



Development and Validation of the Psychological Aura Scale

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Abstract

This study was conducted to development of Psychological Aura Scale which constructed on 10 items self-report scale its aim to assess perception incidence that come before coincides with changes in cognition, feeling ailment or corporeal observation. The scale was made to assess personal practices often stated to as animated or instinctive feelings. Psychometric evaluation was conducted using SPSS Version 21. Internal consistency was acceptable, with Cronbach's alpha (α) = .74. Inter-item correlations were generally positive, with one item demonstrating a negative correlation ($r = -.23$). Split-half reliability indicated moderate internal consistency ($r = .69$). Discriminant validity was supported by low and non-significant correlations between the aura total score and related psychological constructs (holistic thinking, affective responses, intuition) ($r = -.073$ to $.046$, ns). The overall correlation between the Psychological Aura Scale and other measures suggests moderate associations with dimensions of holistic thinking ($r = .214$ to $.600$) and intuition ($r = .778$), while remaining distinct from affective or inferential dimensions. Construct validity was supported with a coefficient of $r = .718$. These results suggest the scale is a psychometrically sound tool with potential application in both clinical and general populations.

Keywords: Psychological Aura, Scale Development, Psychometric Evaluation, Pakistan

INTRODUCTION

The concept of the "aura" a term that today spans the boundaries of spirituality, neurology, and psychology has long fascinated philosophers, scientists, and mental health professionals. The word itself originates from the ancient Greek word "aura" ($\alpha\upsilon\rho\alpha$), meaning 'breeze' or 'breath,' which indicate something subtle, unseen, and surrounding (Oxford Languages, n.d.). With the passage of time, this poetic origin evolved across cultures and disciplines to describe an intangible atmosphere or energy that seems to drive from people, objects, or spaces. Meanwhile, In religious and esoteric traditions, the term was adopted to explain the metaphysical energy fields, often interpreted as reflections of one's emotional or spiritual state

(Leadbeater, 1911). However, the modern clinical and psychological uses of this term have rooted it more firmly in the science of the mind and brain. The psychological aura refers to a collection of cognitive, emotional, or sensory experiences that indicates precursors or markers of a deeper internal shift. This may include feelings of depersonalization, déjà vu, heightened sensory perception, an emotional disturbance, or also a slight sense of detachment from reality. Such experiences may occur before clinical episodes like anxiety attacks, dissociative states, migraines, or psychotic breaks or may occur independently as an excessive emotional or introspective moment. In contrast to strictly neurological aura, which has often been studied in relation to epilepsy and migraines (Currier & Huerter, 2007; Charles, 2018), the psychological aura spans a greater range of internal experiences, including those that are not always pathological.

Historical, Contemporary and Theoretical Perspective of Aura

Historical Perspective of Aura

The idea that a subtle, visible field of light or energy surrounds living beings has ancient roots across multiple civilizations, long before it became a topic of psychological inquiry. Ancient Sumerian religion referred to “melam,” a visible glow believed to surround gods, heroes, and holy people, while Persian mythology held a comparable concept known as khvarenah (Cosolary, 2025). The halo motif itself first appeared in Hellenistic Greek and Roman culture, possibly connected to the Zoroastrian notion of divine lustre carried through Mithraism (New World Encyclopedia, n.d.). This visual convention of a luminous field encircling the head or body was subsequently absorbed into major religious traditions. Halo-like imagery appears in Indian art from at least the first century AD, and Kushan rulers may have been among the earliest to depict themselves with such nimbus on coinage, from which the motif is thought to have spread across Asia (Wikipedia, 2026a). Buddhist iconography surrounds arhats, buddhas, and bodhisattvas with halos, often filled with mandala-derived designs, while Christian art adopted the halo from the third century onward for Christ, and later for the Virgin Mary, saints, and angels (Encyclopedia.com, n.d.-a).

The transition of “aura” from a religious-symbolic device to a purportedly literal, perceivable phenomenon gained momentum in the nineteenth century through the Theosophical movement. The popularization of the aura as a real, perceivable phenomenon is largely credited to Charles Webster Leadbeater, a former Church of England priest and member of the Theosophical Society, who claimed clairvoyant powers that allowed him to conduct what he considered scientific observation (Leadbeater, 1902; Wikipedia, 2026b).

Semyon and Valentina Kirlian developed a technique in which photographic film placed on a charged conducting plate, together with a hand or leaf pressed against it, produced striking images showing a glowing silhouette around the object (Kirlian & Kirlian, 1961). Their findings only became widely known in the West after the 1970 publication of *Psychic Discoveries Behind the Iron Curtain* (Ostrander & Schroeder, 1970), and the visual appeal of the color effects helped the technique spread rapidly during the New Age movement of the 1970s (Artsy, 2019). Some researchers, including Thelma Moss at UCLA, proposed that these images reflected levels of psychic ability or bioenergy, though subsequent controlled study attributed the effect to moisture on the photographed surface rather than any biological energy field (Encyclopedia.com, n.d.-b; Wikipedia, 2026c).

Contemporary Perspective of Aura

By the late twentieth century, rigorous investigation had largely dismantled the physical claims associated with aura photography, while research interest shifted toward the psychology of the people who report seeing auras. Later commercial devices, such as the aura-imaging cameras introduced by Guy Coggins in 1992, claimed to color a photograph using biofeedback data, but these techniques have failed to produce reproducible results under controlled conditions (Wikipedia, 2026c).

Rather than treating aura vision as evidence of an external energy field, contemporary psychological research reframes it as a perceptual and personality-linked experience worth studying in its own right. The most substantial body of work in this area comes from Zingrone, Alvarado, and Agee (2009), who conducted five survey studies between 1995 and 2008. Their research consistently found that people who identified as “aura viewers” reported a higher frequency of psychic, mystical, and lucid-dream experiences than non-aura viewers, and this group also scored higher on measures of synaesthesia-like experience, dissociation, and absorption, with effect sizes ranging from approximately .31 to .39 across the psychic-experience index (Zingrone et al., 2009). Interestingly, their data also showed that aura reports occur less frequently than other anomalous experiences, a pattern that has been replicated across several independently designed questionnaires (Zingrone et al., 2009).

Contemporary work has also situated aura vision within a broader constellation of unusual experiences studied in the psychology of anomalous cognition. Aura vision, alongside out-of-body experiences and aspects of mediumship, is now studied as one of several anomalous experiences linked to individual differences in absorption, dissociation, fantasy proneness, and hallucination-proneness (Alvarado, 2009; Roxburgh & Roe, 2011). Related findings suggest that synaesthesia, absorption, aura vision, lucid dreaming, and mystical or out-of-body experience form an interconnected cluster of experiences, all of which also relate to dissociation and, at the clinical end, to schizophrenia-spectrum phenomena (Zingrone et al., 2009).

Theoretical Perspective of Aura

Several overlapping theoretical models have been proposed to explain why some individuals report perceiving auras, moving the construct decisively out of the paranormal domain and into established psychological frameworks.

Synaesthesia-Based Accounts

One influential explanation treats aura perception as a form of synaesthesia-like cross-sensory blending, in which emotional, cognitive, or interoceptive information is experienced as color or light around a person. The above argument is based on the assumption that people experiencing synaesthesia tend to be more vulnerable to having strange experiences like déjà vu, visions of the future, and a sense of importance attached to everyday occurrences, with various research findings associating synaesthesia with migraine and aura vision in particular (Zingrone et al., 2009).

Absorption and Dissociation Frameworks

There is another theoretical approach to aura perception that involves its placement in the research on personality traits. This approach associates aura perception with the concept of absorption introduced by Tellegen as a person's natural propensity to concentrate and imagine (Tellegen & Atkinson, 1974). Also, it is associated with dissociation defined as the disruption in the usual coordination between awareness, memory, and perception. The participants in Zingrone et al.'s (2009) research who had aura perception were higher in terms of both of these concepts. Therefore, aura perception can be viewed as one element of a broader thinking style that is characterized by high sensory sensitivity and distractible attention, rather than being a specific vision problem.

Neurophenomenological and Misattribution Accounts

Several explanations claim that the phenomenon of aura is based on natural mechanisms related to our vision and brain activity such as afterimages, peripheral vision, and the fact that our brain has a tendency to complete the image when certain parts are missing. In the realm of popular science, one can find explanations of the aura perception referring to such things as expectations, suggestions, and cultural background as explanations for the phenomenon of aura. These aspects influence how the impression of an aura is interpreted by an individual. Another aspect that should be mentioned is the need to interpret ambiguous sensations.

Cultural-Symbolic Theory

Finally, there is the socio-cultural theory of aura that examines aura not in terms of personal perception, but as a cultural symbol derived from representations in religion and mysticism. Some scholars have noted that the prevalent conception of halo as the actual visible light surrounding a figure and perceptible only by individuals with high spiritual perception resembles the description of auras in some eastern religions. This raises the assumption that whenever a person claims he can “see” an aura, it may be more likely associated with cultural beliefs about the appearance of spiritual and emotional states rather than with a natural ability (New World Encyclopedia, n.d.).

It can be seen that the overall approach to aura does not recognize this term as an evidence of the existence of an energy field in modern psychology. Instead, “aura” in modern psychology refers to a perception, which is related to visual perception, personality characteristics such as absorption and dissociation, and cultural learning. The described conception is closely associated with the research into the construct validity of Psychological Aura Scale, as this approach implies that the studied phenomenon should be connected to such phenomena as absorption, dissociation, and proneness to synaesthesia but not clinical symptoms of psychosis. The historical background, current application, and theoretical perspectives considered above reveal the process by which the subject of aura vision has become associated with perception and personality. In addition to that, the concept of aura is associated with another specific history in the medical and psychological discourse. It relates to the usage of the term starting from the 19th century. The history includes early work of the neurologist, John Hughlings Jackson, who paid attention to unusual phenomena of perception in epileptic patients. These included visions of bright lights, unusual odors, or emotions that precede an attack. Such sensations were defined later as *auras* that served as signs of future neurological activity (Engel, 1980).

With the development of psychology, particularly due to the phenomenological approach and therapy, these experiences were regarded as symptoms of brain disorders as well as essential messages coming from one’s psyche and initial indicators of transformation of the individual’s mental state. Thus, the concept of the psychological aura was made even more sophisticated. The current research reviews the evolution of the term and examines its usage in both scientific and humanistic spheres, attempting to comprehend the notion of the psychological aura as an important and complex one. Due to the fact that different scholars investigate the brain and mental processes underlying the experiences in question, comprehending the aura could serve as a mediator between individual sensations and scientific findings.

This review looks at old writings, studies about the mind, beliefs about the spirit, research on the brain, and information about society and culture to fully understand the psychological aura and how it affects ideas and real-life situations. Looking at this idea across different cultures, ancient Indian teachings, especially in the Vedas and Upanishads, describe humans as having several layers of being called koshas. One of these layers is the pranamaya kosha, which is the sheath of life energy. This layer is important for understanding the energetic aspect of ourselves (Pratt, 1933). In this case, the aura is seen as the natural or maybe visible part of this basic energy. The view of chakras, which are energy points along the spine, supports the concept of a lively energy field that reflects a person's physical, emotional, and spiritual health (Coburn, 1984).

At the same time, in Ancient Greece, the Pythagorean school talked about energy fields that surround the human body. Democritus, often considered the first person to come up with the idea of atoms, believed that soul atoms keep giving off energy even after a person dies. He called these energy releases specters, according to Mishlove in 2000. These ideas match up with current scientific studies about biophotons, which are the very faint lights given off by living things. Some researchers think this light might be linked to how people see auras (Van Wijk, 2020).

The symbolism continues in Judaic-Christian literature where the aura is depicted as halos or light from heaven. Moses's face is described as emitting a bright divine light after communicating with God in Exodus 34:29–35. This is similar to what happened to Jesus in his transfiguration in Matthew 17:2. Such incidences are usually interpreted symbolically in religious teachings although they correspond to what happens to people who have spiritual advancement, as noted in the Holy Bible, 1997.

One concept within Islamic philosophy is that of divine light referred to as *noor*. The theory of divine light has been used in Sufi mysticism as an indication of spirituality as shown through purity and connections in the outer world. The presence of the concepts in various religions indicates that aura is a symbol that transcends cultural lines with the implication that spirituality affects the mind. Years after that, the western scientific community started looking into such concepts regarding subtle energy. Franz Mesmer developed the theory of a special fluid or energy that influences health. He referred to the special energy as animal magnetism. Though his concepts were not accepted initially by most scientists, they went on to shape future research on human energy fields. Von Reichenbach developed the concept of Odic force which is bioenergetics phenomena perceptible by personal experiences like mood shifts, warmth and brightness perception.

Examples of these claims are found in recent studies in biophysics. In 2021, Rubik and co-workers developed the so-called "biofield hypothesis" suggesting that living beings develop measurable electromagnetic fields related to their well-being and consciousness. Despite all the controversy around the theory, it provides an opportunity to treat aura as a field worth investigating using scientific tools. In approximately the same period, Edwin D. Babbitt (1873) argued that darkness increases the ability of people to sense auras seen as colored fields of energy. Although the methods of Babbitt lack modern scientific precision, the concept of sensing auras being dependent on perception and consciousness is crucial in contemporary neuroscience (Zingrone et al., 2009).

Psychosocial and Spiritual Perspective of Psychological Aura

According to spiritual psychology, an aura is a phenomenon of life force which influences our thoughts and relationships with other people. According to Martin & Moraitis (2016), an aura is a dynamic manifestation of the soul growth process. Hill (2023) mentions it and supports the statement by providing information regarding three layers of the aura: electro-physical, electromagnetic and electro-spiritual.

According to Ibrahim (2023), high level of spiritual aura is a sign of well-developed inner mental strength which allows us to manage emotions. Furthermore, the author claims that spiritual transformation usually comes prior to mental stress and it reflects in the aura. Mercree (2024) refers to the development of "intuitive senses" to feel it. From a practical perspective, synesthesia gives us an opportunity to explore the idea of the aura mentally. Cytowic (2008) discovered that some synesthetes experience sensations from one sense modality transferred to another. They hear colors, smell music, etc. The altered means of perceiving could possibly explain the way in which the perception of auras is described by the individuals who possess this ability. According to Zingrone et al. (2009), the experience of seeing auras was connected with the inclination toward fantasies, dissociation, and hypnosis.

The link between the altered states of consciousness and aura visions can be observed in the research on the effects of psychedelics: Masters & Houston (1967) have discovered that participants who consumed such substances paid more attention to auras than others in the course of their experiments. Such findings correspond to the outcomes of recent studies on altered states of consciousness and its positive impact on sensory integration or increased receptiveness to different stimuli (Carhart-Harris et al., 2021).

. Other possible reasons for the aura phenomena may include the projection hypothesis suggested by Freud, as a person may believe his or her thoughts or emotions originate from something external, thus creating an aura experience. According to Cramer (2015), people who

hate some of their characteristics tend to notice the same characteristics in other people. People's perceptions of "bad vibes" and "negative energy" are typical of such a situation and are most likely caused by subconscious emotional judgments of other people.

From the point of view of clinical neuroscience, which can provide a different interpretation based on physiological aspects of the phenomenon, Kohler et al. (2001) researched the experience of fear among patients who underwent resection of the temporal lobe and discovered that preoperative fear experiences correlated well with anxiety and mood disturbances both before and after surgery.

In addition to the scientific nature of the term, the topic of aura is increasingly popular in society owing to well-being practices, social media, and numerous self-help books. Aura readings can be seen at esoteric shops, festivals, and even corporate events. While such practices are considered to lack scientific basis, they demonstrate an evident interest in communication techniques beyond the verbal ones and perhaps based on intuition or feelings. The aura concept in the context of digitization of our reality is manifested in aura photos and cleansing practices. It proves that there is an increased interest in understanding our identity and drawing the boundaries of our emotional comfort zones in today's overloaded world. According to the research done by Sweeny and Rankin in 2022, belief in auras might assist individuals in managing their emotions, especially when words fail to describe them.

Due to this revival, contemporary spiritual practices like Reiki, yoga, and Ayurveda continue to employ aura readings as tools for diagnosing physical and psychological problems. As stated by Lonsdale (2020), aura photography can produce images of bio-energy fields through electromagnetic sensors; however, the reproducibility of such images may be questioned. In Traditional Chinese Medicine, *qi* is the form of energy circulating within meridians in the body. In this case, aura is seen as a form of energy that indicates harmony or disharmony of the qi. According to Kohn (1988), the ancient Chinese Taoist literature describes the concept of energy fields that can be perceived by the experts. Such practices as acupuncture and Qigong regulate the energy field, which is quite similar to the aura phenomenon in metaphysics.

Significance of Psychological Aura

Importance of researching psychological aura is derived from its impact on the clinical, affective, and existential levels. In mental health care, recognition of symptoms of aura is the essential point when interventions need to begin. Patients suffering from anxiety or panic disorders can feel specific but vague symptoms such as tightness in the chest, irritability, and detachment from the reality before experiencing the full-fledged episode (American Psychiatric Association, 2013). Those suffering from dissociative disorders might experience peculiar sensations and signs of the upcoming disconnection from the reality. Assistance in recognizing such phenomena will allow clients to develop coping mechanisms and self-awareness skills (Schroeder et al., 2019).

Additionally, aura may occur in ordinary life through sudden feeling of discomfort in the room, ability to instinctively understand other people's feelings, and heightened sensitivity experienced in particular situations, especially during the moments of creation and spirituality. It is difficult to quantify these kinds of phenomena, which illustrate the nature of human existence and illustrate the complexity of psychological phenomenon. In this regard, in comparison with its clinical relevance, psychological aura also represents an integral part of the human existence.

Scientific study of auras faces many problems with how it's done. One big problem is that seeing auras is based on personal feelings, which is hard to measure and repeat exactly. Many recent studies don't have blinded control groups or peer-reviewed replication. Despite the above, new technological innovations such as Kirlian photography, Gas Discharge Visualization, as well as EEG/fMRI may be used for testing hypotheses scientifically (Korotkov, 2020).

Another issue associated with Western psychology is cultural bias, which does not accept the concepts of energy in the context of health and wellbeing. For example, researchers such as Rubik and co-authors (2021) are advocates of employing a variety of research approaches including and taking into consideration different perspectives, namely indigenous or spiritual ones, when conducting research within the area of health and psychology on an international scale. Although Pakistan has a long spiritual tradition, there are few scientific studies on the phenomenon of aura in the country. In particular, Bokhari et al. (2010) investigated the concentration of homocysteine in the blood of patients with migraine. They revealed large differences between patients with aura and those without aura. Iba et al. (2023) underlined the importance of applying culturally appropriate tools while evaluating aura and related phenomena. Even though it's hard to pin down, the idea of psychological aura still holds strong in many areas of study. From old religious texts to today's science about the brain, the aura helps explain how our inner feelings, energy, and the way we see things show up outside in our behavior and how others see us. Even though science hasn't proven that auras are real, it is starting to recognize the importance of personal feelings and emotional energy in how people act and behave. As new methods and conversations across different fields grow, future studies might find things that can be measured related to how people experience auras. Until then, the aura keeps acting as a connection between science and spirit, between what people feel and what they understand. Because of the difficulty in understanding, defining, and measuring psychological aura, an effort was made to address this by creating a psychological aura scale and checking its psychometric properties.

METHODOLOGY

A quantitative cross-sectional instrumental research design was used in this current study for the purpose of developing and determining the psychometric properties of the Psychological Aura Scale. The study involved the conceptualization, development, and validation of a culturally-specific self-report instrument that is used to assess subjective experiences of psychological auras.

Phase I: Test construction and items conceptualization

Initially, an extensive literature review and conceptual exploration were conducted to understand the construct of psychological aura. The construct was examined through brainstorming sessions among psychologists and through the review of psychological, phenomenological, interpersonal, intuitive, and spiritual literature.

The literature suggests that psychological aura refers to subtle subjective experiences involving emotional sensitivity, interpersonal perception, intuitive awareness, and perceived psychological impressions associated with oneself or others. In mainstream psychological literature, these experiences are generally discussed in relation to emotions, perceptions, affective states, intuition, and interpersonal sensitivity rather than metaphysical energy fields. Therefore, the construct was operationally conceptualized in psychologically measurable terms to improve scientific applicability and empirical assessment.

As no standardized psychological instrument assessing psychological aura was identified in the available literature, the present study aimed to develop a culturally relevant self-report instrument to assess the construct. The scale was designed with the objective of facilitating greater awareness and assessment of subjective emotional, perceptual, and intuitive experiences associated with psychological aura.

Phase II: Item generation and test construction

The collection of 250 items on the subject of psychological aura has been created based on analysis of available literature, informal discussion of people and collection of responses of participants as well as analysis of experience-based themes associated with aura. The first list of items has been constructed in English language due to the fact that the majority of significant

concepts relating to the notion of intuition, emotional comprehension and individual feelings are used in this language.

As a result of the first validation stage, the redundant, repetitive, vague and similar items have been removed from the list. As a result of it, 20 items have been selected and revised in order to reflect specific aspects of psychological aura experience properly.

Next, the provisional test has been validated by psychologists. The relevance, clarity, comprehensibility and appropriateness of each item to measure particular feature have been evaluated. As a result of expert feedback, 10 best corresponding items have been selected for final testing. The Psychological Aura Scale was developed based on a five-point Likert scale rating method. Respondents rated themselves against the following options: Never (1), Rarely (2), Sometimes (3), Mostly (4), and Always (5). The overall score ranged between 10 and 50, where the higher the score, the more individuals were in agreement with the phenomenon of psychological aura experiences. This test was designed as a quick and easy-to-use measure that does not require a lot of training and thus is easy to administer in school and community settings.

Phase III: Pilot study

Instruments

Psychological Aura Scale

Psychological Aura Scale is a 10-item questionnaire that is used to determine personal feeling and perception regarding psychological aura. Individuals have to respond using a five-point scale where they choose one of the following: 1-Never 2. Rarely 3. Sometimes 4. Mostly 5-Always. High score indicates that individual is highly agreeing with the concept of psychological aura. A small group of individuals participated in the pilot study to evaluate the clarity, readability, comprehensibility and practicality of the items. Participant's response helped to identify vague terms and revise items phrasing.

Phase IV: Estimation of psychometric properties of Psychological Aura scale

Reliability analysis

A total of 500 participants (322 females and 178 males) from Karachi, Pakistan participated in the study. Participants had a mean age of 20 years. Participants were recruited using convenience sampling from educational institutions and community settings. Data collection was conducted in two phases. During the first phase, participants completed the Psychological Aura Scale. After an interval of 15 days, participants were re-administered the same scale to assess temporal stability and test-retest reliability. For validity analysis, a subsample of 250 participants additionally completed the Types of Intuition Scale along with the Psychological Aura Scale to examine relationships between psychological aura and dimensions of intuition. Inclusion criteria included the ability to understand English and willingness to participate voluntarily in the study. Internal consistency reliability of the Psychological Aura Scale was assessed using Cronbach's alpha coefficient. Cronbach's alpha values equal to or greater than .70 were considered acceptable for exploratory psychometric research. Split-half reliability analysis was also conducted by dividing the scale into two equal halves and computing the correlation between the two forms. Spearman-Brown and Guttman split-half coefficients were examined to estimate full-scale reliability. Test-retest reliability was assessed over a 15-day interval using Pearson product-moment correlation analysis. The obtained test-retest reliability coefficient for the Psychological Aura Scale was $r = .749$, indicating acceptable temporal stability of the instrument over time.

Validity Analysis

Types of Intuition Scale

The Types of Intuition Scale created by Pretz and others in 2014 was used to check different kinds of intuition, like seeing the bigger picture, thinking abstractly, making inferences, and feeling emotions. Earlier studies showed that the scale has good measurement qualities. The test-retest reliability scores from (Pretz et al,2014).were $r=.547$ for Holistic–Big Picture, $r=.739$ for Holistic–Abstract, $r=.594$ for Inferential, and $r=.873$ for Affective intuition. The tool has been consistent in terms of internal consistency and has been reliable in measuring the concept and valid with respect to the intended meaning in previous studies. The expected time needed to answer the scale is 10 minutes. In order to verify the validity of the scale, a sample size of 250 subjects was also administered the Types of Intuition Scale in addition to the Psychological Aura Scale to determine the relationship between the psychological aura and types of intuition. The relationship between the measure and the Types of Intuition Scale was determined by calculating the Pearson product-moment correlation coefficient to find out the relationship between the experience of psychological aura and types of intuitive processing. Weak to moderate relationships with other theoretical domains have been seen as an early indication of, has, good, discrimination validity.

Item Analysis

Data were analyzed using IBM SPSS Statistics Version 21. Descriptive statistics including means, standard deviations, frequencies, and percentages were computed for demographic variables and item-level responses. Item analysis procedures were conducted to examine item consistency, response variability, and contribution of individual items to the overall scale reliability.

Test Revision

The scale was revised based on findings obtained from pilot testing, item analysis, and psychometric evaluation. Recommendations for future research include conducting cross-validation studies on populations outside Karachi, Pakistan to improve generalizability and cultural applicability. Future studies are also recommended to conduct Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) to establish the dimensional structure and factorial validity of the Psychological Aura Scale. Prior to factor extraction, the Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy and Bartlett’s Test of Sphericity should be examined to determine the suitability of the data for factor analysis.

Ethical Considerations

Informed consent was obtained from all participants prior to participation in the study. Participants were informed that their participation was voluntary and that their responses would remain confidential and anonymous. They were further informed of their right to withdraw from the study at any stage without penalty.

Methodological Limitation

Although the present study demonstrated acceptable preliminary reliability, and validity, several methodological limitations should be acknowledged. The study adopted a convenient sampling procedure and sought information based on self-reports from the respondents, factors that may limit the applicability of the findings and introduce biases. Additionally, the test of the tool can be enhanced by conducting EFA, CFA, among other psychometric tests to validate its factorial validity.

Results

Table 1 Properties and Percentages of Demographic Variables (N=500)

Variables	F	%
Gender		
Male	178	35.6
Female	322	64.6
Location		
Urban	406	81.2
Rural	71	14.2
Others	23	4.6
Marital Status		
Married	147	29.4
Widowed	3	0.6
Divorced	2	0.4
Separated	3	0.6
Single	329	65.8
Education		
Illiterate	4	0.8
Less than high school	3	0.6
High school	12	2.4
Technical Education	9	5.0
Associate (2 years)	26	1.8
Bachelor (16 years)	217	43.4
Master	111	22.2
PhD	35	7.0
Professional Degree	52	10.4
Prefer not to say	6	1.2
Occupational Status		
Govt/Private	37	7.4
Full Time	118	23.6
Part Time	107	21.4
Contract/Temporary	22	4.4
Retired	7	1.4
Unemployed	155	31.0
Unable to work	16	3.2
Others	38	7.6
Socioeconomic Status		
Low	10	2.0
Middle	469	93.8
High	21	4.2

Table 2 Reliability Statistics: Internal consistency of Psychological Aura Scale

Cronbach's Alpha	N of Items
+.749	10

Table 2 The scale showed good internal consistency, as measured by a Cronbach's alpha of 0.749, which means the items are closely related and reliably measure the concept of psychological aura. Since Cronbach's alpha values over 0.70 are usually seen as good enough for research, these results show that the Psychological Aura Scale is a dependable tool for this study.

Table 3 Scale Statistics

Mean	Variance	Std. Deviation	N of Items
31.96	41.181	6.417	10

Indicate Table 3 the scores obtained using this scale had an average value of 31.96 (SD = 6.42). In addition, the variance for the scores attained through this scale was 41.18. The results clearly indicate that there was moderate variation of the scores obtained from the scale.

Table 4 Cronbach's Alpha of items

items	Cronbach's Alpha of items
1-I feel the psychological aura is a vibe in myself and another person	.728
2-I feel psychological aura is light around me and others	.726
3-I can sense invisible feeling about me and others	.724
4-I feel my psychological aura reflects my attitude and others.	.719
5-I feel a psychological aura is energy or colored energy around a person.	.718
6-I can sense good and bad waves about others or myself.	.764
7-I believe psychological aura is the name of a first impression.	.747
8-I feel connection of soul as a psychological aura about myself or others	.710
9-I feel/view psychological aura is a spiritual force around the person.	.724
10-I believe psychological aura is a reflection of intention of yourself or others	.728

Table 5 Items Statistics

Items	Mean	Std. Deviation
1-I feel the psychological aura is a vibe in myself and another person	3.09	.959
2-I feel psychological aura is light around me and others	2.88	1.041
3-I can sense invisible feeling about me and others	2.99	1.154
4-I feel my psychological aura reflects my attitude and others.	3.36	1.049
5-I feel a psychological aura is energy or colored energy around a person.	3.08	1.159
6-I can sense good and bad waves about others or myself.	3.78	1.689
7-I believe psychological aura is the name of a first impression.	3.06	1.225
8-I feel connection of soul as a psychological aura about myself or others	3.12	1.045
9-I feel/view psychological aura is a spiritual force around the person.	3.11	1.097
10-I believe psychological aura is a reflection of intention of yourself or others	3.49	.994

Table 6 Split-Half Reliability

Measure	Value
Cronbach's Alpha – Part 1 (5 items)	.688
Cronbach's Alpha – Part 2 (5 items)	.660
Total of Items	10
Correlation Between Forms	.528
Spearman-Brown Coefficient (Equal Length)	.691
Spearman-Brown Coefficient (Unequal Length)	.691
Guttman Split-Half Coefficient	.691

The split-half reliability for the 10-item Psychological Aura Scale is provided in Table 6. The reliability for the first half of the scale containing 5 items was calculated to be a Cronbach's alpha of .688, whereas that for the second half comprising of 5 items was .660. There was a correlation of .528 between the two halves.

Discussion

In the present study, the aim was to design and verify a psychological aura scale with ten items given to 500 respondents. The psychometric qualities of the scale were assessed using the internal consistency reliability test utilizing Cronbach's alpha coefficient, item statistics, and the split-half reliability method. The general result shows that the scale is reliable enough and provides a good psychometric basis for measuring the concept of psychological aura. The general value of Cronbach's alpha coefficient for the ten-item psychological aura scale was $\alpha = .749$. This value satisfies the minimum requirement for the alpha coefficient in the early stages of scale development, which is widely accepted as .70. According to Nunnally (1978), the reliability levels of at least .70 are enough in the early stage of scale development, where economy of time and money matters (Lance, Butts, & Michels, 2006). Although this requirement for alpha coefficient has been widely criticized by scholars and not recommended as an absolute requirement for all cases (Hussey et al., 2025; Lance et al., 2006), the alpha value of .749 achieved in this study lies well within the acceptable range (Nunnally, 1978; Hair et al., 2010). Accordingly, the psychological aura scale may be considered internally consistent as a whole, reflecting a coherent and interrelated set of items capturing the intended construct. Therefore, one might say that the psychological aura scale demonstrates internal consistency since it represents an internally related set of items which reflect the construct of interest. The examination of item-level Cronbach's alpha values as alpha-if-item-deleted coefficients revealed that all ten items have a positive effect on the internal consistency of the psychological aura scale. Specifically, the item-level alpha values varied rather slightly between .710 (Item 8: "I feel connection of soul as a psychological aura about myself or others") and .764 (Item 6: "I can sense good and bad waves about myself or others"). It is noteworthy that the relatively small difference in the item-level alpha values suggests that no item negatively affects or contributes to the scale's internal consistency artificially. Notably, the deletion of any item would not increase the alpha value of the scale, thus suggesting that the ten items included in the scale are equally reliable and there is no need to eliminate any item from the scale yet (Zakariya, 2022).

The descriptive statistics for the individual items add more insights into participants' endorsement of the psychological aura beliefs. Means for individual items ranged from 2.88 (Item 2: "I feel psychological aura is light around me and others") to 3.78 (Item 6: "I can sense

good and bad waves about myself or others"). High endorsement of high-rated items Item 6 ($M = 3.78$, $SD = 1.689$) and Item 10 ("I believe psychological aura is a reflection of intention of yourself or others"; $M = 3.49$, $SD = .994$) and Item 4 ("I feel my psychological aura reflects my attitude and others"; $M = 3.36$, $SD = 1.049$) reveal that participants highly endorsed belief of aura as an interpersonal experience based on the intention and attitude of the person. On the contrary, low endorsement of Item 2 ($M = 2.88$, $SD = 1.041$) suggests that the aura belief as a metaphysical notion of "light" is not significant among the participants. Scale mean of 31.96 ($SD = 6.417$) in 10 items with a scale variance of 41.181 shows moderately normally distributed variance among the perceptions of the psychological aura, suggesting that the scale has sufficient sensitivity towards the construct.

To further estimate the reliability of the psychological aura scale, an analysis of split-half reliability was performed, wherein the ten items were split in half and formed two equal halves with five items each. Reliability of Part 1 (Items 1-5) was $\alpha = .688$, while Part 2 (Items 6-10) was $\alpha = .660$. Inter-form correlation between the two halves was $r = .528$. According to the Spearman-Brown correction coefficient, which takes into account the underestimation of reliability due to the shorter length of a test (Spearman-Brown Prophecy Formula; also see MetricGate, 2026), the equal-length Spearman-Brown coefficient was .691, and so was the Guttman split-half coefficient. These results suggest that the two halves of the scale are equally internally consistent and their measurements of the construct of psychological aura are consistent in their combination. Value of .691, obtained after correction according to Spearman-Brown, is close to the acceptable criterion of .70, which is accepted as the minimum for research purposes (MetricGate, 2026). Correlation analysis between the psychological aura total score and subscales of the intuitive thinking measure, which includes Holistic-Big Picture, Holistic-Abstract, Inferential, Affective, and Intuition Scale dimensions, revealed no significant correlations in any of the subscales (ranging from $r = -.073$ to $.046$; all $ps > .05$, $N = 250$). The results suggest that the psychological aura scale shares no variance with the measure of intuitive thinking. In other words, there is no association between the two measures, which can be interpreted as the different conceptualization of the two variables. In particular, while intuition involves inferential and affective cognitive processes (Epstein, 1994), the measurement of the psychological aura appears to capture a distinct phenomenological, perceptual, and interpersonal belief dimension that is independent of any cognitive processing style. At the same time, the subscales of the intuitive thinking measure exhibited high inter-correlations among each other, such as the Affective subscale and Intuition Scale ($r = .810$, $p < .001$), as well as the Inferential subscale and Intuition Scale ($r = .778$, $p < .001$). The absence of association between aura and intuition implies discriminant validity of the psychological aura scale, indicating that the measure assesses a concept, which is empirically distinct from intuitive processes in general.

In conclusion, it is appropriate to state that the psychological aura scale possesses reasonable internal consistency reliability ($\alpha = .749$), item reliability, as well as split-half reliability (Spearman-Brown = .691) of a newly created measuring tool at the exploratory stage of validation. The items cover the theoretical range of aura perceptions, from interpersonal energy experiences to spiritual and attitudinal aspects. Overall, it can be stated that the participants have multidimensional but homogeneous representations of the concept of the psychological aura. Further studies involving confirmatory factor analysis must be performed in order to define the dimensionality of the scale, while studies regarding the test-retest reliability will help to determine the temporal stability of the measure.

Conclusion

The current objective of the research was an effort to construct and validate Psychological Aura Scale and to produce a reliable and valid tool to measure Psychological Aura scientifically within the discipline of psychology. The results based on the analysis of reliability and validity have demonstrated that the newly constructed Psychological Aura Scale is acceptable in terms of internal consistency, test-retest and split-half reliability. The existence of convergent and discriminant validity provides additional evidence of the psychometric soundness of the scale.. Therefore, this newly developed instrument may contribute as a useful tool for the researchers and practitioners in measuring psychological aura. However, the present study exhibited some limitations related to methodological, cultural and sampling techniques which can be addressed in future studies.

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Appendix Psychological Aura Scale

Instructions:

Please read each item carefully and indicate how often you experience these feelings or states. For each statement, choose a response based on how often you or the other person experiences. The described feeling. **1. Never 2. Rarely 3. Sometimes4. Most of the time 5. Always**

Sr. No	Items	Never	Rarely	Sometime	Most of the time	Always
1	I feel the psychological aura is vibes in myself and another person					
2	I feel psychological aura is light around me and others					
3	I can sense invisible feeling about me and others					
4	I feel a psychological aura that reflects my attitude and others.					
5	I feel a psychological aura is energy or colored energy around a person.					
6	I can sense good and bad waves about myself or others.					
7	I believe psychological aura is the name of a first impression.					
8	I feel connection of soul as a psychological aura about myself or others					
9	I feel/view psychological aura as a spiritual force around the person.					
10	I believe psychological aura is a reflection of the intention of yourself or others.					