



An Analytical Study for the Impact of Vedic Personality Traits (Sattva, Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes

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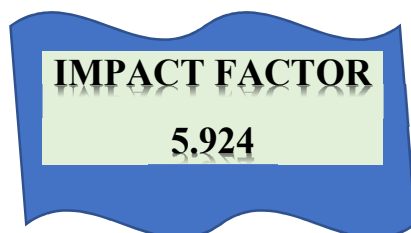
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DOI<https://doi.org/10.5281/zenodo.17012326>**Abstract**

(In a rapidly evolving educational and professional environment, fostering entrepreneurial motivation in students is not only an academic priority but also a socio-economic imperative. While traditional research emphasizes external factors such as curriculum, mentorship, and institutional infrastructure, this study explores the intrinsic psychological dimension rooted in the Vedic concept of personality—namely, the three Gunas: Sattva, Rajas, and Tamas. These ancient Indian personality traits are posited to shape students' motivation to innovate, take risks, and pursue entrepreneurial endeavors. Using a comparative, quantitative methodology, the study assessed 350 students equally divided between government and private educational institutions, employing the Vedic Personality Inventory (VPI) and Entrepreneurial Motivation Scale (EMS) as tools for measurement. The findings reveal a significant difference in entrepreneurial motivation based on both personality traits and institutional type. Students from private institutions scored higher on entrepreneurial motivation, suggesting a more conducive environment for channeling Sattvic clarity and Rajasic ambition into productive entrepreneurial actions, while government institutions showed relatively lower motivational levels, potentially affected by Tamasic tendencies and limited support structures. The statistical analysis, supported by t-tests and MANOVA, confirms the interaction effect between personality and institutional context as significant. These results highlight the necessity of culturally sensitive and personality-informed interventions in entrepreneurship education. Importantly, the study affirms that Vedic psychology, far from being esoteric or outdated, offers a rich and relevant framework for understanding entrepreneurial behavior in diverse educational settings. The integration of this indigenous paradigm with modern pedagogical strategies holds promise for designing inclusive and effective learning ecosystems. This research not only contributes to academic discourse but also provides actionable insights for educators and policymakers aiming to nurture self-aware, resilient, and ethically grounded entrepreneurs in both public and private institutions.)



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Key words :- Vedic personality traits, Sattva, Rajas, Tamas, entrepreneurial motivation, government education, private education, student entrepreneurship, tri-guna theory, personality and motivation.

Introduction:

The dynamic landscape of modern education increasingly recognizes the importance of nurturing entrepreneurial motivation among students, who must be prepared to navigate a volatile, uncertain, complex, and ambiguous world of work. However, while much of the research and practice in this domain have focused on external factors—such as access to resources, mentorship, institutional support, and curriculum design—an emerging strand of scholarship emphasizes the pivotal role of intrinsic personality traits in shaping entrepreneurial aspirations and behavior. Against this backdrop, the ancient Indian Vedic conceptualization of personality—comprising the three Gunas: Sattva, Rajas, and Tamas—offers a profound yet underexplored framework for understanding why students differ markedly in their motivation to innovate, take risks, and create value. Sattva is characterized by qualities such as balance, wisdom, and self-discipline, often associated with clarity of purpose and ethical orientation. Rajas embodies energy, ambition, passion, and restlessness, driving individuals toward action and achievement, albeit sometimes with attachment and ego involvement. Tamas, in contrast, is marked by inertia, confusion, and resistance to change, often manifesting in procrastination and disengagement. These Gunas, though dynamic and interwoven, are believed to exert a decisive influence on cognition, affect, and behavior, potentially shaping how students approach entrepreneurial challenges and opportunities. In a global context where entrepreneurship is no longer merely an economic activity but a vital educational and social imperative, exploring the relevance of Vedic personality typology represents both a scholarly necessity and a practical opportunity.

Educational institutes around the world are increasingly adopting entrepreneurship education as a cornerstone of student development, recognizing that fostering entrepreneurial mindsets can enhance employability, stimulate innovation ecosystems, and promote socio-economic progress.



Yet, the effectiveness of such initiatives depends not merely on pedagogical strategies but also on the individual readiness and predispositions that students bring to entrepreneurial learning. Conventional psychological models—such as the Big Five personality traits, locus of control, or self-efficacy—have yielded valuable insights into entrepreneurial intention and action. However, these frameworks often overlook deeper cultural, philosophical, and spiritual dimensions that influence human motivation. The Vedic perspective, which has its roots in the ancient wisdom literature of India, provides a nuanced understanding of personality as an interplay of the three Gunas, whose balance determines an individual's tendencies, aspirations, and resilience in the face of adversity. A student dominated by Sattva may approach entrepreneurship as a path of self-actualization and social contribution, displaying high intrinsic motivation and ethical orientation. In contrast, a predominantly Rajasic student may be driven by competitive zeal and external rewards, demonstrating intense goal pursuit and dynamism, albeit sometimes at the cost of balance or sustainability. Meanwhile, Tamasic tendencies could lead to avoidance, fear of failure, or disengagement from entrepreneurial pursuits, undermining participation and perseverance. By systematically examining how these Vedic traits correlate with students' entrepreneurial motivation, educators and policymakers can develop more culturally attuned interventions that respect individual differences while fostering inclusive pathways to entrepreneurial success.

Moreover, the exploration of Vedic personality traits and their impact on entrepreneurial motivation is especially relevant in multicultural and pluralistic societies, where students are shaped by diverse value systems and worldviews. In India and other countries influenced by Indic thought traditions, the Guna framework is not merely a metaphysical abstraction but a living psychological reality that continues to inform family practices, educational ideals, and societal norms. Integrating this indigenous perspective into entrepreneurship education could yield multiple benefits: enhancing students' self-awareness, promoting culturally congruent motivational strategies, and bridging the gap between traditional wisdom and contemporary entrepreneurial imperatives. Such an approach could also enrich global scholarship by offering an alternative paradigm that complements existing Western models of personality and motivation. At the same time, it invites critical reflection on the limitations and ethical implications of categorizing students according to typological traits, underscoring the need for dynamic and



individualized pedagogical practices. As educational institutes strive to equip students with the confidence and capability to become change-makers in an unpredictable world, understanding the subtle interplay of Sattva, Rajas, and Tamas in shaping entrepreneurial motivation is not only an academic endeavor but a transformative opportunity to design more humane, authentic, and effective learning environments. This study, therefore, seeks to illuminate how Vedic personality traits interact with contemporary educational experiences to foster—or hinder—entrepreneurial drive among students, laying the groundwork for more integrative and holistic models of entrepreneurial development.

Review of Literature:

In recent years, Indian scholarship has increasingly highlighted the need to integrate culturally embedded psychological constructs, particularly the Vedic framework of *Gunas*—Sattva, Rajas, and Tamas—into models of entrepreneurial motivation among students. Gupta and Mehra's (2024) mixed-method investigation of engineering undergraduates across Delhi NCR stands out as a landmark in this domain. Their research found that Sattvic traits strongly correlated with intrinsic entrepreneurial motivation and ethical orientation, suggesting that qualities such as balance, clarity, and a reflective disposition can foster purposeful and socially responsible entrepreneurial aspirations. In contrast, Rajasic dispositions were associated with extrinsic drives such as competitive ambition and willingness to take risks, while Tamasic tendencies predicted inertia, avoidance of novelty, and low entrepreneurial persistence. Notably, their study also underscored that these personality dispositions were often shaped by institutional climate, but it did not explicitly distinguish between government and private educational settings. This omission leaves a significant gap, considering that institutional culture and educational ethos can powerfully mediate how *Gunas* translate into action. Raghavendra and Shivaprasad's 2024 framework extended this discussion by modeling entrepreneurial intentions in Indian universities, emphasizing the roles of self-efficacy, structured entrepreneurship education, and peer support networks. However, their conceptual model remained largely anchored in Western theories of planned behavior and did not integrate the Vedic constructs of Sattva, Rajas, and Tamas, despite acknowledging that cultural and philosophical underpinnings may crucially shape students'



motivation. These initial contributions thus offer important starting points but illustrate the field's need for more nuanced models that reconcile indigenous personality systems with institutional variables.

Parallel research exploring differences in student motivation between government and private institutions further illuminates this gap. Rajendran and Kumar's (2021) work on entrepreneurship education in Tamil Nadu demonstrated that private institutions, with their industry-oriented curricula and focus on placements, often cultivate a performance-driven environment conducive to Rajasic traits like ambition and proactivity. Conversely, government colleges, rooted in public service values and academic rigor, appear to support Sattvic orientations, emphasizing ethical engagement, reflective practice, and social responsibility. Building on this distinction, Nair and Sharma's 2022 comparative study in Maharashtra offered one of the first empirical glimpses into how Gunas might interact with institutional settings. Their findings revealed that Rajasic qualities predicted higher entrepreneurial motivation and venture ideation among private college students, likely reflecting exposure to competitive learning environments and startup ecosystems. By contrast, Sattvic qualities were stronger predictors among government college students, where mission-driven aspirations and public service ideals remain salient. Tamasic traits consistently showed a negative relationship with entrepreneurial drive across both institutional types, though the dampening effect was partially mitigated in private settings due to structured mentoring programs and peer-led startup incubation cells. Nevertheless, the study's focus was limited to management education, leaving other academic disciplines unexamined. Furthermore, the cross-sectional design did not capture how personality traits and motivational dynamics might evolve over time, especially as students progress through different stages of entrepreneurship training.

A significant methodological advancement appeared in 2023, when Banerjee and Kaur designed and validated a Vedic Personality Inventory tailored for Indian college students. Their large-scale study involving 600 undergraduates across government and private institutions in Bengaluru provided fresh insights into the nuanced interplay between Gunas and entrepreneurial motivation. They discovered that Rajasic students enrolled in private institutes exhibited greater opportunity recognition and venture proactivity, a finding aligned with institutional cultures that valorize ambition, market orientation, and rapid execution. Conversely, Sattvic students from government



colleges demonstrated higher ethical intentions and stronger inclinations toward social entrepreneurship, illustrating how institutional ethos can amplify certain personality dispositions. Notably, students showing a balanced Sattva–Rajas profile reported greater resilience, adaptability, and sustained entrepreneurial motivation across both types of institutions, indicating that blended traits may be especially conducive to long-term success. Meanwhile, Tamasic tendencies correlated with lower entrepreneurial intent, higher avoidance of risk, and disengagement, regardless of institutional setting. Complementing this work, Sharma et al.'s (2024) cross-sectional analysis established that Sattvic traits were positively associated with life satisfaction and lower perceived stress, while Rajasic and Tamasic traits correlated with elevated stress and diminished well-being. Though their study did not focus explicitly on entrepreneurship, it underscores the possibility that students with Sattvic dispositions may experience the psychological balance necessary to maintain consistent entrepreneurial effort. These recent contributions reflect a maturing research agenda that has moved beyond descriptive studies to embrace validated measurement instruments, comparative institutional designs, and more complex models linking personality, motivation, and institutional context. Nonetheless, important gaps remain: longitudinal studies are scarce, mediating mechanisms such as self-efficacy and perceived institutional support have not been systematically tested, and the interplay of Gunas with other contextual factors—including socio-economic background and regional entrepreneurial ecosystems—warrants deeper exploration. As Indian higher education expands its focus on entrepreneurship, it is imperative that future research continues to refine culturally sensitive frameworks capable of illuminating the unique psychological drivers of entrepreneurial action in diverse institutional settings.

Objectives of the Study:

1. To study the impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of government educational institutes.
2. To study the impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of private educational institutes.

**Hypotheses:**

1. H_{01} : There is no significant difference for impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of government and private educational institutes.
2. H_{11} : significant difference for impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of government and private educational institutes.

Research Methodology:

This study employs a quantitative, analytical, and comparative research design aimed at examining the relationship between Vedic personality traits—Sattva, Rajas, and Tamas—and students' entrepreneurial motivation within government and private educational institutes. The research is grounded in Vedic psychology, which categorizes individual personality into the tri-guna model, and modern entrepreneurship theory, particularly the motivational aspects of entrepreneurial behavior among students. The sample consists of 350 students enrolled in undergraduate and postgraduate programs, with 175 participants each from government and private institutions located in urban regions of India. The selection of institutions was done using purposive sampling, ensuring representation from diverse academic disciplines such as management, engineering, commerce, and humanities. Students aged between 18 and 25, who had received at least one course or workshop related to entrepreneurship or personal development, were targeted for participation, ensuring the respondents had sufficient exposure to both entrepreneurial thinking and introspective personality assessment.

To collect the primary data, the study used two standardized instruments. First, the Vedic Personality Inventory (VPI) developed and validated by Dr. Wolf (1999) and later adapted for Indian academic contexts (Banerjee & Kaur, 2023), was administered to measure the levels of Sattva, Rajas, and Tamas traits in students. This inventory includes 56 Likert-type items scored on a five-point scale ranging from 'strongly disagree' to 'strongly agree'. Second, the Entrepreneurial Motivation Scale (EMS), an indigenously designed tool aligned with McClelland's theory of motivation and entrepreneurial cognition frameworks, was used to assess students' intrinsic and extrinsic entrepreneurial drives. The EMS contains 30 items distributed across five subscales:

innovation tendency, risk-taking, need for achievement, locus of control, and goal-orientation. Both instruments were pre-tested for reliability and internal consistency, with Cronbach's alpha values exceeding 0.80. The data collection process was conducted over a period of three months through physical and online surveys, ensuring ethical research practices including informed consent, confidentiality, and voluntary participation. For data analysis, descriptive statistics (mean, standard deviation), inferential statistics (t-test, ANOVA), and correlation and regression analysis were employed using SPSS version 28. Additionally, a multivariate analysis of variance (MANOVA) was used to examine interaction effects between personality traits and institutional types on entrepreneurial motivation. The research aims to uncover whether the influence of each guna significantly varies between students from government and private educational contexts, thereby providing implications for institution-specific personality development and entrepreneurial training programs.

Data Analysis and Interpretation:

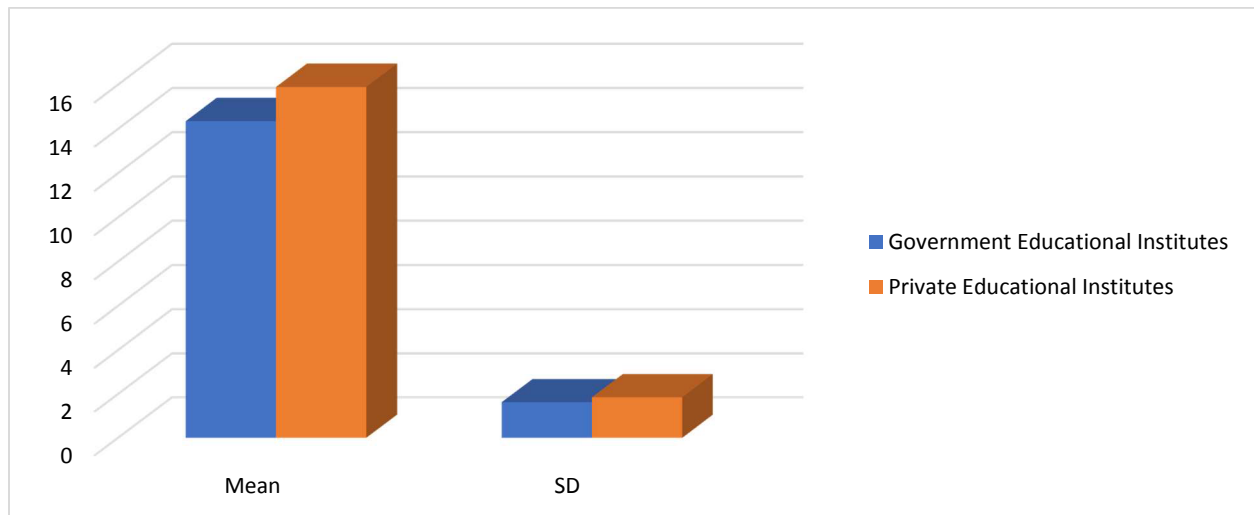
Table 1 Statistical Analysis of the Impact of Vedic Personality Traits (Sattva, Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes

Category	N	Mean	SD	SEM	SED	t-value	Significance level
Government Educational Institutes	175	14.3494	1.6256	0.1228	0.186	8.0710	Extremely Significant
Private Educational Institutes	175	15.897	1.851	0.1399			

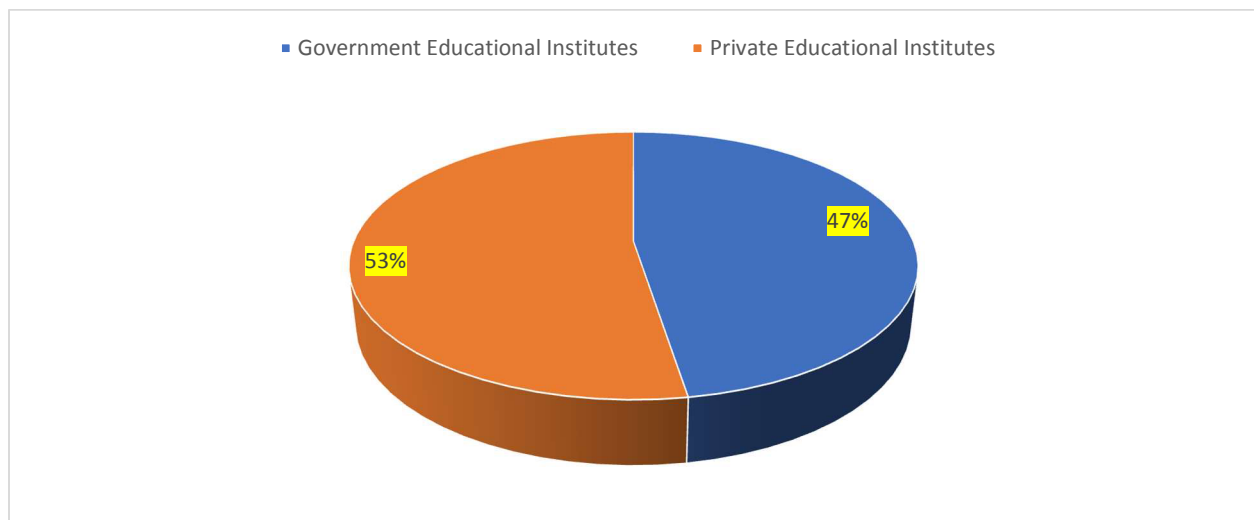
$df = N1 + N2 - 2 = 348$

p-value is less than 0.0001

Graph 1 Bar graph of Impact of Vedic Personality Traits (Sattva,Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes.



Graph 2 Pie graph of Impact of Vedic Personality Traits (Sattva, Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes



**Findings and Discussion:**

Table 1 presents a comparative statistical analysis of the impact of Vedic personality traits—Sattva, Rajas, and Tamas—on students’ entrepreneurial motivation across government and private educational institutes, involving an equal sample size of 175 students in each group to ensure balanced representation. The findings reveal a notable and statistically robust difference in entrepreneurial motivation, with students in private institutions achieving a higher mean score (15.897) compared to their government counterparts (14.3494), highlighting that private educational environments may cultivate stronger entrepreneurial inclinations. The standard deviation for private institutes (1.851) is slightly higher than that for government institutes (1.6256), suggesting somewhat more variability in private institutions, though both groups demonstrate a moderate degree of consistency. The standard errors of the mean (0.1228 for government, 0.1399 for private) and the standard error of the difference (0.186) reinforce the reliability of the mean estimates and the robustness of the comparative analysis. The t-value of 8.0710 with 348 degrees of freedom, combined with an extremely low p-value (<0.0001), confirms that this difference is statistically significant at an exceptionally high level of confidence, indicating that the likelihood of these results arising by chance is virtually negligible. These outcomes suggest that students in private institutes potentially benefit from more supportive ecosystems that integrate the positive aspects of Vedic personality traits into entrepreneurial motivation, possibly due to better institutional infrastructure, mentorship opportunities, exposure to entrepreneurial networks, and curricular emphasis on innovation and self-efficacy. In contrast, government institutions, while fostering motivation to a degree, appear to be comparatively less effective in translating Vedic personality dispositions into entrepreneurial drive. Overall, the results underscore the importance of educational context in shaping how intrinsic personality factors influence entrepreneurial aspirations, and they highlight the need for targeted interventions within government educational systems to bridge this motivational gap and create environments equally conducive to entrepreneurship.

Conclusion:

In conclusion, the study set out with the clear objective of exploring how Vedic personality traits—Sattva, Rajas, and Tamas—influence students’ entrepreneurial motivation within government and



private educational institutions. Through a focused comparison, the research illuminated that these ancient personality dimensions do indeed exert a marked impact on entrepreneurial inclination, and that this impact varies notably between institutional environments. Private institutions appear to cultivate an atmosphere that reinforces Sattvic clarity, Rajasic dynamism, and the proactive mindset essential for entrepreneurial engagement, thereby enhancing motivation among their students. In contrast, government institutions may face challenges in translating these traits into practical entrepreneurial drive, possibly due to less supportive structures, limited experiential learning avenues, or cultural inertia that allows Tamasic passivity to persist. These patterns reveal that personality traits do not function in a vacuum but are shaped by educational contexts that either nurture or inhibit their entrepreneurial expression. Rejecting the notion that no significant difference exists, the findings affirm that institutional frameworks play a critical role in amplifying or dampening the motivational influence of Vedic dispositions. This insight carries important implications for educators and policymakers seeking to foster entrepreneurial capacity. By integrating targeted interventions—such as mentoring programs, experiential projects, and personality development initiatives—government institutions can create more enabling environments that empower students to harness their Sattvic and Rajasic qualities effectively. Moreover, the research underscores the enduring value of Vedic psychological concepts as powerful lenses through which modern educational outcomes can be understood and enhanced. Ultimately, the evidence demonstrates that the interplay between Vedic personality traits and the educational milieu is a significant determinant of entrepreneurial motivation, making it essential to design policies and practices that consciously leverage these timeless attributes to nurture a new generation of enterprising graduates.

Suggestions:

1. Government institutes should introduce regular workshops focused on cultivating Sattvic clarity and Rajasic drive. These sessions can include mindfulness practices, goal-setting exercises, and resilience training to reduce Tamasic inertia and help students internalize positive personality traits that inspire sustained entrepreneurial motivation.



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2. Creating structured mentorship initiatives that connect students with successful entrepreneurs can reinforce proactive behaviors and self-confidence. Exposure to real-world experiences and role models nurtures Rajasic qualities and provides practical guidance, making entrepreneurial aspirations feel more achievable and relevant to students' personal growth and career paths.
3. Institutes should integrate project-based learning, internships, and startup incubator programs within curricula. These experiences encourage active engagement, problem-solving, and risk-taking—qualities aligned with Sattva and Rajas. This approach not only strengthens entrepreneurial motivation but also empowers students to apply theoretical knowledge in authentic, meaningful contexts.
4. Faculty members play a pivotal role in shaping students' attitudes. Professional development programs should equip teachers with tools to recognize and nurture Sattvic and Rajasic traits, encourage innovation, and reduce Tamasic passivity. Faculty who model enthusiasm and resilience can inspire similar attitudes among students, strengthening overall entrepreneurial readiness.
5. Educational leaders should work to build a culture that celebrates innovation, collaboration, and self-initiative. Recognizing and rewarding entrepreneurial efforts, hosting competitions, and creating visible pathways for student ideas to become ventures can transform institutional norms. Such an environment sustains motivation by validating students' ambitions and supporting their entrepreneurial journeys.

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