೀರಿ.						
14	ನೀವು ಸಿಟ್ಟಾಗುವ ಕಾರಣವನ್ನು ತಿಳಿಯದೆ ಯಾರಾದರೂ ನಿಮ್ಮೊಂದಿಗೆ ಮಾಡಿದ ಭರವಸೆಯನ್ನು ಉಲ್ಲಂಘಿಸಿದರೆ.						
15	ನಿಮ್ಮ ಹಿಂದಿನ ಕರ್ಮಗಳಿಂದಾಗಿ ನಿಮಗೆ ಯಾವುದೇ ತಪ್ಪು ಸಂಭವಿಸಿದರೂ ಅದನ್ನು ಒಪ್ಪಿಕೊಳ್ಳುವುದು ಕಷ್ಟ.						

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
16	ನಿಮಗೆ ಅನ್ಯಾಯ ಮಾಡಿದವರು ಅದರ ಫಲವನ್ನು ಪಡೆಯಬೇಕೆಂದು ನೀವು ಬಯಸುತ್ತೀರಿ.						
17	ನಿಮ್ಮ ಕೆಟ್ಟ ಅವಧಿಯ ನೆನಪುಗಳನ್ನು ತರುವ ನಿರ್ದಿಷ್ಟ ವ್ಯಕ್ತಿ ಮತ್ತು/ಅಥವಾ ಸ್ಥಳವನ್ನು ನೀವು ತಪ್ಪಿಸುತ್ತೀರಿ.						
18	ಯಾರಾದರೂ ಕಿರಿಕಿರಿಯಿಂದ ಮಾತನಾಡಿದರೆ, ನೀವು ಸಹ ಕೋಪದಿಂದ ಪ್ರತಿಕ್ರಿಯಿಸುತ್ತೀರಿ.						
19	ಯಾರಾದರೂ ನಿಮ್ಮ ನೆಚ್ಚಿನ ವಿಷಯವನ್ನು ತಪ್ಪಿಸಿಕೊಂಡರೆ ನೀವು ಕೋಪಗೊಳ್ಳುತ್ತೀರಿ.						
20	ಯಾರಾದರೂ ನಿಮ್ಮನ್ನು ಬೆನ್ನು ಕಚ್ಚಿದರೆ ನೀವು ಕೆಟ್ಟ ಭಾವನೆ ಹೊಂದುತ್ತೀರಿ.						
21	ಯಾರಾದರೂ ನಿಮ್ಮ ಪಾತ್ರವನ್ನು ದೂಷಿಸಿದರೆ ನೀವು ಸಹಿಸುವುದಿಲ್ಲ.						
22	ನಿಮ್ಮ ಕುಟುಂಬದೊಂದಿಗೆ ಅನ್ಯಾಯಕ್ಕೆ ನೀವು ಖಂಡಿತವಾಗಿ ಸೇಡು ತೀರಿಸಿಕೊಳ್ಳುತ್ತೀರಿ.						
23	ನಿಮ್ಮ ಉದ್ಯೋಗಿ ನಿಮ್ಮ ಹಣವನ್ನು ಕದಿಯುತ್ತಾರೆ ಎಂದು ನಿಮಗೆ ತಿಳಿದರೆ, ನೀವು ಅವನನ್ನು ಹೊಡೆಯಲು ಪ್ರಾರಂಭಿಸುತ್ತೀರಿ.						

ಕ್ರಮ ಸಂಖ್ಯೆ	ಹೇಳಿಕೆಗಳ	ಬಲವಾಗಿ ಒಪ್ಪುತ್ತೇನೆ	ಒಪ್ಪುತ್ತೇನೆ	ಅನಿಶ್ಚಿತ	ಒಪ್ಪುವುದಿಲ್ಲ	ಖಂಡಿತವಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ	ಅಂಕ
24	ನಿಮ್ಮ ವಿರೋಧಿಗಳು ಅಸಂತೋಷಗೊಂಡಿರುವುದನ್ನು ನೀವು ನೋಡಿದಾಗ ನಿಮಗೆ ಸಂತೋಷವಾಗುತ್ತದೆ.						
25	ನಿಮ್ಮನ್ನು ನೋಯಿಸುವವರ ಬಗ್ಗೆ ನೀವು ನಕಾರಾತ್ಮಕವಾಗಿ ಮಾತನಾಡುತ್ತೀರಿ.						



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डॉ. समानी श्रेयस प्रजा (लाडनू)  
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क्षेत्र: शहरी

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	कथों स्कोर			z के स्कोर	वर्ण	क्षमा का स्तर
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**Consumable Booklet of FS-PSPA**

क्रमांक	कथन	दृढ़तापूर्वक सहमत	सहमत	दुल मुल	असहमत	दृढ़तापूर्वक असहमत	अंक
1	क्या आपको लगता है कि लोग आपसे डरते हैं?						
2	यदि कोई आपके माता-पिता को अपशब्द कहे तो आपका मन झुंझलाहट से भर जाता है।						
3	जब भी आप उन लोगों को देखते हैं जो आपके साथ गलत करते हैं, तो आप घृणा महसूस करते हैं।						
4	आप उन लोगों का नुकसान चाहते हैं जिन्होंने आपके साथ दुर्व्यवहार किया।						
5	जिसने भी आपको धोखा दिया है आप उसे नीचा दिखाने की कोशिश करते हैं।						
6	आप नई पोशाक में बाहर जा रहे हैं; कोई बच्चा बिगाड़ दे तो चिढ़ जाते हैं।						
7	आप उन बीमार परिजनों की सेवा नहीं करना चाहते जिन्होंने आपके साथ दुर्व्यवहार किया।						
8	जो आपका अनादर करते हैं उनके प्रति आप सहानुभूति नहीं रखते, उन्हें भी मुश्किलों का सामना करना पड़ रहा है।						
9	अगर कोई आपको आपकी एक गलती का एहसास कराता है तो आप उसकी चार गलतियां दिखाते हैं।						
10	आपके पास सब कुछ है फिर भी आपके दुश्मन की याद आपको हिंसक बना देती है।						

क्रमांक	कथन	दृढ़तापूर्वक सहमत	सहमत	दुल मुल	असहमत	दृढ़तापूर्वक असहमत	अंक
11	जो भी आपकी आलोचना करता है, उसे "वे अज्ञानी हैं" कहकर क्षमा नहीं करते।						
12	अगर आपका दोस्त आपकी गलतियों को फैलाता है तो आप उससे बदला लेने के लिए ऐसा करने से भी नहीं हिचकिचाते।						
13	अगर कोई अपनी गलती स्वीकार करते हुए "सॉरी" बोलता है तो आपको और गुस्सा आता है.						
14	अगर कोई बिना वजह जाने आपसे किया वादा तोड़ देता है तो आप नाराज हो जाते						
15	आपके साथ जो कुछ भी गलत होता है उसे स्वीकार करना आपके पिछले कर्मों के कारण मुश्किल होता है।						
16	जिन लोगोंने तेरा अपराध किया है, तू उनके लिथे यह कामना करता है, कि उसका फल उन्हें अवश्य मिले।						
17	आप किसी ऐसे व्यक्ति और/या स्थान से दूर रहते हैं जो आपके बुरे दौर की यादें लेकर आता है।						
18	अगर कोई चिड़चिड़ेपन से बोलता है तो आप भी गुस्से से जवाब देते हैं।						
19	अगर आपकी पसंदीदा चीज किसी से छूट जाए तो आपको गुस्सा आता है।						
20	अगर कोई आपकी पीठ काटता है तो आपको बुरा लगता है।						
21	कोई आपके चरित्र को दोष दे तो आप बर्दाश्त नहीं कर सकते।						

क्रमांक	कथन	दृढ़तापूर्वक सहमत	सहमत	दुल मुल	असहमत	दृढ़तापूर्वक असहमत	अंक
22	आप अपने परिवार के साथ हुए अन्याय का बदला अवश्य लेते हैं।						
23	अगर आपको पता चलता है कि आपका कर्मचारी आपका पैसा चुराता है, तो आप उसे पीटना शुरू कर देते हैं।						
24	जब आप अपने विरोधियों को दुखी देखते हैं तो आपको खुशी होती है।						
25	आप उन लोगों के बारे में नकारात्मक बातें करते हैं जो आपको चोट पहुँचाते हैं।						