

MANUAL  
FOR  
**PERSONALITY INVENTORY**  
(EXTROVERSION-INTROVERSION)

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# MANUAL FOR PERSONALITY INVENTORY

## Introduction

Jung's typology is a part of his system of analytical psychology. Jung believed that the normal mind is expressed during either serious tension or rational thinking. When one or the other modality predominates, the individual is said to be either a thinking type or an emotional type. Generally speaking, the thinking type is introverted and the emotional type is extroverted. The introvert, as we shall see, tends to retreat from the external world and to engage in meditation, is absorbed in his own thoughts, and generally approaches life from the stand point of his own personal or 'subjective' values. The extrovert, on the other hand, is oriented toward the external world of objects and people. He is a doer rather than a 'thinker'. His subjective life is oriented by and related to the object, rather than to himself.

## Extroverted Types

Extroversion and introversion, are ways of orienting oneself to the world by objects, values and experiences. When a person's orientation is determined primarily by objective conditions or facts, he is said to be extroverted. When there is a cautious inter position of delayed response between the individual and the objective world, the person so oriented is said to be introverted. If a man thinks, feels, and acts so that his whole mode of living corresponds directly, with objective conditions, he is extroverted. His consciousness, his thinking, his whole subjective life are determined largely by objective factors. His inner life is controlled by external conditions. He lives in the immediate environment, and his attention and interest are directed almost solely by conditions outside himself. His inner life is largely affected by outer or objective determinants because his attention is fundamentally riveted on the external world. He is interested in persons and things. Accordingly, his actions are determined by them rather than by ideas or abstractions, as in the introvert.

In his moral life the extrovert displays the same objective orientation. His moral actions correspond with society's expectations. Accordingly, the extrovert is largely conventional, he behaves as he expected to behave ; he finds society's moral demands congenial and is not ordinarily inclined to transcend or to rebel against them. In fact, the extrovert is deemed normal in his moral as well as other forms of behaviour because he fits into existing conditions easily. He acts as he is expected to act, and seldom attempts innovations would disturb those in his surroundings.

Although the extroverts may thus be socially adjusted, he tends to close his eyes to his subjective needs. According to Jung this is his weak point. The behaviour of the extrovert is so strongly outward, that he tends to neglect both his body and mind. The body, not being sufficiently 'external', is too often neglected, and the extrovert becomes aware of it generally only when its impairment forces it upon his attention. In the same manner, the extrovert is negligent of his subjective life. His objective orientations causes him to ignore and leave uncultivated many emotions, wishes, needs and thoughts. Continued adjustment to objective conditions hinders undesirable subjective impulses from becoming conscious. The impulses, accordingly, become the more regressive and infantile, the more they are denied awareness or conscious expression.

Extroverts and introverts are divided further on the basis of how the intellectual functions express themselves. A person's *libido* or life energy, may be manifested in rational or irrational forms. The rational may be dominated in turn by thinking or feeling

and the irrational by sensation or intuitions. On the basis of relative dominance of any one of these modalities Jung has divided both the extrovert and the introvert into four different kinds. The thinking, feeling, sensation and intuitive types of introvert.

### Introverted Types

The introvert is motivated predominantly by subjective factors. Although he is not blind to objective conditions, he assimilates them in a more personal manner than the extrovert. He is much more influenced in his thoughts and actions by the world as it appears to him than "as it really is". In contrast to the extrovert, in whom the objective world is given almost exclusive importance, the introvert finds the inner world of thought, feeling sensation or intuition most appealing and convincing. In extreme form, bordering on neurosis, the introvert recoils from the external world and protects himself from it by a variety of defence mechanism which will preserve for him his sense of aloneness in the face of stark reality. However, since he cannot entirely succeed in shutting out the external world, he experiences a constant struggle to preserve himself, is a consequence of a rather depreciating attitude, direct or implied, toward introversion, the view is wide spread that introversion is undesirable or even abnormal. This is an erroneous view of the matter and has created unjustified prejudice toward introversion. Introversion is not synonymous with ego-centrism peculiarity, unsociableness, and the like, Jung certainly did not equate introversion with incipient neurosis, as Freud apparently did; nor did Jung believe that lack of sociability is necessarily a mark of introversion. The introvert is an individual with a predominantly subjective outlook, has a higher degree of cerebral activity than the extrovert, and shows a marked tendency to inhibition or self-control. These characteristics are in themselves neither undesirable nor abnormal; they are merely one way of coping with the world in which the individual lives.

Not only is introversion not necessarily undesirable, but under certain conditions, or in terms of psychic economy, it may be an index of superiority. Introversion, by virtue of the capacity of imaginative elaboration which characterizes it at its best, can lead to new adjustments even though it may entail restricted social participation. In the absence of healthy introversion the individual often forms only "superficial attachment to the externals of living", and his capacity for expression in the forms of poetry, religion, folklore, and soon, becomes blunted. Introversion is not necessarily a product of frustration. It is not the out wordly individual who discourses the greatest riches in his own world of fantasy or creation, it is a Shelley, a Wordsworth, a Goethe, rich in the outer world of persons and beautiful things, whose inner world is most deeply rewarding. This is not even to mention the protection function of introversion; for in the face of external difficulties which can not be resolved directly, the introvert, through his constructive imagination, can find relaxation from the stresses which difficulties beget.

The best contemporary opinion holds that both introvert and extroverts are needed by society, but that better understanding and evaluation of the introvert is overdue in our society. There is insufficient awareness of the fact that the person who develops introversion very early, responds more to himself than to others and that this self-responsiveness is a product of his greater valuation of the inner world, the world of thought and aesthetic appreciation. The richness of his inner experience is preferred to the objects of the external world, which are to him more common place.

Introversion and extroversion are both means by which persons, each in his own way, enhance their living. Furthermore, introversion and extroversion are not inherent dispositions, but biosocial characteristics. Each is acquired in interaction, especially in the child's early interpersonal relations. Thus, while they are relatively enduring qualities they can be modified, especially when objective conditions and the qualities of inter personal contacts change. An introvert with an adequate self-regard may be more healthy, normal, and happy—all rather subjective terms, we know—than an extrovert whose self feeling

is poorly developed. The introvert's self-regard should not be mistaken for a narcissistic self-love, for some narcissism exists in both types of individuals, especially in childhood.

It is quite possible that many attractive children become introverted because the norms of our culture place a high premium upon them. Being liked by others, even though it may be based on the child's physical attractiveness only, tends to generate liking for himself. His resulting self-image is positive, not necessarily narcissistic. Since self-love is preferable to self-hatred and the sense of inadequacy which it engenders, it does not deserve the condemnation which it usually receives. It follows, then that there is a healthy as well as morbid introversion, a gloomy and cynical as well as a joyous and self-confident extroversion.

Jung divides introverts also on the basis of the four modalities which we have described, Thinking, feeling, sensation and intuition.

H. J. Eysenck, has taken in his three dimensional theory of personality, the following three dimension introversion - extroversion, normal - neuroticism, and psychoticism, each orthogonal to each other, whereas primarily Jung defined personality primarily by only first dimension.

### Development of the Test

Questions were so designed as to elicit self-ratings on items descriptive of introversion and extroversion.

The preliminary form of the test called *Vyaktitva Mapani* had a total of 100 questions. The answers were to be given from in three options—'Yes' 'No' and 'Don't know' for agreement, disagreement and indecision respectively with the statements. It was believed that personality types will be revealed by reported behaviour not in any single situation, but by behaviour in a great variety of situations. An introvert person would tend to be introvert in a greater number of different situations than would an extrovert person.

In the construction of items help was taken from the original concept of Jung (1933, 1953) and literature of Eysenck (1957, 1959, 1967). After the first draft was completed, it was pretested on a sample of 130 college students and was found to work well with students. Most of the items were clear and brought desired informations. A few of 100 students were ambiguous and brought 'DK' responses from most of the respondents. The scoring procedure was to assign 1 mark to 'Yes' answers for all the questions marked with asterisk and to 'No' answers for questions without any mark. No award of mark was made to 'DK' responses and omissions. The Total score was the algebraic sum of 'Yes' answers on asterisk marked questions and of 'No' answers for without asterisk marks. The questions which were ambiguous, brought constantly 'DK' responses were dropped out from the final form. The final form of the inventory contains only 56 items. These questions are carefully selected on the basis of their 50% discrimination value for introverted and extroverted persons. The final form was split half valued and administered upon a group of 100 female and 50 male students studying in St. John's College, Agra. The age range of these students was 17-24 years. The final form was administered upon the same 150 students after an interval of four weeks.

### Reliability

As it is evident from the Table 1, that test has high reliability coefficients both from split-half (first half compared with second half) and test-retest methods.

TABLE 1  
Reliability indices of the final form of test

Method	N	r	Index of Reliability	SEm
1. Split half	150	.64	.80	1.49
<i>Full Scale</i>		.75		
2. Test retest	150	.72		

### Validity

The test was validated against external criterion — Dr. Jalota and Kapoor's Hindi adaptation of Maudsley's Personality Inventory. Both tests (Vyaktivva Mapani and Hindi adaptation of Maudsleys P. I.) were administered together upon a group of 100 students of undergraduate class of R. B. S. College, Agra. Age range of students was 17-25 years and included both male and female students. Table 2 gives the index of validity.

**TABLE 2**  
Validity of the Vyaktivva Mapani

Method	N	r	Corrected for Attenuation
1. External Criterion	100	.42	.54

### NORMS

Norms for the test are available on a sample of college male and female students. They belonged to the undergraduate and post-graduate classes of different faculties. Norms for males and females have been prepared separately. However, it should be born in mind that the norms are based on a small sample drawn from the two colleges of Agra City.

An individual with a very high score, that is, above 75th percentile, may be considered an extrovert or an introvert while a person with a very low score, that is, below 25th percentile, may be considered as a borderline case (insignificant) on that trait. The middle group of scores would represent essentially normal (average) individual with moderately good trait qualities of both introversion and extroversion types or the ambivert type. The raw Scores can be directly converted into T-Scores and Centile from Tables 3, 4 and 5 respectively.

**TABLE 3**

#### G. 1. Male

Score	f	cf	cpf	Scpf
40-44	0	25	100	95.3
35-39	1	25	100	95.3
30-34	14	24	96	81.3
25-29	8	10	40	44.0
20-24	2	2	8	16.0
15-19	0	0	0	2.6

N=25, M=30.5, SD=3.5

#### Conversion Table for Males

Raw Score	T-Scores	Interpretation	
40-44	90 and above	71 and above	V. High Level
35-39	71-89	55-70	High Level
30-34	55-70	50-54	Average
25-29	43-54	40-49	Low Level
20-24	32-42	40 and below	Very Low Level
15-19	10-31		

TABLE 4

## G. 2. Female

Score	<i>f</i>	<i>cf</i>	<i>cpf</i>	<i>Scpf</i>
40-44	1	63	100.0	96.3
35-39	6	62	99.2	96.3
30-34	24	56	89.6	80.0
25-29	19	32	51.2	53.8
20-24	9	13	20.8	26.1
15-19	4	4	6.4	9.06

N=63, M=29.5, SD=5.5

Conversion Table for Females

Raw Score	T-Scores	
40-44	66-75	V. High Level
35-39	56-65	V. High Level
30-34	47-55	High Level
25-29	40-46	43-46 Average
20-24	32-39	36-42 Low Level
15-19	10-31	10-35 Very Low Level

TABLE 5

Percentile Equivalents of Test Scores  
(For both Introversion and Extroversion)

Percentiles		Scores		Interpretation
		Boys	Girls	
Above	95	44.5	45.5	Very High Level
	95	39.5	39.0	Very High Level
	90	37.5	37.0	Very High Level
	80	34.5	34.5	Very High Level
Q <sub>3</sub>	75	33.5	33.5	High Level
	70	32.5	32.6	High Level
	60	31.5	30.6	High Level
Q <sub>2</sub> -Mdn	50	30.4	29.0	Average Level
	40	28.7	27.4	Average Level
	30	27.5	25.4	Low Level
Q <sub>1</sub>	25	26.6	24.4	Low Level
	20	25.5	22.6	Low Level
	10	23.0	19.6	Very Low Level
Below	5	21.0	18.0	Very Low Level
Mean		30.5	29.5	
Mdn.		30.4	29.0	
S. D.		3.3	5.5	

For both the groups the data assume a normal probability curve. From the data it is revealed that sex difference does not exist on both the types, extroversion and introversion.

#### Uses of the Test

Like other psychometric tests of this nature, its primary and proper usefulness lies with work on large groups, it may be for research, population survey or for comparison of populations.

The test consists of fiftysix items in all. Out of these questions thirtyfour are marked with an asterisk and twenty two are without asterisk mark.

#### Scoring Procedure

*Extroversion.* Count 'Yes' mark on questions with asterisk mark and 'No' mark on questions (marked) without astrick. One mark for each question mentioned above is to be scored. The total marks will represent the extroversion category on the percentile norms Table 5. The maximum possible score may be 56.

*Introversion.* Count-'No' marks on questions with asterisk mark and 'Yes' mark on questions without asterisk. Assign one mark for such questions. The total score will represent the introversion category of the individual on the percentile norms given in Table 5. The maximum possible score may be 56.

#### Instructions for Administration of the Test

(1) It is a self administering inventory. It is mainly for use on groups. Though it may be given to groups of any size. It may also be given individually. The instructions given on the test are sufficient to take care of the questions that are asked.

(2) There is no time limit for the test, though it may take maximum ten minutes for satisfactory completion of the test.

(3) The group may be told that the results of the test help in self knowledge and that answers would always remain strictly confidential.

(4) It may also be emphasized that there is not right or wrong answers to the statements. They are designed to have differences in individual's reactions to various situation. The inventory is meant to find out differences between individual and is not meant to rank good or bad individuals.

(5) It may be emphasized that each item is to be answered either in Yes or No. Try to avoid doubtful mark. All the questions are to be answered.

(6) To make the administration simple and interesting, the instructions on the form may be read before the group by the investigator.

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T. M. No 458715

Yashvir Singh (Agra)

Har Mohan Singh (Agra)

Consumable Booklet  
of

**PI**

*Personality  
Inventory-*

कृपया निम्न सूचनाएँ भरिए—

नाम \_\_\_\_\_

आयु \_\_\_\_\_

लिंग \_\_\_\_\_

शिक्षा \_\_\_\_\_

ग्रामीण/शहरी \_\_\_\_\_

दिनांक \_\_\_\_\_

### निर्देश

पृष्ठ 2 से 4 तक कुछ कथन दिए हुए हैं, प्रत्येक कथन के सामने आपके प्रत्युत्तर (response) के तीन विकल्प दिए हुए हैं, जो भी कथन आपके साथ जिस विकल्प में प्रयुक्त होता है उसी खाने में सही का चिन्ह (✓) अंकित कीजिए।

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कथन

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मालूम नहीं

नहीं

- | कथन  | हाँ                      | मालूम नहीं               | नहीं                     |
|--|--------------------------|--------------------------|--------------------------|
| 1. क्या आप कार्य को अकेले करना अधिक पसन्द करते हैं ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. क्या आप कार्य करने में अपना ढंग अपनाना पसन्द करेंगे ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *3. क्या आप कार्य करने में दूसरों का सहयोग लेना पसन्द करते हैं ?                                 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *4. क्या आप दूसरे लोगों की उपस्थिति में अपना कार्य अच्छी तरह कर सकते हैं ?                       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *5. क्या आप अपने कार्य के अलावा दूसरों से मिलना पसन्द करते हैं ?                                 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *6. क्या आप दूसरों से मिलने में अपनी उच्चता महसूस करते हैं ?                                     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. क्या आप सामाजिक पार्टियों में अपने दोस्तों या दोस्त के बगैर जाना पसन्द करते हैं ?             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. क्या आपको कक्षा या कार्यालय में अपने दोस्तों के ही साथ बैठना पसन्द है ?                       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. क्या आप दूसरों से मिलते समय अपनी वेशभूषा (dress) की तरफ ध्यान देते हैं ?                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *10. क्या आप पड़ौसियों के कुशल-मंगल की सूचना रखते हैं ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *11. क्या आप अपने कार्य को पूरा करने से पहले ही अपने कार्य के विषय में दूसरों को बतला देते हैं ? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *12. क्या आप दूसरों के अवगुणों के विषय में उनको स्पष्ट रूप से कह देते हैं ?                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *13. क्या आप सड़क पर अनजान व्यक्ति से अपने रास्ते को पूछना पसन्द करेंगे ?                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14. क्या आपको कभी-कभी यह महसूस होता है कि समाज में मेरी मान-हानि हुई है ?                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. क्या आप दोस्तों के साथ गप्पों में अक्सर बुरा मान जाते हैं ?                                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *16. क्या आप अपरिचित व्यक्ति से बगैर किसी कार्य के काफी समय तक बात कर सकते हैं ?                 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *17. क्या आप अपनी वस्तुएँ दूसरों को प्रयोग के लिए अक्सर दे देते हैं ?                            | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18. क्या आपको अपने पड़ौसियों के विषय में जानकारी रहती है ?                                       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19. क्या आप खाली समय में अकेले बैठकर पढ़ना अक्सर पसन्द करते हैं ?                                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 20. क्या आपको अपने दोस्तों पर शक हो जाता है ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *21. क्या आपको मेजबान (host) बनने में प्रसन्नता होती है ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *22. क्या आप दूसरों से अपना काम आसानी से करा लेते हैं ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

## कथन

हाँ    मालूम नहीं    नहीं

- | कथन  | हाँ                      | मालूम नहीं               | नहीं                     |
|--|--------------------------|--------------------------|--------------------------|
| *23. क्या आप अपनी गुप्त बातों को दूसरों के सामने प्रायः कह जाते हैं ?                                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *24. क्या आप अपनी प्रशंसा (बड़ाई) दूसरों के सामने करते हैं ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *25. क्या आप सामाजिक कार्यक्रमों में हिस्सा लेकर अक्सर प्रसन्न होते हैं ?                              | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 26. क्या आप अतीत (past) के विषय में सोचकर दुःखी होते हैं ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *27. क्या आप ऐसे सामाजिक या साँस्कृतिक कार्यों में हिस्सा लेना पसन्द करेंगे जिसमें शारीरिक उछलकूद हो ? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *28. क्या आप यात्रा करते समय साथ वाले व्यक्ति से प्रायः बातें कर लेते हैं ?                            | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *29. क्या आप बहुत देर तक बोलते या गप्प लगाते रहते हैं ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 30. क्या आप कभी-कभी बहुत दुःखी एवं कभी-कभी बहुत उत्तेजित महसूस करते हैं ?                              | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 31. क्या आप कभी अकेले बैठकर सोचते रहते हैं ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 32. क्या आप ख्याली महल बनाया करते हैं ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *33. क्या आपको कार्य करते समय आत्म-विश्वास रहता है ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *34. क्या आप अधिकतर आवश्यकता से अधिक बात कह जाते हैं ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 35. क्या आप कार्य को करने से पूर्व सोचते हैं ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *36. क्या आप दिनचर्या के प्रयोग की वस्तुओं के चयन में आसानी से एक दूसरी क्वालिटी बदल लेते हैं ?        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 37. क्या आप प्रयोग की चीजों के स्थान में परिवर्तन होने पर झुँझलाहट महसूस करते हैं ?                    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 38. क्या आप लम्बे समय तक एक ही प्रकार का कार्य करना पसन्द करते हैं ?                                   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *39. क्या आप एक से दूसरे कार्य पर बदलना पसन्द करेंगे ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 40. क्या आपको शीघ्र निर्णय लेने में प्रायः कठिनाई महसूस होती है ?                                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *41. क्या आप कुछ कार्य सामाजिक हित के लिए भी करते हैं ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 42. क्या आप रात को अक्सर देर तक सोचते हुए सोते हैं ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *43. क्या आपको दूसरे व्यक्तियों का मज़ाक उड़ाना पसन्द है ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- |   |                          |                          |                          |
|---|--------------------------|--------------------------|--------------------------|
| 44. क्या आपको विपरीत लिंग (opposite sex) से बातचीत करते हुए झिझक महसूस होती है ?          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 45. क्या आपको खेल में हार कर बहुत दुःख होता है ?  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *46. क्या आपको बहुत से विषयों की जानकारी में रुचि है ?                                    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *47. क्या आपको अकेले बैठना बुरा लगता है ?   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *48. क्या आप अपने परिचित व्यक्तियों से काफी पत्र-व्यवहार करते हैं ?                       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *49. क्या आप कार्य आरम्भ करने के बाद उसमें नीरसता महसूस करते हैं ?                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *50. क्या आप नए मित्र बनाने में प्रसन्नता महसूस करते हैं ?                                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 51. क्या आप मज़ाक में भी मर्यादा का ध्यान रखना आवश्यक समझते हैं ?                         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *52. क्या आप मित्रता करते समय व्यक्ति के सामाजिक स्तर (social status) को महसूस करते हैं ? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *53. क्या आप अक्सर सामूहिक कार्यक्रमों में अग्रणी रहते हैं ?                              | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *54. क्या आप सामाजिक संस्थाओं (यथा क्लब, यूनियन आदि) का सदस्य होना पसन्द करते हैं ?       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| *55. क्या आप जरूरत के समय अपने परिचित व्यक्तियों से चीज उधार माँग लेते हैं ?              | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 56. क्या आप बोलने की अपेक्षा लिखने में अधिक इच्छुक रहते हैं ?                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |