CHAPTER II
CHAPTER - II

REVIEW OF LITERATURE

Review of the literature shows that several studies have been conducted in the West in the field of personality, authoritarianism, and rigidity from cross-cultural and cross-subcultural angles. Notable among the studies are those conducted by Cattell & Nesselroade (1965); Cattell et al., (1961); Cattell & Warburten (1961); Prince Williams, (1970); Wen Lang Li & Lui, Shirley S. (1975); Wallace (1961); Spiro, (1961); Levine (1963); Hsu, (1961); Minturn & Hitchcock (1966); Bakare, (1975); Taft (1957); Holtzman, (1968); Triandis, et al. (1965, 1968, 1972, 1973); Berry (1966, 1967); Krug & Kulhavy (1973) and several others. It is neither possible nor necessary to mention all the studies conducted in the aforesaid areas within the limited scope of this Chapter. However the most relevant and useful have been reviewed here. Since personality, authoritarianism and rigidity have been studied in the present study, it would be in the fitness of things if a proper scheme for classification of the studies reviewed is developed. Therefore, reviewed studies have been classified into four categories, viz.

1) Studies relating to Personality
2) Studies relating to Authoritarianism
3) Studies relating to Rigidity
4) Related miscellaneous studies

Since these variables (personality, authoritarianism, and rigidity) are closely related with each other, it is quite possible that there might be some overlapping in the classification. In this presentation of review effort has been made to make a critical review of these studies.

STUDIES RELATING TO PERSONALITY:

Tsuijoka & Cattell, (1965) investigated the personality characteristics of Japanese as measured by the Japanese version of
the Sixteen Personality Factor Questionnaire and studied constancy and difference in personality structure and mean profile, in the questionnaire medium, from applying the 16 P.F. test in America and Japan.

Kline (1967) has given the English form of the Sixteen Personality Factor Questionnaire to a group of Ghanian students for revealing their personality characteristics.

Verma (1967) studied the influence of caste in shaping personality characteristics of rural adolescents and referred that caste-backgrounds of adolescent pupil exercise influence on the growth and development of their personality characteristics.

Holtzman (1968) concluded that the relationship of socio-cultural factors to development of personality is of particular interest. Anthropologists have already done extensive work in this field. Strong interest in the subject has also been shown by psychologists living in other societies, psychologists whose collaboration is often essential to the success of cross-cultural research.

Two separate studies were conducted by Mehryar (1970) to investigate Eysenck's hypothesis regarding a negative correlation between extraversion and tender-mindedness. The first study involved 100 British students, who were given Eysenck's Inventory of Social Attitudes, the Maudsley Personality Inventory, and Part I of Richardsen's British version of the study of values. The second study was carried out with a group of Iranian students (N=69), who were given the Eysenck Personality Inventory, Melvin's Inventory of Social Attitudes and the Allport-Vernon-Lindzey Study of Values. Both studies failed to reveal any significant correlation between extraversion and tender-mindedness. There was, however, a significant positive relationship between tender-mindedness and religionism.

Wohl et al. (1970) utilized the test of Social Insight (TSI) for a cross-cultural comparison of American and Thai students.
Results indicate that Thai subjects scored significantly higher on the withdrawal, passivity, competitiveness, and aggressivity subscales of the TSI than American subjects. Americans exhibited significantly greater cooperative tendencies than Thai subjects.

Kanekar & Munkerjee (1971) investigated the possibility of personality differences among peoples of three states in India. The Maharashtrians were found to be significantly more extroverted than the Bengalis, the Madrasis were intermediate between the two on extraversion. Across the three groups, authoritarianism and misogyny were found to be positively correlated.

Orpen (1971) in a study to test the hypothesis that personality factors are not closely related to prejudice in settings where prejudice is approved norm. Neither of correlations between the F-scale and the two measures of prejudice were statistically significant supporting the hypothesis.

Bose (1971) conducted a socio-psychological study of tribal adolescents of the Darjeeling hills. Morale of the sample was found low, possibly due to their poor perceptions regarding the systems, regulating their behaviours of adolescent life. Tribal adolescents were found flexible in the aspects of emotionality and temperament and without any cognisable element of economic frustration. These findings contradict the prevalent notion that these hill people "are aggressive and jealous by nature".

Mehryar (1972) administered a Persian translation of Cattell's 16 Personality Factor Test (Form A) to a group of 598 Iranian Secondary School students, 259 girls and 339 boys, aged between 17 and 19. The results were analysed with respect to sex and academic specialization and compared with American norms. Iranian boys were found to score higher than Iranian girls on factors C, E, H and L, but lower than them on factors A, I, M, O and Q4. Boys following the mathematics or physical science branches differed from those enrolled in the literature or humanities branch on factors A, C, G, I, L, M, N, O and Q4; those following natural science (biology) differed from the literary group on factors C, I,
The two scientific branches were significantly different only on factor G, I and L. For the girls, significant differences were observed only on the A and I factors. Iranian boys differ from their American counterparts on factors G, L, N, Q, E, F, Q, and Q. Similarly, Iranian girls emerge as different from American girls on factors A, F, G, H, I, L, N, O, Q, and Q.

Ghei (1973) administered the Edward's Personal Preference Schedule to 102 Americans and 110 Indian female undergraduates. Significant differences were found between the groups on 29 personality statements. More American subjects endorsed statements denoting heterosexuality and social orientation than Indian subjects who endorsed more items concerned with achievement motivation. Both groups exhibited dependency and a need for emotional support.

Cattell et al. (1973) made a cross cultural comparison (United States of America, Japan, Austria) of the personality structures of 10-14 years in objective tests. Results show that Extraversion to be more pronounced amongst the former than in Irish, Norwegians, Dutch, Japanese, or Austrians. In this case, the finding that New Zealanders are less extraverted may simply be a further example of a general observation that Americans are among the world's most extraverted people.

LeVine's (1973) analysis of personality development in different cultures was a neo-Darwinian argument concerning survival of the fittest behavioural patterns. One can extend this argument to both sides of the information processing mechanism.

Krug & Kulhavy, (1973) studied personality differences across regions of the United States. In other words, this study was initially set up to ascertain what personality differences exist across geographic regions of the United States. Three main components, replicated across males and females, appear to be of greatest consequence in accounting for differences that exist. At the risk of oversimplifying, they might be briefly identified as creative productivity, tough-minded independence, and interpersonal isolation. The first distinguished North East, West Coast, and Mid West regions
on the one hand from South East, South West and Western Mountain regions on the other. The second distinguished Mid West from the West Coast and South West regions. The third appears most useful in describing differences between Western Mountain and Midwest regions. Whatever their origin, however, it is clear that practically significant personality differences do exist across the country.

Ginsberg (1974) administered the Holtzman Inkblot Technique (HIT) to 186 university students in three subgroups. Numerous statistically significant differences suggest that the HIT variables differentiated between ethnic groups with respect to precision and integration of perceptions, creative fantasy, anxiety, oppositional and disphoric, affective attitudes, social adaptability and special interests.

Singh (1975) studied personality adjustment among a randomly selected sample of 100 adult males of Gadaba tribal community, divided into two groups of fifty subjects representing the least and most accultured areas of the district. The least acculturated group was found to be well adjusted, conforming to the life style of their ancestors. The most acculturated group showed inability to adapt to the exigencies of cultural change; they appeared to be developing personality characteristics that are not suited to their ancestral culture and to be abandoning that culture.

Vaughan & Cattell (1976) studied the personality differences between young New Zealanders and Americans. Results show that in both sexes, Americans were significantly higher than their counterparts on Affectothymia, Superego strength, and Paranoia, while the New Zealanders score higher on Intelligence, Protension, Autia, Radicalism, and Self-sufficiency. Several other effects seem to mark out a cross-national difference among males only.

Saksena (1976) studied comparatively the self-image of the tribal and non-tribal adolescent boys. Two tribal groups (Tharus and Gonds) were selected for this purpose. Results indicate that out of 11 scales of self-image Tharu adolescent boys were found
significantly different with their non-tribal counterparts on the following nine scales: Impulse Control, Emotional tense, Social relations, Morals, Sexual attitudes, Family relations, External mastery, Vocational-educational and Superior adjustment. They, however, do not differ significantly on the remaining two scales, viz., Body and Self-image, and Psychopathology. Further more Saksena (1976) found that on all the 7 scales in which the tribal Gonds and the non-tribals were found significantly different, Gond adolescent boys scored lower than the non-tribal ones. This indicates that Gonds have poorer Impulse Control, poorer Social and Family relations, poor Vocational-educational attainments, poorer adjustment and they are lower on scales Morals and Sexual attitudes than the non-tribal controls.

However, a comparison between Tharus and Gonds shows that Tharu and Gond adolescent boys differ significantly on the following five scales: Impulse Control, Emotional tense, Morals, Sexual attitudes, and Family relations. On the remaining six areas they do not differ significantly. On all the five scales in which Tharus and Gonds differ significantly, Tharus have scored higher than the Gonds.

Singh (1976) examined the effect of culture-contact on the personality structure of an Indian community (Gadaba). Results confirmed that there is effect of culture-contact on the personality formation.

Sharma (1977) studied some personality traits of the scheduled caste and scheduled tribe pupils. One hundred male scheduled caste and scheduled tribe pupils of grade IX and X took H.S.P.Q. Form A, and their personality traits were studied. The results reveal that:

1. At the lower band, both the groups displayed 'low mental scholastic ability, low integration, group adherence, and weaker super-ego strength' as revealing traits. "Submissiveness, phlegmatic temperament, low ego strength, Zeppia, Desurgence and Untroubled adequacy were recorded as characteristic traits at the lower band of the scheduled caste pupils whereas 'sizothymia' appeared as the revealing trait of the scheduled tribe pupils.
2. The scheduled tribe pupils showed 'Dominance' at the higher band whereas 'weaker super-ego strength' at the lower band as the revealing uncommon traits.

Swarup (1977) made a comparative study of the personality traits of Oraon and Bhil tribal students. No significant differences were found on Factor A, B, C, D, E, J, O, and Q_4. Significant differences were found on Factor F, G, H, I, Q_2 and Q_3. Sansari Oraon students are happy-go-lucky, shy, group dependent and have disciplined self-conflict. Christian Oraon students are happy-go-lucky, conscientious, venturesome, tender-minded, self-sufficient, and controlled. Bil students are sober, expedient, shy, tough-minded, self-sufficient, and controlled.

Singh (1977) administered Rorschach Ink Blot Test on a sample of 150 Gadabha male adults of Koraput district in Orissa to find out the personality structure of this tribal community. It was found that they have an extratensive personality with introversive tendencies. They are motivated by biological drives which are acted out in an uncontrolled way when confronted by the emotional impact of the environment. They are simple and practical minded people and their personality organisation is in conformity with their socio-cultural conditions.

Perusal of the above review in the area of personality shows that several studies have been conducted in the West for studying the cross-cultural differences in personality characteristics. In India also few studies have been conducted to study the personality patterns of tribals. However, review suggests that no reported study has been conducted in India to study the personality characteristics of Tharu and Gond tribal youth. Thus the attempt has been made in the present study to study comparatively the personality characteristics of tribals and non-tribal youth.

STUDIES RELATING TO AUTHORITARIANISM:

Authoritarianism has stimulated maximum research in the area of social attitudes in the last twenty seven years. In 1950, a group of psychologists at the University of California published a
book entitled 'The Authoritarian Personality'. Adorno et al. (1950) explained authoritarianism as "a syndrome characterized by submissiveness to authority, conventionalism, power and toughness, destructiveness and cynicism and an exaggerated concern with sex". Adorno and his associates (1950) have provided evidence that a syndrome of "authoritarian" traits can be identified as a central and enduring part of some people's personality.

Christie & Garcia (1951) investigated sub-cultural variation in authoritarianism and found some significant differences in authoritarianism.

No overall relationship was found between scores on the Authoritarian Personality Questionnaire and persuasibility in the study by Linton (1952) & Graham (1955). They found however a significant correlation between persuasibility and questionnaire responses on all the subscales, the authors of the Authoritarian Personality (Adorno, T.W. et al., 1950) consider as reflecting personality patterns predisposing the individual towards authoritarianism. Adelson (1953) made a study of minority group authoritarianism.

Jackson (1957) investigated that response style to over generalize may contribute the relationship between the F-scale and cognitive variables like rigidity and perceptual intolerance for ambiguity.

Bhushan (1967) made a study of personal factors in authoritarianism and found education, economic status, age, caste and sex as associates of personal factors.

Meade & Whittaker (1967) administered the California F-scale to college students in India, Hong Kong, Rhodesia, Arabia, Brazil and the United States. Within each cultural group there were no sex differences in authoritarianism. American students scored significantly lower than all the other groups while Rhodesians and Indians together scored highest. Arabs and Chinese did not differ and scored second highest. Brazilians scored lower than all groups except Americans.
Agrawal (1968) studied the relationship between family organization and authoritarian personality and made a comparison of Hindus and Muslims of Uttar Pradesh and Madras.

In a study by Hoogvelt, (1969) modified California E and F scales were administered to persons who had written letters to a newspaper commenting on a speech concerning immigration by Enoch Powell. Pro-Powellites were more highly ethnocentric and authoritarian than anti-Powellites.

Raina (1970) made a comparison of personality attributes of high and low authoritarians and found higher needs of deference, order, succorance, abasement and aggression in high authoritarians and higher needs of achievement, autonomy, intraception, change and heterosexuality in low authoritarians.

Kagitcibasi (1970) examined the influence of social norms on the patterning of authoritarian attitudes. Higher inter correlations of the various components of authoritarianism were found among American than among Turkish students, supporting the view of authoritarianism as a relatively coherent and consistent syndrome in the United States which was attributed to the presence in Turkey of two strong social norms, i.e. respect for authority and patriotism.

Mehryar (1970) concluded that neither Eysenck's hypothesis linking extraversion and authoritarianism, nor the implicit association between authoritarianism and neuroticism.

Herb & Elliott (1971) explored the nature of authoritarianism as expressed through body and head positions in interaction. High authoritarians were found to be more rigid across situations than low authoritarians.

Frankel & Barrett (1971) investigated "personal space", the portable flexible area surrounding an individual which has been viewed as a buffer zone between him and his environment. It was hypothesized that when 20 high and 20 low self-esteem and authoritarian while male undergraduates were approached by white and black male stimuli, (a) the largest area of personal space would be used
by high authoritarianism, and low self-esteem subjects; and (b) these subjects would also use larger areas of personal space in response to the approach of the black stimulus than the white.

Gabennesch & Hunt (1971) studied the relative accuracy of interpersonal perception of high and low authoritarians. Authoritarian personality theory leads us to expect to find that low authoritarians perceive others more accurately than do high authoritarians. Several investigations have concluded that high and low authoritarians do not differ in the accuracy with which they estimate the California F-scale scores of others with whom they have briefly interacted. Low authoritarians are better able to discriminate the F-scale responses of high authoritarians others from those of low authoritarian others, they more accurately rank five others in terms of their total F-scores, and they are more aware of the points of greatest discrepancy between high and low authoritarian attitudes. Their accuracy differentials are apparent only with respect to 13 F-scale items which had the greatest discriminatory power for this sample.

For studying authoritarianism and the assumption of similarity to self, Granberg (1972) conducted a study in which 236 undergraduates of high or low in authoritarianism responded to 20 opinion items themselves and then again as they thought the average college student in either the U.S. or Communist China World. For both referents, high authoritarians assumed greater similarity to self than did low authoritarians and the U.S. referent was judged more similar than the Communist Chinese referent. The predicted interaction effect did not occur.

Montgomery et al. (1972) attempted to determine if length of hair, choice of reading materials, and obedience to instructions reflect unobtrusive correlates of authoritarianism. Results suggest that low authoritarian subjects had significantly longer hair and were less obedient to instructions choice of reading material was unrelated to authoritarianism.

Hare (1972) considers low authoritarianism and creativity as two aspects of a preference of complex experience and as related
to the ability to tolerate personality threatening information.

Sarkar & Hassan (1973) studied the economic conservatism in relation to religion, caste, political affiliation and authoritarianism and studied the differences between subgroups of Hindus and Muslims. Results show that each of the variables had a different effect on economic attitude and indicated a positive correlation between authoritarianism and economic conservatism. Schurumner, Martin J. (1973) studied authoritarianism within an industry.

Thomas (1974) conducted a study on the relationship between ethnocentrism and conservatism in an "Authoritarian" culture. Results of this study of 56 Australian mothers show highly significant correlations between scores on the conservatism scale and two measures of ethnic prejudice among subjects, while social processes are seen as an important determinant of difference between cultural groups in mean levels of ethnocentrism.

Singh & Prasad (1974) investigated the relationship between conformity and authoritarianism. The findings indicate that conformity bears a significant negative relationship with authoritarianism.

Newman et al. (1974) administered F-scale and a deviance control scale to police science students and university students. No overall relationship was found between respondent's preference to control deviance and their authoritarianism nor did the F-scale discriminate between the two groups.

Weller et al. (1975) found that the findings support the position that authoritarian individuals are attracted to an orthodox doctrine. Findings also show a high association between religiosity and authoritarianism.

Sinha & Sinha, Jai B.P. (1976) conducted a study to investigate the relationship between authoritarianism, anxiety and authoritativeness. The results revealed no significant relationship between anxiety and authoritarianism. The authoritativeness compared authoritarianism have some non-overlapping components.
Ojha (1977) examined the relationship between different kinds of parental behaviours with authoritarianism in college students. The results indicated that restrictive and rejecting behaviours of mother lead to authoritarianism in daughters and the same kinds of behaviours of father lead to authoritarianism in sons.

From the perusal of the above review in the area of authoritarianism, it is clear that several studies have been conducted in the West in the cross-cultural context. Review also indicates that in India no reported study has been conducted so far to study the cross-cultural differences in authoritarianism among tribal and non-tribal youth. In the present investigation an attempt has been made to study the cross-cultural differences in authoritarianism between tribal (Tharu and Gond) and non-tribal youth.

STUDIES RELATING TO RIGIDITY:

Mehryar (1970) administered the Eysenck Personality Inventory and the 29 item California F-scale and 22 - item Rigidity scale by Rokeach to undergraduate Iranian subjects. Product-moment correlations support neither Eysenck's hypothesis linking extraversion and authoritarianism, nor the implicit association between authoritarianism and neuroticism.

Ramanurti (1970) investigated the rigidity - flexibility in the older years as rigidity was measured by the use of the Test of Behavioural Rigidity of Schaele.

Mehryar (1971) studied the effects of motivational arousal on a Persian form of the California F-scale and some of its correlates.

Kidd & Kidd (1971) found significant positive correlations between the measure, the Sanford-Gough and the Holtzman Location, Anatomy and Hostility scales.

Shaver et al. (1971) studied authoritarianism of American and German teacher education students. The German mean was significantly higher on both scales, with an extremely large difference on the F-scale.
Parrott (1971) examined the factorial structure of Rokeach Dogmatism scale and Gough - Sanford Rigidity scale both individually and together to determine if they could be shown to tap empirically different aspects of personality. In addition part sample analysis were done on the tests to examine the stability of factor analytic results. Using orthogonal varimax rotation, a clear separation of dogmatism and rigidity was shown.

Rabindradas (1971) studied the effect of personality rigidity on level of aspiration.

Simon, et al. (1972) investigated the relationship between non-verbal rigidity as measured by the Breskin Rigidity Test and (a) ordinal position of birth; (b) psychological need structure; (c) self-evaluation.

Ramamurti (1972) hypothesized a positive relationship between rigidity and feeling of insecurity. The mean scores of two groups were not significantly different. The positive finding indicates that the rigidity of insecure individuals is greater than that of secure individuals.

Rabindradas (1973) administered a battery of tests to 152 male tenth graders to study the effect of personality rigidity on motivation, learning, concept - formation and perception. Results show that the rigid individual exhibits distinctly different behaviour in the test situation, and that unless rigidity is high, consistent performance may not be achieved in other psychological functions.

Kravas (1973) assessed the assumption that non-dogmatic individuals are more effective educational helpers and no significant reductions on the dogmatism and rigidity scale score were achieved for either group.

Ahmad (1973) studied religiosity as a function of Rigidity and Anxiety and found some significant correlations. Singh (1974) investigated generality into the rigidity.
Corder & Corder (1974) investigated the relationship of IQ and cognitive and personality rigidity to performance on concept learning test scores on the Alternate uses test of cognitive flexibility, Rokeach Dogmatism scale and WAIS scores showed no significant relationship to concept learning on these tasks.

Muhar (1974) examined whether the different measures of rigidity intercorrelated amongst themselves. Results reveal lack of significant intercorrelations amongst the various measures. It was also found that scores on authoritarianism scale and the various tests of rigidity fail to show positive and significant results.

In another study Muhar (1976) investigated the effect of rigidity on perception.

Colten & Langlois (1976) attempted to evaluate the Test of Behavioural Rigidity (TBR) as a measure of change due to training subjects were II students of a course in educational measurement, chiefly female graduate students, to whom the test was administered at the beginning and end of the course conditions of pre- and post test scores were .75 for motor cognitive rigidity, .70 for personality - perceptual rigidity, and .68 for psychomotor rigidity.

Srivastava, Saxena & Kapoor (1977) studied cross-cultural differences in rigidity. Wesley Rigidity scale as adapted in Hindi was administered to 50 Tribal (Tharu) and 50 non-Tribal boys (16 - 25 years) matched on age, education, SES and ecological region. Results show that Tribal boys were found to be more rigid than their Non-Tribal counterparts. After the perusal of the above review it can be seen that apart from that of present investigator no attempt has been made so far to study rigidity among the tribals and non-tribals. With this point in view in present investigation attempt is being made to study rigidity among the tribals (Tharus & Gonds) and non-tribals.

RELATED MISCELLANEOUS STUDIES:

Mazumdar, (1949) suggested that it is no longer necessary to make descriptive studies of tribal life in India. Further more,
the dynamics of culture change has become more important than the monographic delineation of isolated tribal cultures.

Dube (1949) made detailed suggestions for the administration and rehabilitation of primitive tribes in India. It is necessary that individual tribes be studied in regard to their basic problems and needs. Specific problems as health, economic welfare, education, socio-religious reforms and problems of acculturation deserve immediate attention.

Chattopadhyaya (1949) concluded that the principal reasons for mistakes by officials in administration of tribal groups in India are ignorance of tribal economic life and social customs and institutions, in other words, their socio-psychological characteristics. The best way to advance the culture of primitive people is by careful study of their own economic and social structure. Encouragement of socialized forms of production and distribution already prevalent in the culture, introduction of modern tools and methods into the economic life of the tribe, and stimulation of acculturation by teaching methods which utilize relevant cultural details in the tribe are essential to this program of transformation and advance of the tribes.

Srivastava (1949) remarked that despite the development of social consciousness and the desire to reach the level of high caste Hindus with whom they have come in contact, the members of Tharu tribe have not changed much of their material culture. Analysis of some problems of culture contacts among the Tharus revealed that for various reasons reformist group have been unable to change the cultural pattern of the Tharus.

Vidyarthi (1969) presented an outline of the ontogenetic development of psycho-socio-cultural researches in India by Indian and foreign scholars. The development of psychological anthropology is classified into three groups: initial (1935-45), formative (1946-56), and constructive (1957- ). During these periods psychological anthropological research has included in the following fields: (1) racial differences and intelligence, (2) culture and personality,
cross-cultural studies in ethnocentrism, and (4) studies on prejudices, superstitions, dreams etc.

Lal, (1970) studied the people of Rathwa tribe of Chhota Udaipur Taluka in Baroda district.

Anant (1970) assessed 239 urban Indian Hindus and Harijans checked 5 traits (from a list of 88) most characteristics of their own and other groups. Earlier stereotypes about castes were found to be fading, although the higher castes still are reluctant to relinquish age - old prejudices against the lower castes.

Kundu (1970) conducted a cross-cultural study to determine whether there are significant differences in intelligence scores between delinquents and non-delinquents belonging to two strikingly divergent cultural groups - one from the high caste Hindu communities and the other from jungle - dwelling illiterate Bhil tribemen. Significant differences were found on Bhatia's Battery of Performance Tests of Intelligence.

In his book on tribals of Uttar Pradesh, Hasan (1971) observed that Tharus are peace-loving, traditional and simple.

Bose (1972) studied the effect of group processing on MMPI scores of a group of tribal adolescents. The study aimed at evaluating the efficacy of group processing in changing the attitudes and improving the adjustment status of a group of tribal adolescents in the Darjeeling Hills, as detected by comparing their pre - and post - programme participation MMPI scores.

Friesen (1972) studied data from 1,007 adolescent subjects divided into three cultural groups to determine whether differences exist in value orientations. Results support a cultural contiguity theory rather than a generation gap theory of adolescent value formation.

Just (1972) examined transformational analysis of circumcision among two west central African Tribes.
The study of the Gonds was undertaken by Sarkar (1972) because of their rapid intermingling with the lower caste Hindus, and their shedding of their traditional way of life. Their rapid urbanisation is soon as due to the spirining up various industrial enterprises, the reasons of which are examined. Half of the data was based upon case-studies and half on open-ended interviews. The data was analysed on the basis of generalizations. The Gonds are scheduled tribe living in the Dudhi sub-division of Mirzapur district, who were greatly affected in the 1950's by the appearance of an unusual woman named Raj Mohani Devi.

Gokulnathan & Mehta (1972) measured the relationship between achievement motivation and racial, socio-cultural, educational and economic background of tribal and non-tribal children. Results show that girls had a significantly higher need for achievement (n ach) than boys especially had a higher n Ach than non-tribal boys, mostly in urban areas. F-test failed to show significant main and interaction effects for sex and SES in the urban sample.

Havighurst (1973) discusses the universal aspects of adolescence, and reviews the literature on cross-cultural differences in adolescent behaviour.

Triandis, Malpass, & Davidson (1973) presents a review of literature published up to February, 1972 on the influence of culture on psychology. The rationale, methodological problems and conceptual frame work of cross-cultural studies are discussed.

Kumar & Mitra (1975) studied the Tharu women of Nainital district with special reference to their reproductive performances.

In an article on Tharus Singh, (1975) concluded that Tharus are simple, traditional, conservative, and peace-loving.

Drinkwater (1976) replicated a study of Kearins reporting superior visual memory skills among Western Desert Aboriginal Children was carried out among non-tribal, medium contact Aboriginal children and white suburban children in North Queensland. Kearings' finding of superior visual memory skills was not generalizable to non-tribal Aborigines.
Swarup (1978) conducted a comparative study of the interest patterns of Oraon and Bhil tribal students. Results show that no significant differences were found on Literary Works, Medical and Technical Interest scale. Significant differences were found on Fine Arts, Science, Agriculture, Crafts, Outdoor, Sports and Household Work Interest scales.

Raizada (1978) in an article concluded that Tharus of Lakhimpur-Kheri district are poor but self-respecting.

Srivastava & Saxena (1978) found superior adjustment among the Tharu tribals than their non-Tharu counterparts.

From the perusal of the above review, it is clear that (a) cross-cultural differences are found in personality, authoritarianism and rigidity, (b) most of the cross-cultural studies were conducted upon various national groups and very few upon tribal groups, and (c) no study has been conducted on the personality characteristics, authoritarianism and rigidity of the Tharu and Gond tribals. In Chapter V - Analysis and Interpretation of Data, an attempt would be made to compare the findings of the studies reviewed here with those of the present study.