INTRODUCTION

CHAPTER I
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Kashmir holds a distinct position in the world. More important is the cultural continuity, which is responsible for making Kashmir a distinct socio-cultural group in the world. Anyone looking at the map of the vast Himalayan region is sure to find many delightful valleys and picturesque spots. These are set amongst the high mountain ranges having salubrious climate, serene atmosphere, fresh water reserves, changing environments and soul enchanting views. The geographical features of the land have lent it granduer and uniqueness. Kashmir excels among all, not only geographically but in the historical, cultural and artistic pursuits. Jawaharlal Nehru has beautifully traced the picture of the vale of Kashmir as, “Like some supremely beautiful woman whose beauty is almost impersonal and above human desire, such is Kashmir in all its feminine beauty of rivers, valleys, lakes and graceful trees. And then another feature of this magical beauty comes into view a masculine one, of hard mountains, precipice snow capped peaks, glaciers, cruel and fierce torrents rushing down to the valleys below”.

An oval shaped valley is besieged by mountains on all sides. The Himalayan mountains surrounding the valley can broadly be divided into three ranges- Pir Panchal Range, North Kashmir range and North West range. 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.

Since times immemorial Kashmir has lured adventurers, missionaries and conquerors from all parts of South Asia. She has been subjected to political and cultural invasions by the Aryans, Muslims, Pathans, Sikhs and Dogras one after another.

The early Arabic writers, however, maintain that Kashmiris are a mixed race. Yaqut-al-Hamdani (1084) says that Kashmiris have a mixture of Turkish blood in them. This view about the Turkish origin of Kashmiris is endorsed by Qazwi Hamid Allah Mustaufli who also praised the handsome features of the Kashmiris and says, that they have had a cross breeding with the Turks. They are famous for their overwhelming beauty and abundant charm. A North African scholar goes a step further by attributing the origin of Kashmiris to Sindhis. A French gentleman, M. Hlick, adds that the Kashmiris are a race of most superior order in every respect, and compares Kashmiris with Konkanasthas as both produce rice
which accounts for their intelligence, but differ on two grounds. Firstly the Kashmiris are the flesh eaters right from the very beginning. While as the Konkanasthas appear to have been vegetarians from ancient times. Again, the former wear the beard but the later do not. Sir Walter Lawrence compares Kashmiris with Irish people and says that the Kashmiri cultivator resembles with Irish, as both possess quick wit and deep rooted objection to paying. Both are small countries which have been subjected to the role of protection of some more powerful nations and never welcomed any change or improvement. Both the Kashmiri and Irish love money, Joke and are fond of harmless deception and are masters of good humoured blarney. Both are kind to their children and to old folk and continues Sir Walter Lawrence; both have the same disregard for the first principles of sanitation though the interior of a Kashmiri hut is probably cleaner than that of a similar class dwelling in Ireland.

Moreover, by the evidence of their language and physical appearance, it has been established that Kashmiris descend from a branch of race which brought the language of Indo Arayan type into India-Grairson has established a view regarding the origin of Kashmiri language as Indo Dardic rather than Indo-Aryan. But inspite of all these invasions by alien cultures and amalgamation through inter marriages and other means. The Kashmiris maintained their distinct social and cultural identity. They maintained regular traffic with the inhabitants of near and far countries. They propagated their culture tradition and civilization whose imprints are indellible. As for themselves Kashmiris assimilated foreign influences like the sea receiving wastes of different rivers from distant lands. Inspite of the splendid Mughals, brute Pathans, bullying Sikhs and rude Dogras the Kashmiri ever remained the same. The conquerors came in hordes but they scarcely touched the soul of the people says Sir Francis Younghusband.
The people who established their rule in the valley were the Indo Greeks, the Kushans, the Hunas, the Gujars, and the Tartars, Sayyed Ali Hamadani, and his son Sayyed Mir Mohammed Hamadani brought with them many Muslim followers who ultimately settled in the valley. Since the people of adjoining countries of Kashmir belong to Turk-Iranian, Mongoloid and Indo-Aryan types, it is but natural to find their racial influence among the Kashmiri people. However, the vast majority of the people belong to the Indo-Aryan type.

Kashmiris are the finest of all Indian races that inhabit the different parts of the valley. Usually they are fair in colour of standard height and physically strong and robust. They have well-shaped head, prominent nose, large dark brown eyes, often with rosy cheeks. Attractive by their appearance, their physical beauty makes them distinct and strike a difference from their neighbours. The men are of square Herculean built, with frank expression. The women are often decidedly beautiful. The people of Kashmir are described as pleasure loving and are known as good artisans, with great ingenuity as mechanics. They are superior in intelligence to their neighbours, i.e. the Punjabis, the Tibetans and the Pathans. On the other hand, they have been maligned for their many shortcoming in their character. They are believed to be timid in contrast to their well-built bodies.

Since the present study is concerning the personality of Kashmiris, so it is very important to highlight the views and observations held by scholars, visitors, foreigners, indigenous and by the great historians about Kashmiri personality and character. Their views can be grouped into two categories, viz; positive and negative. So far as the positive phenomena is concerned, the

* Zulju or Dulacha who invaded Kashmir is said to be a Tartai from Turkistan and took with his many hundreds of innocent men and women as slaves of non Kashmir.
* Khan, Kashmiri Mussalmans, part II (Srinagar 1973) P. 39 “Islam has progated by Syyed luminaries. They are called Syeds as their lineage is traced to the grandsons of the Holy Prophet”. George Forster Op-Ut; Vol II, P.23 In 1783 A.D. Forster on first seeing the Kashmiris mistook them as a nation of jews.
characteristic traits of Kashmiris are defined by Huen Tsang the 7th century Chinese visitor of India, as “Lovers of Learning, Well-instructed...... good looking and crafty”. Bernier (1656-68) finds them to resemble the Jews. George Forster as held in (1798), that the Kashmiris were “Gay and lively people with strong propensities to pleasure”. G.T.Vigne (1835), calls them that “Neapolitan of the East”. William Moorecraft in (1819-25), writes about the Kashmiris having “Great ingenuity as a mechanic and decided genius for manufactures”.

Sir Francis Younghusband in (1909) says that “Here (Kashmir) may be seen fine old patriarchal types, just as we picture to ourselves the Israelite heroes of old”. Sir W. Lawrence who spent most of his time in Kashmir, being the settlement officer in (1895) calls Kashmiris, “Honest, intelligent, artistic, ready witted, accomplished talkers, hospitable, generous, emotional and sentimental”. Hutchinson in (19th c.) defines them to be, “Shrewd, Witty and Cheerful”. The recent scholars have also fully discussed the character of Kashmiris. P.N.K. Bamzai in (1973) talks about them to be “Peace-loving, always borne the hardships with a cheerful disposition”. However, G.M.D. Sufi in (1974) refers to them to be, “Imaginative, intelligent, mystical, emotional, talented, hospitable, active, industrious and skillful”.

The same group of scholars and writers also share the negative aspects of the Kashmiris personality. Huen Tsang (7th c.) though it is written about them to be “light frivolous, weak pussillamous disposition”. Mirza Haider Dughalat in (1544-45) writes about Kashmiris to be knowing nothing lawful or unlawful. Forster (1798) writes that, “None are comparatively more eager into pursuit of wealth as Kashmiris are and they have more inventive faculties to acquiring it”. Lawrence (1895) calls them to be timid, rigid, sullen, desperate, suspicious, Irresponsible, contradictory and unstable. Drew (1875) and
suspicious, irresponsible, contradictory and unstable. Drew (1875) and
Moorecroft (1819-25) said that, they are selfish, superstitious, ignorant, supple,
intriguing, dishonest, and fraudulent. Similarly Tyndale Biscoe (1880) finds
them to be lacking self-respect and labels them to be deceitful. A. Faucher (19th
c.) calls them cheats and crooked, while Jicquemont (1829-32) calls Kashmiri
women to be ugly. The writings of Wakefield (1879) reveals that they are liars
and cowards. A later date writer G.M.D Sufi (1974) calls them to be superstitious
and conservative.

**Comparison with Neighbours.**

In order to get some main differences in the personality, character and
physical appearance of the Kashmiris, we can compare them with their immediate
neighbours such as Dogras, Dards, Ladakhi and the Baltees.

**Dogras**

The Dogras live in Jammu* in the South of Kashmir valley. The Dogra
Rajputs are slim with somewhat high shoulders and curiously bowed legs. Khatris
and Mahajans living in the same area are less good looking than Rajputs. The
Harijans are mostly agriculturists and have been described as a community with
clean habits. The people of this area are generally short-statured having high
shoulders. Their complexion is wheatish, with a slight hooked nose, brown eyes
and jet black hair. The lower caste of Dogras, in general, are blackish in
complexion. In character they are peace loving and have always borne the hardship
of life with a cheerful disposition.

* Jammu Town situated in 32° 44' N. and 74° 55' E. an elevation of 1,200 feet above sea-
levels, lies high on the right bank of the River Tawi, which flows in a narrow riverto join the chenab,
having a population of 42 lakhs as recorded by the census of 1980. Lawrence, Walter R; *Provincial
Dards

Dards live in Dardistan (Gilgit and Astor) in the North of the Valley. In physical appearance the Dards are Aryan-people with broad shoulders, moderately short-built, well-built and well proportioned bodies. By face they are not handsome, and are usually black but some times brown in complexion. They are moderately fair their eyes are either black or hazel. They are known for their ferocity, particularly the tribes of Dards known as Chilesis.

Ladakhis

The inhabitants of Ladakh are a mixture of Mongoloid and Aryan races and bear a close affinity in features with the Tibetans. They are reputed for religious tolerance, honesty and hard working. Ladakhis are described as truthful, friendly, cheerful, industrious and honest. They are Turanian caste of features.

Baltees

The inhabitants of Baltistan are another group which are living adjacent to Kashmir to the North-East. They are people of good, clear and great patience, having Mongolian features, high cheek-bones and eyes drawn out at the corners, but the nose is not so depressed as in the case with the Bhotis of Ladakh.

Inspite of a number of influences upon these three regions- Kashmir, Jammu and Ladakh, the people have maintained their respective cultural identities by perpetuating the age old customs, values, norms, dress, child-rearing practices and way of eating.

Noted scholars have shown differences in general behaviour of people with distinct cultural group. Memberships working under one political umbrella.

* The most westerly province of the high mountainous land spoken of as Tibet is called Ladakh or Ladag, lying between the Himalayas and Kuenlun mountains, between Baltistan and Chinese Tibet.
Cunnigham, Ahluwalia, Kaunudi, G.M.D.Sufi, P.N.K. Bamzia, M.Y. Saraf have attempted to show the characteristics of Kashmiri character. However, a dismal state of affairs, hang, high upon the initiation of scientific studies to find out the differences in personality characteristics among the people with distinct cultural group membership. There are some exclusive and interesting accounts of personality features of Kashmiris, Dogras and Ladakhis, yet it needs a scientific and empirical study.

The approach

It is only recently that need for understanding, promoting and utilizing the individual differences was felt. Thus we have a forceful testing programme on the one hand and a sizable theoretical systemization in the form of approaches to the study of personality on the other. These differ in their construct of hypothesizing the structure of personality such as traits approach; Freudian approach and the humanistic views. Thus, inspite of the fact that man is still a mystery attempts have been made to assess personality characteristics which have yielded profound results.

Personality development is an enormously complicated process influenced by a vast number of interacting factor such as cultural, social class, biological. One of the most important factors in the development of personality is the cultural group membership. In the words of Kluckhohn, "Culture regulates our lives at every turn, from the moment we are born until we die, that is whether we are conscious of it or not, constant pressure upon us to follow certain types of behaviour that other men have created for us". Obviously; it is the cultural group which to a marked degree defines the range of experiences and situations, one is

*The state of Jammu and Kashmir has come into existence in 1846 A.D. by the treaty of Amritsar, signed on 16th March, 1846 under the Dogra Maharaja Gulab Singh see, Kripa Ram, Diwan, Gulab Nama.*
likely to encounter. As such under certain socio-economic conditions personality differences get more sharpened so that people belonging to various environments, differ more sharply from one another than those living together with a common background. This impact of socio-cultural milieu in shaping the personality of an individual is so indisputable that some thinkers regard it as the only important factor in the development of personality and has led to the development of concepts such as ‘Basic’ personality type (Kardiner, 1945), Model personality (Duboise, 1954), and National Character (Gover, 1950; Inkeless and Levinson 1954). All of these approaches whether called ‘National Character’ or ‘Basic’ or ‘Model’ personality, presume that every member of a society possesses as an integrated part of his personality, a substantial portion of common characteristics being fostered by the culture.

But this unimodal conception of personality will not perhaps hold good in complex industrial and differing Socio-cultural nations and as such “a multimodal conception of National Character would seem to be theoretically the most meaningful and as well as empirically the most realistic. It appears likely that any specific characteristics or any character type will be found in as much as 60 to 70 percent of any modern nation populations, however, it is still a reasonable hypothesis that a nation may be characterized in terms of a number of modes, say 5 or 6 some of which apply perhaps to the 10 to 15 percent, others to perhaps 30 percent of the total population. Such a conception of National Character can accommodate the sub-cultural variations of socio-economic class, geo-social region, ethnic group and the like, which appear to exist in all modern nations”.

This multimodal conception of personality will be more relevant in the Indian conditions, because India is a country comprised of people, whose cultures
Indian conditions, because India is a country comprised of people, whose cultures are different from one another, as such the unimodal conception of National Character would be unrealistic in Indian context. Thus the Indian situations demands that cross cultural studies should be undertaken with distinct sets of people living in different parts of India. This will help in understanding the internal dynamics of our society.

No doubt an individual’s biological heritage influences the development of his personality, but cultural group membership plays an overriding role. As it is not “not race, or sex, or physical type to which the individual belongs by heredity that determines his psychological make-up, but the cultural group in which he was reared, the traditions, attitudes and points of view impressed upon him and the type of abilities fostered and encouraged” . Linton (1964) has suggested three principles which lead to the development of common characteristics among the members of a particular culture, namely

(a) Early experiences have lasting effects upon personality.

(b) Child-rearing-practices are culturally patterned and as such the children in a society are subjected to similar early experience.

(c) These similar early experiences of children within a society lead to similar personality configuration while differences in early experiences in children of different societies lead to different personality configurations.

Socio-cultural milieu as a background to personality has been a subject matter of a large number of studies such as Butcher; etal (1963); Cattell and Warburten (1969), Kagan and Knight (1979); Malinows-Ki (1927), Mead (1939); in the West. In India it was Geoffrey Gover (1930), who happened to study the Lepthas of Sikkim and was followed by W.S.Taylor (1948) who studied Basic Personality in orthodox Hindu culture pattern, Murphy (1953), Steed
These studies have presented an evidence that differences in personality characteristics among people can be traced in their distinct cultural memberships.

The Present Study

Under this backdrop, the present study was designed to arrive at a contemporary view of the Kashmiri personality. It is believed that some of the characteristics still persist in the Basic Personality of Kashmiris, this holds good both for positive as well as negative traits. The investigator wishes to take an empirical study so that more realistic data is built for an objective conclusion.

Scope and Significance

The study is aimed at identifying the Kashmiri people as a definite cultural entity influenced by its peculiar geographical conditions as well as historical factors, but at the same time capable of preserving their identity. Naturally the statements made by various writers over centuries about them, had to be examined by the relevant personality tests. In this process the nature of its identity or in otherwords, the behaviour of its people which has remained almost same inspite of historical changes, will have to be specifically outlined and understood.

It appears that various determining forces, some of them referred above, have been responsible for creating atmosphere of want and fear. This could result in a specific palliative condition. The negative character of Kashmiris as enumerated by the authors, seem to be a direct result of these factors.

This study has ample educational and environmental importance, particularly the geographical conditions which have forced the Kashmiris to live in isolation by and large. The interaction with the rest of the world has been firstly limited and secondly it has been really impossible the regular invasions by external forces. These factors when analyzed and understood in detail, can
generate new knowledge to confirm the uniqueness of the Kashmiri personality and also sharpen one’s ability to find out the strength of the characteristics being stable over a period of time.

More so, this study about the Basic Personality involves all the permanent features of Kashmiri personality, more or less stable over a period of time. In fact this is going to be the study on the Basic Personality of Kashmiris as a cultural group. The underlying assumption being that all socio-economic, cultural, geographical and political factors are responsible for shaping the personality of this region as unique in comparison to the rest of the groups immediate or distant.

Thus any study on National character or Model Personality must proceed on a well built historical account. In our case, there is a perfect historical confirmation of a consistent continuous and unique type of Kashmiri personality. And in many ways it is accessible to research. Presently, however the problem for this piece of investigation is stated as under:-

"KASHMIRI PERSONALITY—A STUDY OF BASIC PERSONALITY CHARACTERISTICS".

Objective of the study

The main and the only objective of the study was to screen the personality characteristics of Kashmiris which have been remained a permanent feature with them for ages.

Hypothesis

Kashmiris possess a unique personality which is distinct in itself.

Methodology

A combined strategy was proposed to be adopted for collection of data. Historical method, participatory observation and objective test data was arranged to find some meaningful conclusions. A description of design, procedure and tools shall be present in the 3rd chapter.