OCEAN Model from Ramayana Characters

Shyam B. R. [1 & 2] & P. S. Aithal [3]

[1] D. Litt Scholar, Institute of Management & Commerce, Srinivas University, Karnataka, India.

[2] Associate Professor, Maharaja Institute of Technology Mysore, Department of Management Sciences, Mysore - 571443, Karnataka, India, OrcidID: 0000-0001-6338-3086, E-mail: shyamabhiram@mail.com

[3] Institute of Management & Commerce, Srinivas University, Mangalore - 575 001, India, OrcidID: 0000-0002-4691-8736; E-mail: psaithal@gmail.com

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[1] D. Litt Scholar, Institute of Management & Commerce, Srinivas University, Karnataka, India.
[2] Associate Professor, Maharaja Institute of Technology Mysore, Department of Management Sciences, Mysore - 571443, Karnataka, India, OrcidID: 0000-0001-6338-3086, E-mail: shyamabhiram@mail.com
[3] Institute of Management & Commerce, Srinivas University, Mangalore - 575 001, India, OrcidID: 0000-0002-4691-8736; E-mail: psaithal@gmail.com

ABSTRACT

Purpose: *This research paper is a thought-provoking blend of management, science and mythology. The researcher elucidates how OCEAN traits to Professional and psychology students with the help of characters from Ramayana. The outcome of the research assists individual personalities to discover them as well as to understand basic individual differences.*

Objectives: *The researchers have established the undermentioned primary objectives and the present study investigates 2 broad research questions: (1) To identify the personality of Ramayana characters and its spectrum. (2) To interpret characters from Ramayana to explain the OCEAN Model.*

Design/Methodology/Approach: *The study is based on both secondary & primary evidence. Hypotheses are stated for the various variables selected and scrutinized to prove or disprove the same without any errors.*

Findings/Result: *The study found correlations between personality traits & OCEAN from Ramayana characters to individuals with the ancient Indian texts. As much as all individuals behave differently in different situations, our behavioural reactions can be clubbed into traits as similar reactions throughout ages and cultures. To conclude, we can say that each one of us is uniquely different yet distinctively similar as well.*

Research Limitations/Implications: *In the current research an attempt is made by the researchers to comprehend the research gap in the area hence a conceptual idea is proposed and the research goes further to advance significance to discover the degree of relationship to interpret characters from Ramayana to explain OCEAN model.*

Originality/New Knowledge/Interpretation/Value: *Many of the earlier studies have proved that the soul of Indian Mythology is beyond simple good and evil. If one cares to dive deep, there's an attention-grabbing story at each and every step. Psychologists explain this by segregating personality into a private and public persona. Private is the 'real' inner person, while public is the way that the individual profiles themselves to the outside world. We may be confident and outgoing in some circumstances and less sure of ourselves and more retiring in other situations. A case where a shy reserved person joins an organization but eventually becomes an arrogant and stubborn boss. This fits the explanation of how our personalities differ situationally.*

Paper Type: *The study is based on both secondary & primary evidence. There are many characters in the Ramayana, with each one having good and bad qualities. Many characters are alike in intelligence but differ in their ethical characteristics. Hence, researchers have put their effort into giving intelligence ratings as well as ethical ratings to the major characters in the research. However, this is not a definitive list.*

Keywords: Personality Traits, Ramayana, Openness, Conscientiousness, Extraversion, Agreeableness & Neuroticism

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1. INTRODUCTION :

The big five personality traits, often referred to as OCEAN, and in other ways as CANOE, are Openness, Conscientiousness, Extroversion, Agreeableness, and Neuroticism. These five traits exemplify broad domains of human behaviour and account for differences in both personality and decision-making. The O.C.E.A.N. model is used to portray the personality traits of an individual, which can vary across the spectrum for each measured trait. Most often, questionnaires such as the Big Five Inventory are used to measure how a person reacts in a given situation through and through a series of agree/disagree statements.

(Cattell, R. B. (1965). [1]) Outlined personality is the characteristics of the individual that allow prediction of how they will behave in a given situation. Psychologists progressively agree that five super traits may adequately describe the structure of personality. (Costa, P. T. & McCrae, R. R. (1992). [2]) who measured personalities with reference to their OCEAN model exemplify a continuum along which individuals can be explained in terms of their traits. For a better understanding of these traits, the following is my explanation of how characters and their personalities were depicted in Mahabharat.

By recalling our usual day, we interact with people and judge their persona as to how they are unique from us and sometimes we even compromise with the changing facets of their personalities without a second thought. Unknowingly we make automatic responses from our opinions about others' overt behavioural responses. What makes us do this is that we are humans wired for curiosity to explore more about our environment and the people who live with us. Whenever we attend parties, we notice someone who is surrounded by others laughing and chatting with others will be tagged as an extrovert person. While understanding personality we usually assume that personality traits are stable over time and the traits would stay stable across situations. For instance, a person who can be called an extrovert by observing his partying skills may be very shy and quiet at the official conference. But in both the above situations they will be more outgoing than an introverted person. We also consider that personality traits influence behaviours. The person is chatty and sociable because of his extrovert characteristics. (Megha, P. (2023). [3]).

2. REVIEW OF LITERATURE (CONCEPTUAL CLARIFICATION) :

The Ramayana characters are – Rama and Sita enthroned and surrounded by sage Vashishtha, Rama's brothers Lakshmana, Bharata, and Shatrughna. Hanuman is seated at the feet of Rama. *Ramayana* is one of the two major Sanskrit ancient epics (*Itihasa*s) of Hindu literature. The Ramayana was composed by sage Valmiki. Below is the list of important characters that appear in the epic.

- **Agastya:** He was the son of sage Pulastya and brother of sage Vishrava. He was also an uncle of Ravana. Agastya and his wife Lopamudra have met Rama, Sita and Lakshmana during the exile and presented them a divine bow and arrow. (Alain Daniélou, (1991). [4]).
- **Ahalya:** She was the wife of the sage Gautama Maharishi. Many ancient Hindu scriptures depicts that he was seduced by (the king of Gods) Lord Indra thus, cursed by her husband for her infidelity. She was liberated from the curse by Lord Rama (an avatar of the God Vishnu).
- **Akampana:** He was the maternal uncle of Ravana. He was one among the ten sons of Sumali and Kethumathi. He had four sisters. He was the survivor of the battle between Khara and Dushana along with Shurpanaka. As soon as he escaped from the deadly carnage, he instigated Ravana to abduct Sita. This indirectly makes him the mastermind behind the epic war. Finally, he was killed by the Hanuman in the battle.
- **Akshayakumara:** He was the son of Ravana and Mandodari and was killed by the Hanuman during the encounter in Ashok Vatika.
- **Angada:** He was a Vanara and son of the king Vaali (vanar king of Kishkindha before Sugriva) and Tara. He helped Rama find her wife and fought against her abductor Ravana.

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- **Anjana:** She was the mother of Hanuman. As per the legend version, Anjana was an apsara named Punjikastala, who was born as a Vanara princess on earth and married Kesari, a Vanara Chief. The God of Wind, Vayu carried the divine power of Shiva to Anjana's womb thus, Hanuman was born as an incarnation of Lord Shiva (Pollet, Gilbert (1995). [5] & (Gopal, Madan (1990). K.S. Gautam (ed.) [6]). The Shiva Purana also states that she was the daughter of Gautama Maharishi and Ahalya.

- **Atikaya:** He was the son of Ravana and Dhanyamalini (2nd Wife). He was slain by Lakshmana by the Brahmastra, after receiving advice from the element God of Wind, Vayu at the behest of Lord Indra. He was also granted by invincible armour of Lord Brahma, which could be pierced by a Brahmastra during the battle when Lakshmana struggled to kill Atikaya.

- **Bharata:** He was the 2nd son of King Dasharatha and Kaikayi. He was the younger half-brother of Rama. The epic Ramayana portrays Bharatha as the symbol of dharma and idealism. He was married to Mandavi (Sita's Cousin) and had two children.

- **Chandrabhagha:** She was the wife of Janaka's younger brother Kushadhwaja (also known as Kushadbhojan). Her two daughters Mandavi and Shrutakirti were married to Rama's younger brothers Bharata and Shatrughna respectively.

- **Dasharatha:** Dasharatha was the king of Ayodhya. He had three queens namely Kausalya, Kaikeyi and Sumitra and from them four sons: Rama, Bharata, and twins Lakshmana, and Shatrughna. He also had a daughter named Shanta. Once, Kaikeyi saved Dasaratha in a war, and as a reward, she got the privilege of getting her wishes fulfilled for Dasaratha at any time in her lifetime. She made the best use of the opportunity and forced Dasharatha to make their son Bharata the crown prince and send Rama into exile for 14 years. Dasharatha being a good king and very kind dies heartbroken after Rama goes into exile.

- **Devantaka:** He was the son of Ravana and was killed by Hanuman.

- **Dhanyamalini:** She was the second wife of Ravana. Her real identity is unknown but some stories refer to her as the daughter of Maya and sister of Mandodari. Dhanyamalini was the mother of the great warrior Atikaya, who was ultimately slain by Lakshman with the help of the Brahmastra.

- **Dhumraksha:** He was a maternal uncle of Ravana. He was one among the ten sons of Sumali. He was killed by Hanuman.

- **Dushana:** Dushana was a man-eating Rakshasa. He is the twin brother of Khara and younger male cousin of Ravana, and also the son of Kaikesi's sister Raka. They were demons who ruled the Dandaka Forest. After Shurpanakha was humiliated by Lakshmana by cutting off her nose and ears, Khara and Dushana went to war against Lakshmana and Rama. During this fight, Dushana was killed by Rama (John Dowson [7]).

- **Ganga:** She is a goddess and the daughter of Himavan. Because of her incomparable beauty, she was given to the Devas, and she became the Milky Way. Later, Shiva brought her down to earth and she became the holy river, Ganga in Hinduism.

- **Hanuman:** Hanuman is a divine Vanara companion and devotee of the Lord Rama. He was one of the central characters of the epic. He is a Brahmachari (lifelong celibate) and one of the Chiranjeevi. In some versions of the epic, he is depicted as an avatar of Shiva.

- **Hema:** Hema was an apsara in Lord Indra's Court. When Mayasura visited Svarga, he saw and married her. They had 2 sons, Mayavi and Dundubhi, and a daughter Mandodari. She later left them on earth and returned back to heaven.

- **Indrajit:** Indrajit also referred to as Meghanada was a prince of Lanka and possessor of Indra Loka (Heaven). In the epic, he is portrayed as a mighty warrior and master of illusions. He was the elder son of Ravana and his elder consort Mandodari. He is an atimaharathi. He was named Indrajit by Brahma after he defeated Indra and took over Indra Loka.

- **Jambavan:** He was described as a king of sloth bears. He was created by Lord Brahma, to assist Lord Rama in his struggle against Ravana.

- **Janaka:** He was the king of Mithila and the father of Sita and Urmila. He was a wise and kind king.

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- **Jambumali:** He was one among the eight sons of Lanka's commander-in-chief Prahasta. He was killed by Hanuman during the encounter in Ashoka Vitaka.

- **Jatayu:** In the epic, Jatayu was a divine bird and the younger son of Aruna. He was an old friend of Dasharatha (Rama's father). Jatayu was killed by Ravana when he tried to save Sita during her abduction.

- **Kabandha:** Kabandha is a Rakshasa (demon) who is killed and freed from a curse by Rama.

- **Kaikashi:** Kaikashi or Kaikeshi or Keshani or Pushpothkatha was the wife of sage Vishrava and mother of Ravana, Kumbakarna, Vibhishana and Shurpanaka. She was the daughter of a Rakshasa king *Sumali* (News Track, (2020). [8]).

- **Kaikeyi:** Kaikeyi was the second wife of the King and mother of Bharata. She is famed for her beauty. After she rescued the life of Dasaratha in battle, he offered to grant anything she would ask of him. She later calls in this favour to have Bharata crowned king and Rama should be sent into the forest inspired by the words of her maid, Manthara.

- **Kausalya:** In the epic, Kausalya was the mother of Rama and the first consort of King Dashratha. She was also described to be the king's favourite wife.

- **Kewat:** He was a boatman who had taken Rama, Sita and Lakshmana in his boat to cross the river, Ganga.

- **Khara:** He was a man-eating demon. He is the twin brother of Dushana, a younger male cousin of Ravana, and the son of Kaikesi's sister Raka. He was killed by Rama, along with his brother Lakshmana when he attacked Rama after Shurpanakha's humiliation. After Lakshmana cut off Shurpanakha's nose, Khara battled against Lakshmana and Rama. During this fight, Khara lost and was killed by Rama, Rama also killed his brothers Dushana and Trishiras (Khara's Death, [9]). He was the ruler of the Danda Kingdom (forest), roughly equivalent to the Nashik district, with Janasthana (Nashik city) as its capital. He protected the northern kingdom of Lanka on the mainland and his kingdom bordered the Kosala Kingdom, the kingdom of Rama. He was well known for his superior skills in warfare. In the Ramayana War, a battle between Rama and Ravana, Khara's son, Makaraksha, fought on his uncle, Ravana's side and was finally killed by Rama (John Dowson, [10]).

- **Kumbhakarna:** He was 2nd son of Vishrava and Kaikasi. He was the younger brother of Ravana and the elder brother of Vibhisana and Surpanakha. Despite his gigantic size and great appetite, he was ascribed to be of good character and a mighty warrior in those times. When offered a boon by Brahma, he was tricked into asking for eternal sleep. A horrified Ravana, out of brotherly love, persuaded Brahma to modify the boon. Brahma mitigated the power of the boon by making Kumbhakarna sleep for six months and being awake for the rest six months of the year (in some versions, he will be awake for one day out of the year). He was one of the Rakshasa who opposed Ravana's abduction of Sita.

- **Kusha:** Along with Lava, Kusha was the other son of Rama and Sita.

- **Lakshmana:** The third son of King Dasharatha, and half-brother of Rama. He was the twin brother of Shatrughna. They were born to Queen Sumitra. He was an incarnation of Sesha Naga. He was deeply devoted to his brother, whom he followed through many dangerous adventures and quests. He married Sita's younger sister, Urmila. He guarded his brother Rama and Sita for 14 years day and night without sleeping.

- **Lava:** Lava was one of the two sons of Rama and Sita. He had a twin brother named Kusha, one of the youths to whom Valmiki taught the epic Ramayan.

- **Malyavan:** He was the maternal granduncle of Ravana. He was one among the three sons of *Sukesha*. He had two younger brothers named Sumali and Mali. Malyavan's wife was Sundari. She had seven sons - Vajra Mushti Viroopaaksh, Durmukh, Suptaghn, Yagyakop, Matt, and Unmatt; and one daughter named Analaa. He was also one of the Rakshasas who opposed Ravana's abduction of Sita.

- **Mandavi:** She was the daughter of King Kushadhwaja and Queen Chandrabhaga. And cousin of Sita and Urmila. She also had a younger sister named Shrutakirti. Mandavi was married to Rama's brother Bharata. After the Ramayana War, she became the Queen of Gandhara and had

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two sons, Pushkala and Taksha, who founded Peshwara then called Purushapura, and Takshasila, now called Taxila.

- **Mandodari:** She was the elder consort of Ravana. The epic depicts her as beautiful, pious, and righteous. Mandodari was the daughter of Mayasura and an apsara named Hema. Mandodari has two sons: Meghanada (Indrajit) and Akshayakumara. She is also one of the Rakshasas who opposed Ravana's abduction of Sita.

- **Manthara:** Manthara is said to be hunch-backed, ugly and antagonistic in appearance. She was an expert talker and a cunning woman who could dupe her way to get what she wanted. When Rama was becoming the king of Ayodhya, many deities consulted Lord Vishnu. They said "Rama is going to become king. He will enjoy his life. But the motto behind his introduction is to demolish evil." Lord Vishnu expressed his helplessness, so they consulted Saraswathi, the Goddess of education. She went in the form of Manthara (Kekaya) and sent Rama to the forest. Manthara is said to be the incarnation of Alakshmi, the eternal consort of Kali Purusha. In her earlier life, she had done penance unto Lord Rudra and gathered virtue to become one among many celestial dancers in Swarga Loka. Understanding well that she was an evil soul, Brahma ordained her to take birth as Manthara and create obstruction in establishing Rama Rajya on earth during Treta Yuga.

- **Maricha:** He was a rakshasa (demon), who was killed by Rama hero of the epic and an avatar of God Vishnu. He is mentioned as an ally of Ravana who is an antagonist of the epic. His most notable exploit is his role in the kidnapping of Sita, Rama's wife. His mother was Tataka and earlier in the story, his brother Subahu was killed by Rama.

- **Nala:** Nala was a Vanara who assisted Rama during his war with Ravana. He was credited as the engineer of the Rama Setu. He was a son of Vishvakarma, and the twin brother of Nila (Mani, Vettam, (1921). [11]).

- **Narantaka:** He was the son of Ravana. He was killed by Angada.

- **Nila:** He was the son of Agni and twin brother of Nala. Nila was the commander-in-chief of the vanara army in Rama's great battle against Ravana. Along with his twin brother, Nila was also credited for constructing the Ram Setu.

- **Nishada Raja:** He was the king of the forest tribes and also a childhood friend of Rama.

- **Nirvani:** Nirvani was a Yakshini and niece of Yaksha king Suketu.

- **Parshurama:** He had his place in the Ramayana due to the conflict with Rama (the protagonist of the Ramayana) over Lord Shiva's broken bow, and expressed his anger by threatening to kill the ones present in the wedding assembly and the entire kingdom of Mithila region. Later after hearing Lord Rama's calm reaction to Parshurama's outburst of rage, Parshurama calmed down and finally realized that Lord Rama was an avatar of Lord Vishnu. (Bhagwan Parshuram, (2017). [12]).

- **Prahasta:** He was a maternal uncle of Ravana and chief commander of Lanka's army. Prahasta was the son of Sumali and Ketumati. He had nine brothers and four sisters. One of his sisters was Ravana's mother Kaikesi.

- **Rama:** Rama was the protagonist of the epic. He was an avatar of Lord Vishnu. He was the son of King Dasharatha of the Kosala Kingdom and his eldest consort, Kaushalya. He was a virtuous, strong and just man in his own right. He marries Princess Sita of Mithila. The crux of the epic details his attempts to rescue her from Ravana's clutches in Lanka.

- **Ravana:** Ravana was the Rakshasa/ Demon king of Lanka and the main antagonist of the epic. He was the son of Vishrava and Kaikashi. He performed penance for the Lord Shiva to achieve a boon for many years.

- **Rishyasringa:** Rishyasringa was a great Rishi. He presided over the sacrifice that King Dasharatha offered in order to get a son. He was married to Shanta daughter of King Dasharath. He is sometimes depicted as a combination of a Deer and a Man.

- **Ruma:** Ruma was the wife of Sugriva. She was portrayed in Book IV (Kishkindha Kanda) of the epic. Ruma and Sugriva fell in love and wanted to marry each other. But Ruma's father did not approve. Hence, Sugriva with the help of Hanuman abducted Ruma and they married each

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other. Ruma was taken away from Sugriva by Vali following the strife between the two royal Vanara brothers. After, the fact of Ruma being hostage by Vali became the primary justification for Rama slaying Vali and helping Sugriva to become the sovereign of Kishkindha. When accused by Vali of lowly, treacherous and unforeseen assassination from the shades by Rama's arrow, Rama says his assassination was a just punishment for the sin Vali committed when he abducted Ruma Sugriva's wedded spouse and used her for his own pleasure (Monier-Williams, (c) (1899). [13]., (Ralph T. H. Griffith, (1870–1874). [14]., & William Buck, B. A. (2000). [15]).

- **Sampati:** Sampati was a great campaigner of Rama. He was the brother of Jatayu and the son of Aruna. To help Shri Rama, he tracked down Sita with his divine vision and told Shri Ram that Sita was in Lanka.

- **Shanta:** She was the daughter of King Dasharatha and his elder consort Kaushalya. Later she was adopted by King Romapada of Anga Pradesh. She was married to sage Rishyasringa.

- **Shabari:** Shabari was depicted as an elderly ascetic who was devoted to Rama. As her guru Matanga had illuminated her to worship Rama, she waited for him for several years. She finally met Rama after the abduction of Sita. She gets the opportunity to help Rama in finding Sugriva and Hanuman.

- **Shatrughna:** He was the youngest son of King Dasharatha and Queen Sumitra. He was a twin brother of Lakshmana. He was married to Sita's cousin Shrutakirti with whom he had two children.

- **Shiva:** Shiva played an important role in the epic. Both Rama and Ravana were distinguished devotees of Lord Shiva. Shiva was a part of the great trinity in Hinduism along with Vishnu and Brahma. Few versions of the epic also portray Hanuman as one of the avatars of Shiva. Shiva was a great ascetic and often sits in meditation. It is believed that he is able to tame the power of other gods, devas, and supernatural beings, and he often grants blessings and wishes to those who sit in dedication meditation ('Tapasya'). His consort is Parvati.

- **Shrutakirti:** Shrutakirti/Shrutakeerti was the daughter of King Kushadhwaja and Queen Chandrabhaga. She was married to Rama's brother Shatrughna. She was a cousin of Sita and Urmila. She also had an elder sister Mandavi (Praśānta Guptā, (1998). [16]).

- **Shurpanakha:** She was the daughter of Vishrava and Kaikashi; the younger sister of Ravana. She met Rama during her one such visit to the forest of Panchavati and was instantly smitten by his youthful good looks. Rama meanwhile rejected her proposal kindly by conveying to her that he was faithful to his wife Sita and thus would never take another wife. Rejected, Shurpanakha then approached his younger brother, Lakshmana, who also rejected her, the humiliated and envious Shurpanakha attacked Sita but was thwarted by Lakshmana, who cut off her nose and left ear and sent her back to Lanka.

- **Sita:** Sita was the principal female character of the epic. The reincarnation of Vedavati. She was raised by King Janaka of Mithila as his own daughter. She married Rama of Ayodhya and accompanied him in his exile. She was renowned for her virtue and beauty and is regarded as an avatar of the goddess of prosperity, Lakshmi.

- **Subahu:** Subahu was a demon. He and his mother, Tataka took immense pleasure in harassing the rishis of the jungle, especially Vishvamitra by disrupting their yajnas with rains of flesh and blood (Gita Jnana Brahmacharini Sharanya Chaitanya, (2018). [17]). Vishvamitra approached Dasharatha for help in getting rid of these maladies. Dasharatha obliged by sending two of his sons, Rama and Lakshmana, to the forest with Vishvamitra, charging them to protect both the sage and his sacrificial fires. (Subahu, (2019). [18]). When Subahu and Maricha again attempted to rain flesh and blood on the sage's yajna, Subahu was killed by Rama.

- **Sugriva:** Sugriva was a Vanara. He was the younger brother of Vali whom he succeeded as ruler of the vanara kingdom of Kishkindha. Rumā was his wife. He was the spiritual son of Surya. Sugriva aided Rama in his quest to liberate his wife Sita from the demon Ravana's captivity.

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- **Suketu:** Suketu was the yaksha who performed a yajna to get an heir, with a strength equal to a thousand elephants. After the ritual, he got a daughter named Tataka.
- **Sumali:** He was the son of demon king Sukesa and Gandharva princess Devavati (AncientVoice, [19]). He had two siblings Malyavana and Mali. He was married to Ketumati with whom he had ten sons (Prahasta, Akampana, Vikata, Kalikamukha, Dhumraksha, Danda, Suprasva, Sanhradi, Praghasa, and Bhaskarna) and four daughters (Raka, Puspotkata, Kaikashi, Kumbhnashi). One of his daughters Kaikashi was married to sage Vishrava who later gave birth to Ravana, Kumbhakarna, Vibhishana, and Shurpanakha.
- **Sumantra:** He was also known as Arya Sumantra and was the prime minister in the court of Ayodhya. He was extremely loyal to the rulers of Ayodhya and King Dasharatha's most trusted Minister. He knew many secrets about the royal family, including what he had heard from the conversation between King Dasharatha and Maharishi Durvasa. He helped Rama in his exile.
- **Sumitra:** She was the third consort of King Dasharatha of Ayodhya. She was the mother of twins Lakshmana and Shatrughna.
- **Sunayana:** Sunayana was the Queen of Mithila, the wife of King Janaka, and mother of Sita and Urmila
- **Tara:** Tara was the wife of Vali and the mother of Angada. She was the Queen of Kishkindha and is regarded as one of the Panchakanyas.
- **Tataka:** She was the beautiful woman who was transformed into a demon (rakshasa) once she tried to seduce the sage Agastya. As a demon, she used to drink the blood of living creatures and kill anything she saw. Rama broke her curse by slaying her as per Rama's few great acts.
- **Trijata:** Trijata is a demoness who was assigned the duty of guarding Sita when she was kidnapped by the king of Lanka. In later adaptions of *Ramayana*, she is described as the daughter of Vibhishana. Trijata appears as a wise rakshasi, who dreamt of Ravana's destruction and Rama's victory. She joins Sita on a survey of the battlefield of the war between Rama and Ravana and reassures Sita of Rama's well-being when Sita saw her husband unconscious and presumes him to be dead.
- **Trishira:** Trishira was a son of Ravana and was killed by Hanuman.
- **Urmila:** Was the younger daughter of King Janaka and Queen Sunayana, and the younger sister of Sita. She married Lakshamana and they had two sons. She lived 14 years without Lakshamana and waited for him from the exile.
- **Vali:** Vali/Baali was a powerful king of Kishkindha. He was a spiritual son of Indra, the biological son of Vriksharaja, the elder brother of Sugriva, the husband of Tara and had a son named Angada.
- **Vasishtha:** Vasishtha was a great sage and the guru of King Dasharatha, he offered religious advice to the king and the royal family.
- **Vibhishana:** Vibhishana was a younger sibling of Ravana. Though he himself a rakshasa but was of a noble character. When Ravana kidnapped Sita, he suggested Ravana to return her back to her husband Rama in an orderly fashion and promptly which Ravana refused sternly. When Ravana did not heed his advice and threw him out of the kingdom, Vibhishana deserted Ravana and joined Rama's army. Later, when Rama defeated Ravana, Rama crowned Vibhishana as the king of Lanka.
- **Vishrava:** Vishrava was the son of Pulatsya, the brother of celebrated sage Agastya Muni and the grandson of Brahma. Vishrava was married twice. Once with Ilavida with whom he had a son Kubera and his second consort was a Rakshasa princess Kaikashi with whom he had three sons (Ravana, Kumbhakarna & Vibhishana) and a daughter (Shurpanakha).
- **Vishvamitra:** He was a great sage and wise man who was once a king. Through long meditation, he gained a number of spiritual powers. He took Rama on a quest to defeat a demon and to lift the bow of Lord Shiva, this was the remarkable first step in the future king's journey.

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3. GAPS & AGENDA FOR FUTURE RESEARCH :

The Psychologists have explained this by segregating personality into a private and public persona. Private is the 'real' inner person, while public is the way that the individual displays/pretends themselves to the outside world. We may be highly confident and outgoing in some situations and sometimes less sure about ourselves and may be more retiring in other situations. Consider a case where a shy and reserved person joins an organization but eventually becomes an arrogant and stubborn boss. This fits the explanation of how our personalities differ situationally (Megha, P. (2023). [3]).

4. OBJECTIVES OF THE STUDY :

The researchers have established the undermentioned primary objectives and the current study examines 2 broad research questions:
(1) To identify the Personality of Ramayana characters and their spectrum.
(2) To interpret characters from Ramayana to explain the OCEAN model.

5. HYPOTHESIS OF THE STUDY :

Based on the objectives the below are the framed hypotheses (Table 1) to prove or disprove the statements.

Table 1: Hypothesis of the Study	
H01	There is no significant difference between personality of Ramayana characters & its spectrum.
H02	There is no significant difference between Ramayana characters to explain OCEAN model.

6. RESEARCH MODEL :

The research framework is drawn in Figure 1 & 2, which elucidates a block diagram of Personality Traits, Big Five Factors & block diagram of Behavioural Outcomes of Ramayana Characters**.** The Table 2 explains the study variables. (I.V: Independent Variables & D.V: Dependent Variables).

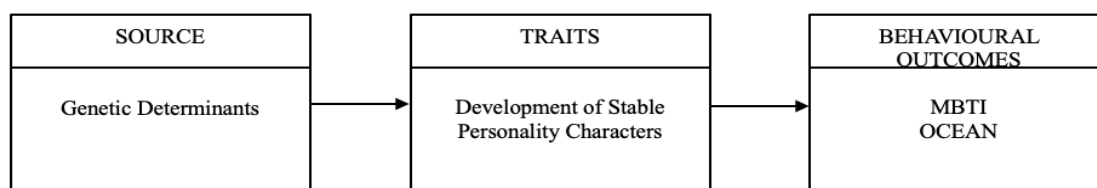| Table 2: Study Variables	
Independent Variables (I.V):	**Dependent Variables (D.V):**
• OCEAN	• Ramayana

Fig. 1: Block Diagram of Personality Traits and Big Five Factors

7. RESULTS & DISCUSSIONS :

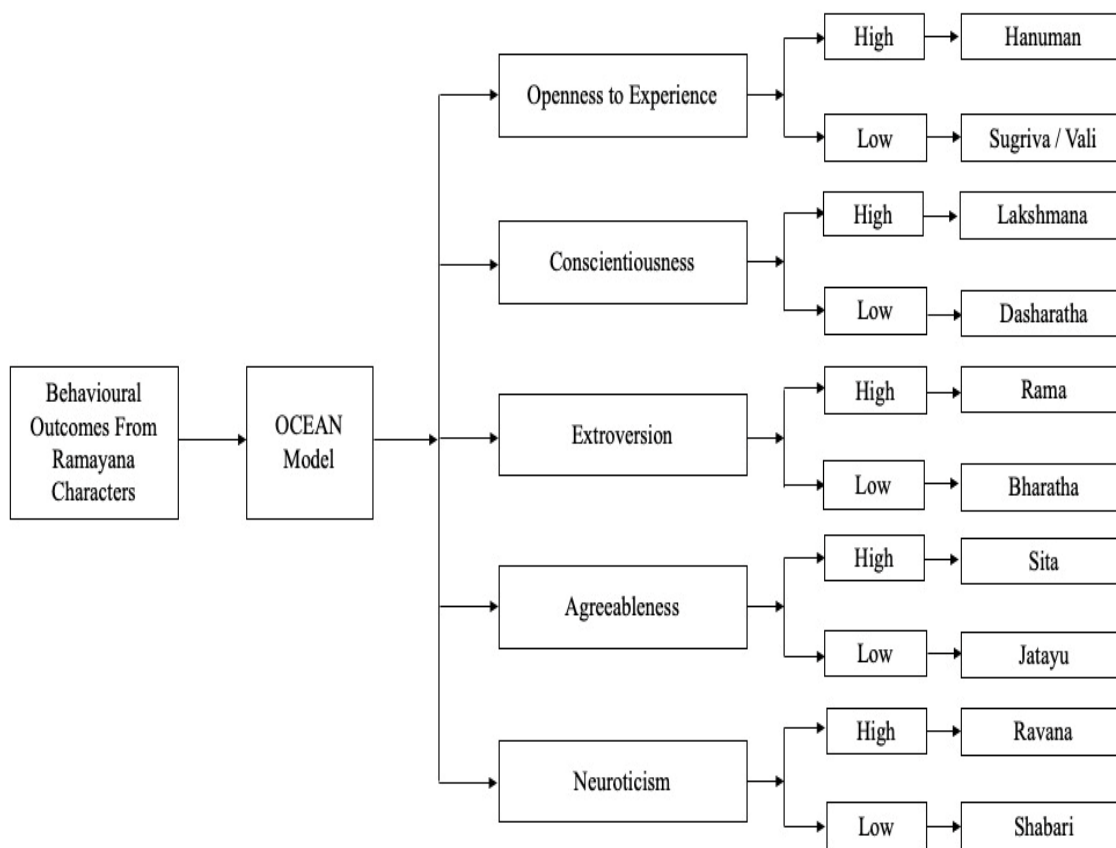**7.1 Epilogues to Prove OCEAN Model from Ramayana Characters:**

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Fig. 2: Block Diagram of Behavioural Outcomes of Ramayana Characters

(1) Openness:
- **Fact:** This factor refers to the individual having an openness to new experiences, active imagination, behavioural flexibility, unconventional attitudes, creativity, intellect & culture.
- **Findings:** Hanuman & Sugriva/Vali.

Table 3: Results of OCEAN: Openness to Experience		
Scale	**High**	**Low**
OCEAN Model	Open to new situations/ experiences. They have expansive interests and are very imaginative.	Down to earth, practical, traditional and pretty much set in their own ways.
Ramayana Character	**Hanuman**	**Sugriva/Vali**

(2) Conscientiousness:
- **Fact:** This factor depicts our degree of self-discipline, control, careful or diligent, proactivity, responsibility, competence, order, dutifulness, achievement striving & deliberation.
- **Findings:** Lakshmana & Dasharatha

Table 4: Results of OCEAN: Conscientiousness		
Scale	**High**	**Low**
OCEAN Model	Conscientious and well-organized. They have high	Easy going, not very well organized and sometimes

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	standards and always strive towards achieving their goals.	careless. They prefer not to make plans.
Ramayana Character	**Lakshmana**	**Dasharatha**

(3) Extraversion:
- **Fact:** This factor is a measure of the individual's sociability, energetic, optimistic, friendly, assertive, warmth, gregariousness, assertiveness & activity excitement seeking & positive emotions.
- **Findings:** Rama & Bharata

Table 5: Results of OCEAN: Extroversion		
Scale	**High**	**Low**
OCEAN Model	Extroverted, outgoing, active and high spirited. They prefer to be around people most of the time.	Introverted, reserved and serious. They prefer to be alone or with a few close friends.
Ramayana Character	**Rama**	**Bharata**

(4) Agreeableness:
- **Fact:** This factor relates to the characteristics of social interaction. Individuals with high scores are trusting, helpful, soft-hearted and sympathetic. Agreeable people can thus be described as caring, friendly, warm & tolerant. They have a general predisposition for pro social behavior.
- **Findings:** Sita & Jatayu

Table 6: Results of OCEAN: Agreeableness		
Scale	**High**	**Low**
OCEAN Model	Compassionate, good natured and eager to cooperate and avoid conflicts.	Hard headed, skeptical, proud and competitive. They tend to express their anger directly.
Ramayana Character	**Sita**	**Jatayu**

(5) Neuroticism:
- **Fact:** This factor measures an individual's emotional stability, personal adjustment, anxiety, depression, anger, hostility, depression, self-consciousness, impulsiveness & vulnerability.
- **Findings:** Ravana & Shabari

Table 7: Results of OCEAN: Neuroticism		
Scale	**High**	**Low**
OCEAN Model	Sensitive, emotional and prone to experience feelings that are upsetting.	Secure, hard and generally relaxed, even under stressful conditions.
Ramayana Character	**Ravana**	**Shabari**

8. CONCLUSION :

The OCEAN or the big five factor model is the universally used term for the model of personality which defines the five fundamental factors of our personality. The OCEAN super traits have been researched & validated by many different psychologists. They are at the core of many other personality questionnaires. If personality psychology were to advance from a preliminary

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classification of traits to the prediction of real-life outcomes and other psychological constructs, it would be essential to establish a consensus concerning the number and nature of traits that are necessary to describe the basic psychological differences between individuals. The system that has won the vote of most differential psychologists is the OCEAN model, also signified to as the big five personality traits.

Psychologists justifies this by segregating personality into a private and public persona. Private being the 'real' inner person, while public is the way that the individual presents themselves to the outside world. We may be very confident and outgoing in some situations and less sure of ourselves and more retiring in other situations. A case where a shy and reserved person joins an organization but eventually becomes an arrogant and stubborn boss. This fits the explanation of how our personalities differ situationally. As much as individuals behave differently in different situations, our behavioural reactions can be clubbed into traits as similar reactions across ages and cultures. To conclude, we can say that each one of us is uniquely different yet distinctively similar as well.

 "Personality is a mask we believe in" (Dr. White, [20]).

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