CHAPTER V

DISCUSSION
DISCUSSION

In the recent past a series of concepts such as "National Character", "Basic Personality Structure", & "Social Character" have come into increasing use in social science literature. Most of these studies are rooted in the personality research in different societies.

The term "National Character" is used to describe the enduring personality characteristics and unique life styles found among the populations of particular nations states. These characteristics are sometimes considered on an abstract level, that is as cultural behaviour without actual reference to necessarily differentiate personality modalities. It may also be considered as motivated by underlying psychological mechanism characteristic of a given people.

Studies of National Character differ widely both in their underlying theoretical assumptions and in their research objectives. All of them assume, however, that there are elements held in common by members of a particular state that can be traced in some manner to the relatively enduring formative influences of the cultural character of that state on malleable human nature.

Margaret Mead, a vigorous proponent of National Character studies distinguished three approaches (1953) First, there is the analysis of relationships between the basic learning common to children within a nation or culture and later characteristics witnessed in the behaviour of adults within the same society. Formative childhood experiences are the immediate focus of such studies, second there are cultural sanctions operating continually throughout the society to reinforce behavioral patterns, and thus there is an
expected consistency in cultural configurations and cultural constraints become fixed and internationalized aspect of personality. Third, there are studies comprising simple comparative descriptions of those cultural configurations which distinguish one national unit from another, different life styles and ways of looking at things are defined as part of National Character. Character studies of this last variety remain from a psychological stand point at least surface descriptions of what seem to be consistent culturally defined values, or behaviour patterns, without reference to possible underlying motivations or personality mechanisms. In contrast studies including in the first two categories mentioned by Mead seek to push beyond the descriptive level to trace out certain underlying structurely consistent aspects of personality that are manifested in the overt behaviour peculiar to members of a given society.

Kardiner, in several studies concerned with personality patterns operative both in non-western societies and in certain sectors of American society, developed the concept of Basic Personality. Kardiner attempted to define components of a common personality integration shared by a significant number of individuals who have had similar cultural experiences. The concept is based on an interperception of psychoanalytic theory that emphasizes biological variables and focuses on culturally determined primary i.e family influences on personality development. Other social institutions as well as ideological and religious projective systems derive their particular flavour from these socialization experiences.

Changes in the economic structure of a society strongly influence the experience of childhood and can radically alter the primary family, thus causing changes to occur in Basic Personality.
Linton, subsequent to his collaborative work with Kardiner, developed a somewhat different concept, that of Model Personality in which Linton (1945) sought to emphasize the fact that personality patterns, especially those in more complex societies are not invariable. When a concept of modality is used, no judgement need to be made as to the degree, range or variety of personality configurations found within a particular culture. Nor does the concept of Model Personality define the number of possible personality types found within a particular group.

Another type of National character study examines the Basic Personality traits that are necessary for at least a working minority of individuals within a society to keep that society functioning on its own terms. When Erick Fromm, the psychoanalyst discussed National character (1941) he contended that in an industrial society, with ever-increasing bureaucralization and standardization of occupations, the personality traits of discipline, orderliness and punctuality are necessary. These traits have to be present in a significant portion of the population if a complex industrial society is to continue to function effectively. Robert K. Marton the sociologist, has also concerned himself with defining the types of
personality structure that function best the settings themselves are influential in determining personality variables.

A comprehensive study of economic and social change in number of discrete societies, cogently discussed the relationship of personality variables to different economic traditions, such as colonialism or feudalism and the manner in which they either facilitate or hamper economic development. This is illustration of the fact that considerations of National Character are having considerable influence in argumenting theoretical approach in economic and political sciences.

National Character, Basic Personality, Model Personality and a variety of other concepts have been extensively studied and the reports speak of a forceful continuation of certain cardinal personality traits exhibited in the individuals of a nation. And this continuation when personified takes the shape of identity.

**HISTORICAL PERSPECTIVE**

Kashmiri personality is the expression of socio-cultural distinctiveness of Kashmir, which is further crystallized by the sharing of a common history of tragedy and triumph and a common habitat. Together these form the basis of their cultural identity which in turn has found
expression in the concept of Kashmiri Personality.

The socio-cultural distinctiveness of Kashmir is the product of a silent process of history. It has assimilated various strands of Kashmir history. The encounter of Kashmir shaivisim (a blend of Hinduism and Buddhism) with Sufism (Islam) in 14th century, led to the emergence of Reshi order (Muslim Reshis). The fusion of the great tradition of Islam and the little tradition of Kashmir peasant society gave birth to indigenous distinctive culture in the region (Khan 1994). The Rishi order became an important manifestation of this distinctive culture. It gave rise to the creation of indigenous symbols and traditions (Punjabi 1992). Although the uniqueness of Kashmir goes back to thousands of years but its articulation as Kashmiri Personality is a modern phenomenon.

The Kashmiris have been subjected to tyranny by the succeeding generation of rulers. The first in the chain of foreign rulers, no doubt, were the Sultans (1339), but they made Kashmir their home. However, it was in 1586, that the Kashmiris lost their independence and Mughals became the ruler of Kashmir. Mughals crushed their martial spirit. The Kashmir was opened for the world and Europeans started coming to this place. Then the brutal Afghans (1752-1819) took Kashmir into their hands and their heavy
hand fell on the Kashmiri Pandits. They were succeeded by the Sikhs (1819-1846) who crushed another community of Kashmiri people (Muslims). The chain was then taken up by the Dogras of Jammu who purchased Kashmir for 75 lacs rupees. Mohd Din Fauq gives his estimate in an article, *Auction of Eleven lac. Kashmiris* and says that each Kashmiri was sold for seven rupees. All this prolonged victimization have brought their worst attributes to the surface. It is quite possible, noted Tyndale Biscoe, that if the Britishers had to undergo what the Kashmiris have suffered in the past, we might have lost our manhood.

Kashmiris were never timid. They have always borne the bravery qualities. Examples, we can find from history itself. One can make them as good soldiers as anywhere in the world. During the reign of King Lalitdilya, a king of Kashmiri origin, Kashmiri army which consisted partly of the hill tribes and partly of the inhabitants of the Vale, conquered almost the whole of Punjab, parts of Afghanistan the present tribal Area, Peshawar, Ladakh and inner parts of Kashgar. Again during the reign of Sultan Shahab-ud-din, a sultan of Kashmir descent, Kashmiri army went as far as Multan and extended the domination to large parts of North India. It is not without historical support that Iqbal spoke with pride:

\[ \text{صر زمانی صفح شکن پم بوده است} \]
\[ \text{چیره وجانپاز وپر دم بوده است} \]

Trans:- Once intrepid and valiant and brave, they pierced through the hordes of their foes.

The example of their bravery, we can find from the fact that Mughals found it difficult to annex Kashmir upto 1586. Mahraja Gulab Singh found
a strong resistance to enter Kashmir.

More so this allegation is just canard, is proved from the fact that among the Kashmiri Muslims, who migrated during the Sikh and Dogra rule, thousands have shown their valour not only in the wars of 1914 and 1939, but also in the last two wars. In fact some of them have risen to highest rank in the army. Among them are Lt. General Abdul Hameed Khan former chief staff of the Pakistan’s Army, Lt. General Khawaja Wasuid-Din of Daccan. In 1965 war the lone recipient in the said war of the country’s highest gallantry award “Nishan-e-Haider”. Major Aziz Bhat was a Kashmiri who was awarded “Hilal-e-Jurat” in 1971 by Pakistan Navy. One of the most decorated Indian soldiers of its time, Subedar Shamas Khan from Mirpur who retired in 1899, was a Kashmiri. The first Muslim from the state who became the Major in the undivided Indian army, Major Manga Khan was a Kashmiri. The leading wrestlers in the Subcontinent, Gama, the Rustami-zaman, Imam Bakshi Bholu Brothers etc. were all Kashmiris.

The discrimination was not confined to the Kashmiri army, generally and Kashmiri Muslims particularly, when they left borders of the state and settled outside, quickly rose to highest position of trust, responsibility and influence. Whether it was the field of administration or that of literature, they had an opportunity of showing their worth. That they did so in an atmosphere of healthy competition is a standby proof of their deliberate exclusion from the governance of their rulers. Iqbal has very aptly summed up the position in the following verses:-

بيستي اندل سانجل خطالاست
ساحل ما سانگي اندل راه ما است
Trans :- Living within its boundaries was his misfortune. It stood like a rock in the path of his advance.

This shows that there is nothing inherently wrong in the character of the Muslims of Kashmir. It is only a question of opportunity for advancement and betterment which had been so cruelly denied under the Sikh and Dogra rule. Many an eminent foreign writers who have spent a lifetime in Kashmir and have had the opportunity of closely studying and observing the traits in Kashmiri character have left ample evidence testifying to the fact that the Kashmiri is what his ruler has made him and that there is nothing inherently wrong in his character. The settlement Commissioner Sir Walter Lawrence, whose intimate knowledge of Kashmiris far exceeds them that of any other person from outside the state, has said of them. “But I soon grew to understand that the Kashmiri, like other orientals, has two sides to his character as distinct as light and darkness”. History is witness to the fact that crime is almost non-existent in Kashmir. Crimes of dishonesty may be said to be absolutely non-existent among the peasant”.

The Kashmiris have been criticized for their folies in their character, but that is only due to the centuries of oppression on them. Almost all the visitors to the valley who have criticized Kashmiris for the faults in their character, agree the fact that the vices of the Kashmiris are not inmate, but are due to the government under which they have lived. The vices of Kashmiris are the effects of the political conditions rather than his nature. Walter Lawrence, admits that “many races, had they lived through generations of oppression, like the Kashmiris, might have been more cunning and more
dishonest. In a country where there was practically no justice, the only weapon in the hands of the weak was lying and subterfuge....". Talking about the feelings of self respect among the Kashmiris, Hoered Moon, tells us "... A man who can be beaten and robbed by anyone with a vestige of authority soon cease to respect himself and his fellow and it is uneven to look for the virtues of a free people among the Kashmiris and unfair to twist them with the absence of such virtues. The Kashmiri is what his rulers have made him".

Robert Thorp, "Kashmir Misgovernment ", The author writes about the plight of the Kashmiri ... " Who can feel the guilty for the undeserved sufferings of men and disgust and indignation at the spectacles of a people whose characteristics (both intellectual and morals) gave evidence of former greatness, trampled upon by a race in every way inferior to themselves, and steadily deteriorating under the influence of an oppressive despotism. Which paves the way to all improvement, whether Social, intellectual and religious (1870)"

Drew finds that shortcomings in their character for ages they have been subject to that oppression which destroys natural hope and virtue. Biscoe writes about the reasons of some folies in the character of Kashmiris. According to him, Kashmir has been conquered and reconquered by invaders, who have murdered, oppressed and enslaved their ancestors and so groused the life and heart out of them, that their better selves have been crushed. It is quite possible, but at the same time, that many of the hard things said about the Kashmiris are due to the fact that the official interpreters of their character have been foreigners, often
grasping, corrupt and always unsympathetic. Walter Lawrence is of the opinion that two generations of a just and strong rule will transform him into a useful, intelligent and fairly honest man. It is quite possible, but I think that many of the hard things said about the Kashmiris are due to the fact that the official interprets of their character have been foreigners, often grasping and corrupt, always unsympathetic, Mughals Subhas, Pathan Siras, Sikh and Dogra governors dismissed all difficulties of administration.

The first source of exploitation was the Maharaja’s absolute rule, all lands under his rule belonged to him. These lands divided in Jagirs were bestowed to persons belonging to the royal family and to their relatives. Special favour was also shown to those who preferred their loyalty to him (Punjabi 1992). In the valley of Kashmir the majority of Jagirs were held by Pandits (Khan 1980-83). These lands were generally known as Jagirs. The Jagirdar was the administrator, the keeper of law and order (Police) and dispense of Justice (Judge), Punjabi (1992). The cultivators were not only to produce for Jagirdars but were also supposed to render domestic and menial service to them (Saraf 1977, Khan 1980). The revenue system was structured in such a manner that the cultivator was left with no more then 1/3 of the produce (Moza 1985).

The Kashmiris were starved of their necessities of life so they learnt to lie in order to save themselves and their families from any official engine of destruction. They learnt never to trust any one for they thought that he might have come to rob them off. They learnt to hide the produce of their own fields to fight the famine which had to come sooner or later. Bazaz
commenting on the plight of the peasants in Kashmir says, “dressed in rags which could hardly hide his body and barefeet, a muslim peasant presented the appearance rather of a starving beggar than the one who filled the coffers of the state”. Every man was taken by the officials to keep away the peasants from his crops and subjected him to severe penalties, if he dare to use little crop for his use. What character can be expected from people who after having visited his crop had his mouth searched last. He had a few grains hidden in his mouth. If it could be proved that he had even swallowed a few grains then no means of punishment were spared to humiliate him “.

The second source of exploitation was the imposition of multiple taxes almost on every section of Kashmiri society. Curiously enough ever, prostitutes, grave diggers and wood cutters were taxed (Lawrence 1967, Saraf 1977). Besides these for instance, tax on account of Maharaja’s temple, tax on account of marriage in the royal house and tax on account of the British visitors to Kashmir (Punjabi 1992).

Another curse taken to its extreme by Dogras was forced labour, without, compensation, known as ‘beggar’. “All non-Muslims stood exempted from ‘beggar’ on account of being co-religionists of the ruling family”, (Saraf 1977) . These forced labourers were generally employed to carry various supplies from Srinagar to Gilgit, Chilas, Askardut and Leh. A. Neve has given a full description of harrow of beggar and the people who died on the way to Gilgit.

Thirdly, there were some other discriminatory laws as well these relate e.g. to the law against cow slaughter, and the law of inheritance. The former
banned cow slaughter and prescribed imprisonment up to ten years in case of its violation. On the other hand there was no ban on the sale of pork and 'Jhatka' in Kashmir. According to the law of inheritance no apostate from one religion was allowed to inherit ancestral property. This from a Muslim point of view was considered a hinderance in the spread of Islam in Kashmir (Bazaz 1954, Khan 1980).

The oppressive, inhuman and immoral policies of the rulers definitely affected the character of the people. Hassan has related such incidents elaborately in his Tarikh; which are uncivilized, uncultured and even the brutes could not meet out such treatment which the people of Kashmir, meted out at the hands of their alien masters.

It was against these oppressive policies of alien Non-Kashmiri Dogra rulers that the Kashmiris perception of them as the cultural identity was sharpened. This anti oppression consciousness of Kashmiris, besides other factors was heightened by the opening of cart road in 1890, and the subsequent role played by Punjab press which broke to isolation of Kashmiris. Kashmiri poets like Mehjoor and Azad also contributed to it by their poetry directed against feudal exploitation. Consequent upon being the subjects of a common oppressor "we" feeling among Kashmiris based on their primordial ties becomes more pronounced in the concept of Kashmiri.

Natural calamities like floods, famine, drought, fires and earth quakes which also formed the distinctive features of Kashmir history from the remote times, occurred most frequently. How these recurring natural calamites helped in fashioning the peculiar socio-religious behaviour of Kashmiri customs,
habits, rituals and traditions have rightly been acknowledged as the repository of the social heritage of human society all over the world. On the top of dishonest administration calamities, again and again which makes men lose all confidence in the order of the universe. we have a chain of circumstances not conducive to the formation of vigorous and reliant National Character. Superstitions have made the Kashmiri timid. Tyranny has made him a liar, while physical disasters have made him selfish and incredulous of the existence of good. These socially approved exercises not only depict the psycho social make-up of the society, but these reveal the multiple religious beliefs thought processes of people. These uniform approved ways of collective acting also cluster the social feelings and the obedience of customary rules, which constitute as one of the most important elementary ways in which the individual responds to the call of social life and realises his dependencies upon the group.

In this sense folk literature helps to prove the worst condition of Kashmiri people. The state being aware of the magnitude of people discontent, it used every devise to demoralize people from expressing their heart felt feelings against the corrupt practices of the official restriction people symbolically expressed, their sad plight through innumerable Proverbs, folk sayings, songs & Bhand pathers, e.g.

i) Bate Bate Pyave pate i.e. The entire produce of the peasant is a state monopoly.

ii) Easas Kuthu To hey Yo Echi Patha Pregvo i.e. The illegal exaction saves the peasant from the official wrath.

iii) Yed Dagh Che Bed Dagh i.e A tip to corrupt officials is a source of comfort
iv) Wazir Tsalih, Kashir Bali i.e. When the Wazir goes, Kashmir will prosper.

These proverbs not only reflect the abject conditions of the people, but these expressions give an indication about the collective social behaviour of the people, fashioned under such acute and turbulent conditions. The recurring menace of the torrential rains which often caused floods and famines had such a tremendous psychological bearing on the Kashmiri mind that even a slightest piece of cloud on the sky would send shivers into the spine of every Kashmiri. It helped on developing a mode of collective mentality and a socio religious psyche, which was distinctively unique in character and spirit. The researcher intends to identify the distinctive characteristic of Kashmiri, personality keeping in view his past history. The present study also tries to focus the impact of geography. Some prominent pieces of these Lari shah which contain peoples agonies include among others, Sehlab Nama, Bunil Nama, Bata Drag, Aab Drag etc.

It is true, that when in the state of utter social insecurity and official wrath, the down trodden and victimized people thought it impossible to fight against oppressive masters. The peasants avenged their oppressors by joining hands with enemies of their oppressors or acted as mute spectators of their down fall. Thus a common saying in Kashmir.

Akis dazan der te baiyakh vushenavan athe i.e. a mans beard is burning and another is warming his hand upon it.

It is because of this psycho-social trait that Kashmiri came to be called as pardhar i.e the enemy's ally.
Even amidst utter gloom, people could not miss the opportunity to appreciate the benevolent exercise of those associated with power during the oppressive Sikh rule. Governor, Col. Mian Singh (1844) who adopted number of welfare schemes for the flood and famine stricken people of Kashmir won great applause from the folk, as is recorded in number of Kashmiri proverbs. He was given the title of “Mahan Singh” (The Great Sikh) when Kashmiris came to know about his gruesome murder. They mourned his death for days together and the public concern is depicted in the verse of a Kashmiri folk song

*Kot Sana go Son Mehan Singh* i.e. where has gone the great Mahan Singh.

This is a sufficient proof that Kashmiris were monitoring attentively all good and bad acts of the alien rule. What distanced them from taking any direct action was not their cowardice but during the long rule of subjugation they had developed a kind of social psyche which approved silence, to outcry, submission to portest and departure to obedience.

*Tul Plav Te Vowath Tchelev* i.e. Take your cloths and let us run away

*Tchope chey Rohape senz, Karkh Khy Te Sun senz* i.e.Silence is no less in value than a silver. But if maintained, it is no less a gold in value.

The people became afraid to convey truth about any conspiracy taking place in the valley, which is clear from the above quoted proverbs. The severe punishments noted out to the persons who spoke truth always deterred the masses from criticizing openly the official atrocities. So the distinctive character of Kashmiri personality should be understood in its historical perspective and
also within the broader frame work of the rich and unique culture of Kashmir.

**GEOGRAPHICAL PERSPECTIVE**

Geography has played an important role in preserving the distinct Kashmiri personality. Geographical determinism is one of the important philosophies which persisted up to the second world war. The essence of the deterministic school of thought is that the history, culture living style and stage of development of social group or nation are exclusively or largely governed by the physical factors of environment. There is hardly any compartment of Kashmir life which does not stand influenced by geography of the lands. Enclosed by mountain ranges from 10,000 to 18,000 feet high. Kashmir is the largest valley in the lap of the largest mountains in the world. The beauty of Kashmir has always invited foreign invasions. The dress of people (pharan), Kangri and the eating habits like the salt tea are all due to the cold climate of the valley. The humour of Kashmiris can be traced what Al-Mausdi geographer says, that where that land and water are in abundant the people are humorous there.

Kashmir belongs to that part of Central Asia which at one time was clearing house of several civilizations. Kashmir owes its historical unity and isolation to the same facts which gave to its geographic location a distinct and in some respects almost unique character. We find here a fertile plain embedded among high mountain ranges, a valley large enough to form a kingdom for itself and capable of supporting a highly developed civilization.

A still powerful force which explains the continuity of Kashmir life is the love and devotion which Kashmiris have for their motherland. They usually
refer to it as Mother-Kashmir (Mouj Kashir). This attachment for homeland is reflected in their poetry which abounds in praise of the springs, rivers, gardens and the sacred shrines of their land (watan). It is this sacralization of territory that imparts the deep emotions and sentiments which render the Kashmiri personality so potent a social force.

The valley of Kashmir contains everything which could make life enjoyable. There is sport, varied and excellent, there is scenery for the artists and layman, mountains for mountaineers, flowers for the botanist, a vast field for the geologist and magnificent ruins for the archeologist on the one hand. The high mountain peaks have always been the formidable barriers between the valley and its neighbours. However there are some 35 passes over the mountains-some of which can be used for communication with the rest of the world. This gives the valley semi closed characteristic. It is because of this peculiarity that the people of valley have always received some external influences, which however, have been slow enough to undergo a transformation under the local influences.

A famous proverb “Fur and Fan must go together” undoubtedly represents the true state of Kashmiri climate. The changing climate has definitely played its part in the general psychological make up of Kashmiri. The differing attitudes of the people of valley is the result of the ever varying climatic conditions on the one hand and it was its share of severe winters which, largely influenced its socio-economic set up on the other. The mountaineous terrains and unreliable climate of the valley have been a great obstacle in the large scale agricultural exploitation of the land. The feeble efforts of the locals to come to terms with the mountaineous terrain compounded with mild summers remain abnormally cold which often
resulted in the failure of crops leading to famines at many periods of history. Floods, fires and earthquakes too have not spared her and unsurpassable mountains have always made it impossible to fight these calamities on the other

SOCIO-CULTURAL MORES

Socio-cultural mores within the valley of Kashmir dwell the people, known as Kashmiri, distinct from the people of the plains of sub-continent. The people are tall and well built, lively and intelligent. The Kashmiris are full of fun and fond of amusement. They are distinct from the dark men of the lot pairs, Bernier says, “On entering the kingdom after passing the frontier villages struck me as, resembling Jews”. They were called ‘Zulm parast’ or worshiper of tyranny. Kashmiris have a seditious, intriguing nature. Referring to the valley, Abu Fazal wrote, “the bone of the country is its people. Most of whom were represented by the chronicler as faithless, cunning, opportunistic and obsequious”. The Kashmiris have been dealt harshly by history.

The fact is that there is nothing inherently wrong with the Kashmiris. It is only a question of opportunity and advancement denied to them for centuries. The Kashmiri who left the borders of the state and settled outside quickly rose to higher positions of trust, responsibility and influence. The fact is that Kashmiri is what his ruler has made him. Fedrick Drew says, the Kashmiri people are undoubtedly physically the finest of all races that inhabit the territories we are dealing with and have no much hesitation in saying that in size and in feature they are the finest race on the whole continent of India. Their physique, their character and their language are so marked as to produce a nationality different from all round as distinct from their neighbours as their
country is geographically separated.

The remarkable religious tolerance is the keynote of Kashmiri personality (Civilization) throughout the ages. The Kashmiris Ethno-cultural distinction is reinforced by their religious practices. They embraced several religions one after another——Naga worship, Buddhism, Brahmanism and Islam. All these produced in them a blending of cultures at once tolerant to beliefs of others. Moreover, even after their conversion to a new faith, the people of the state have rarely renounced or abandoned the old ethnic-cultural values and models of life that their ancestors had cherished through thousands of years. Needless to mention that, a Kashmiri Muslim shares in common with the Hindu counterpart many inhibitions, superstitions, idolatrous practices as well as social liberties and intellectual freedoms which are unknown to Islam. Both the communities have been at the forefront of preserving the Kashmiri identity. Jawaharlal Nehru himself a Kashmiri mentions about the country for almost the thousand years. Not only did Nehru regard Kashmir as a definite historical cultural and linguistic unit, but he even described it as a rich and lovely country to live in.

A Kashmiri Pandit poet master Zinda Koul thus voiced the anguish of Kashmiris in a poem entitled “A Nation’s plight”. Our mother country has
become to us like a foreign land because of our disunity, Autumn has come upon the garden where we have our nests——— A terrible storm (of Poverty) has thrown us, away like Autumn leaves of the trees, and other birds have usurped our seats on the various branches.

Against this backdrop a study like the present one, strongly justifies itself to have seriously examined the possibility of the existence of a personality type called Kashmiri personality. Here it would be quite in order to point out the difference between Kashmiri identity and Kashmiri personality. The Kashmiri personality is only an important dimension of Kashmiri identity. It is, therefore, that the present piece of research dealt with only personality and not identity.

In confirmation of our findings along list of renowned scholars, travelers, visitors and writers can be presented. Among them included Huen Tsang (7th c.), Mirza Haider Dughalt (1544-45), Bernier (1656-68) George Forster (1798), G.T. Vinge (1832), William Moorecraft (1819-25), Torrens H. D. (1863), Robert Throp (1868), Drew (1875), Arthur Neve (1900), , Lawrence (1895), Biscoe (1880), Jacque Mont (1829-32), Wakefield (1879), Hitchinson (19th c.), Bamzai (1973) and Sofi (1974). From these resources we come to know that Kashmiri Personality is largely characterized as skilled, ingenious, industrious, superstitious, talkative, cheerful, active, humorous.
selfish, suspicious, witty, loving, imaginative, emotional, sentimental hospitable, handsome, sturdy and ambitious.

The confirmation of these views came from our empirical findings also. The data on 16 PF questionnaire shows that the hallmarks of Kashmiri personality are; outgoingness, brightness, conscientiousness, venturesomeness, tendermindedness, suspicious, imagination, experimental on the one hand, effected by feelings, group independent and relaxed on the other. So far the ‘rp’ value is concerned the Rural/Urban subjects go together. There is no major differences between Rural/Urban, male/female so far the basic personality characteristics of Kashmiris are concerned.

The empirically obtained results were further examined in the light of Social Desirability Rating Scale and Interview measures. Both these supportive measures highlighted the following characteristic features of Kashmiris as craftsmanship, handsomeness, intelligence, artistic, hospitable, peaceful, courteous, ambitious, pleasing, cheerful and sympathetic

The most dominant traits which emerged out of consolidated interview statements after analysis of data are; skillful, artistic, intelligent, imaginative, witty, inquisitive, cheerful, pleasing, handsome, self-sufficient, suspicious, hospitable, sociable, sympathetic, humorous, industrious, brave, active, ambitious, progressive and trustworthy.
Investigator came to know that the people of Kashmir are generally generous, adjustable, sociable, hospitable, courteous, warm, emotional, imaginative, sympathetic, talented, skillful, intelligent, industrious, peace loving, brave, active, honest, humorous, selfish, dependent, suspicious, relaxed and tolerant.

Finally, after examining the historical, geographical, socio-cultural mores, travel accounts of various traveller historians, visitors, foreigner, writers and the present empirical investigation, the investigator finds continuity and consistency in the behaviour of Kashmiris, that means that they do belong to a strong National Character.

**THE INVESTIGATOR OBSERVATIONS**

The investigator found opportunities to actually settle down in different areas other than one to which the investigator belonged and observed Kashmiri people in various settings. Investigator came to the conclusion that characterizing features of Kashmiri Personality are: - generous, adjustable, sociable, hospitable, courteous, loving, cheerful, warm, emotional, imaginative, sympathetic, talented, skillful, intelligent, industrious, peaceful, brave, active, honest, humorous, relaxed and tolerant. The negative characteristics traits are too Selfish, suspicious, dependent, ambitious for wealth and missing work culture from broader point of view (in govt. sector’s).
REMARKS

The investigator would like to present a few points as her own, rather personal observation that

- A Kashmiri wants to do much, but lacks initiation and confidence.
- They are more interested in self (may be selfish).
- They still blame for many undesirable traits to their past hereditary.
- They still remember the past atrocities instead of the inception of new.
- Subsidies and concessions have ruined their independent initiation and made them dependent.
- Generally Kashmiris lack leadership qualities.
- Generally people do not work for the welfare of society.(Lack Team Spirit).
- Talent gets wasted because of lack of proper planning, training, exposure and right guidance.
- Kashmiris most of the budget is spent on marriage celebrations, construction of huge houses, maintaining the old ones and arranging a party.
- Women are generally beautiful and very hard working.
- Believe in show and formalities.
- For any undesirable trait or negative characteristics of a Kashmiri can be attributed to mass-illiteracy, poverty, lack of exposure to outerworld, lack of leadership, maladministrations and political uncertainty.