Chapter VI

SUMMARY AND CONCLUSION

Summary

The people inhabiting the hills of the north-eastern region of India have been the subject of study for the sociologists and anthropologists for a long time. But none has yet undertaken a project to study the psychological aspects of these people. Therefore, we thought it to be worthwhile to conduct a study on two of the tribes of this region. The tribes we chose for our study were the Nagas and the Khasis. The reason for our selecting these two tribes was that the family pattern of the Nagas is patriarchal and of the Khasis is matriarchal. The difference in the family pattern, we presumed could lead to a difference in the culture of these tribes. Our intention, however, was to assess the effectiveness of culture on the personality pattern of the people of these two tribes. A study, therefore, was decided to be conducted which reads as follows -

"The Impact of Culture on the Pattern of Personality in two Indian Tribes (the Khasi and the Naga)"

The samples were drawn from three villages in Khasi hills, i.e., Mawlai, Mengkrem and Smit and three villages in Nagaland, i.e., Kohima, Jotsoma and Khonoma. The samples consisted of 150 persons for each tribe and in each tribe 75 were males and 75 females.

It would have been an unmanageable task if all the possible variables of personality were taken into consideration in
this thesis. We, therefore, limited our study to eleven variables of personality including two attitudes. We decided to investigate these variables as they are supposed to be affected by cultural pattern. Six variables, i.e., achievement, aggression, dominance, sex, conflict and dejection were tested with the help of T.A.T. Anxiety was tested with Rose’s Personality schedule. Two attitudes namely (1) attitude for life and humanity and (2) attitude for religion were found out with attitude scales to measure these two attitudes. Intelligence was measured with the help of Bhatia’s Battery and the predominance of introvert or extrovert tendencies were found out with the help of a test called Introversion and Extroversion Test.

The tests were successfully administered on the sample. T.A.T. and Bhatia’s Battery were administered individually and the enquiry part of T.A.T. was conducted by the investigator herself. Attitude scales, Anxiety scale and Introversion-Extroversion tests were evaluated with the help of the key provided for the purpose. Bhatia’s Battery was scored according to the manual provided with the battery. The statistics applied was 'F' test for the difference of the tribes as a whole and 't' for the difference of the Khasi male - Khasi female, Naga male - Naga female, Khasi male - Naga male and Khasi female - Naga female. The significance was calculated for 1% or 5% level. In a separate chapter (Chapter V) the results have been analysed and discussed.
Conclusions

Achievement - An analysis of the results obtained in achievement show that the Nagas have higher achievement level than the Khasis which is obvious from a comparison between the Khasi male - Naga male and the Khasi female - Naga female and also from the total groups comparisons where the Nagas score more on this variable all throughout. This can be explained with the help of the Naga peoples' desire to march along with the people of the more developed parts of the country. It may also be attributed to the fact that the Nagas are by their very nature independent, strongwilled and ambitious and their desire to establish an independent country is a glaring example of the same. It is probably due to the same reason that they have scored higher in this variable.

Aggression - There is no significant difference in any of the five comparisons on this variable. The mean scores for all the groups, however, is above the average which is 36 according to the T.A.T. manual. It is thus evident that both these tribes are a little more aggressive than the average people living in the plains which is true to all hill tribes. But the family pattern and the cultural differences arising out of the difference of family pattern has no effect on this variable. It is our common knowledge that the people living in the hills are generally more aggressive because of the fact that they are prone to danger at every step of their living which also is supported by our study of these two tribes.
Dominance - The Nagas constantly score more than the Khasis in dominance which is true for the whole of the Naga tribe compared with the whole of the Khasi tribe as well as for the Naga male and female compared with the Khasi male and female separately. In all the three sets of comparisons there is a difference which is statistically significant at 1% level. A Naga person's dominance is noticed from their very childhood when a child asserts himself of his needs. Perhaps due to the dominating nature of the Nagas and their reluctance to accept any other culture very few outsiders are found in Nagaland.

Sex - In none of the comparisons any difference was found regarding sex. The score for all the groups is just about average from which we can conclude that in their cultural milieu both these tribes have normal standard in respect of sex behaviour which could be met without any difficulty on the part of the people there. They can conform to these standards without any coercive social control.

Conflict - In comparison with the Khasi males, the Khasi females score more in conflict which is statistically significant at 5% level and in comparison with the whole of Khasi group, Naga group score more which again is significant at 5% level. The Khasi females due to their unique type of society are perplexed with the position given to them in the society where they have to take a dual role as the guardian of the family as well as the housewife. This gives rise to conflict in their mind and is revealed in
T.A.T. The higher score in the Nagas is due to their constant warfare with the people of other khels which keep them tense all the time. It can also be attributed to their fear against exploitation of their culture by outsiders which is preserved by them very dearly.

Dejection - In the 'within group' and 'between group' differences we find that in the matriarchal Khasi society, the females, and in the patriarchal Naga society, the males score more in dejection. Dejection, as we have mentioned earlier is a feeling of disillusionment, depression or other inner state of anxiety, distrust jealousy etc. Outwardly though the Khasi females and the Naga males do not seem to be having any feeling of disillusionment or despair, they must be having some other inner state of anxiety which leads them to score more in this variable on T.A.T. which is a test to elicit facts which are not otherwise obvious.

Anxiety - Of all the five comparisons statistically significant difference was found in the comparison between the Naga male - Naga female and Khasi male and Naga male. Both was significant at 1% level and was more in case of the Naga male in both the cases. In the male dominant Naga society, males are more worried about their well being. In a developing society like that of Nagas there is most often an anxiety in the mind of the people and the males get the better share of it. Moreover, Nagas have various religious beliefs and superstitions and inability to abide by them leads to anxiety.
Attitude towards life and humanity - All the groups have positive attitude towards life and humanity and there is no statistically significant difference in any of the comparisons. We can, therefore, conclude that both these tribes are sociable and humane. Their not too strict code of cultural behaviour is mainly responsible for this.

Attitude towards religion - A very significant difference (at 1% level) was found between the Khasi and the Naga tribe as a whole where it was obvious that the Nagas are more religious than the Khasis. From our direct contact with the people of Nagaland and an observation of their religious customs and habits, we found that they follow the religious rites very strictly. Due to their strict belief in their own religion, the Nagas have been able to keep their religion alive where despite of the marathan work of the Christian missionaries 50% of their population are still not converted. But in the Khasi hill the Christian converts have risen upto about 60% to 70% of their population. (The figures given above are from our own assessment made during our visit to these areas for the purpose of our study).

Intelligence - No difference was found while comparing the groups within the tribe, i.e., between the males and the females of the same tribe but, while making comparisons between the tribe both the Khasi males and the females scored more than the Naga males and the females. As a result in the total group comparison the Khasis score more than the Nagas and in all three comparisons
there is a difference which is statistically significant at 1% level. We, therefore, notice that the Khasis in general are more intelligent than the Nagas. The higher score for intelligence among the Khasis is due to the various advantages they enjoy over the Nagas like that of the contact with people of varied nature. The Nagas on the other hand suffered seclusion for a long time in their cultural history because of their living in a region which is cut off from the rest of the country. This seclusion deprived them of the development of their intellectual faculty. With the special attention given to such tribes by the Government of India recently, it is likely that they will further improve their intellectual abilities by lapse of time.

**Introversion-Extroversion** - From the results it can be concluded that the Naga males are more extrovert in comparison with the Naga females. On the other hand the Khasi females are more extrovert in comparison with the Naga females. Again in the total groups difference, the Khasis score more in this scale than the Nagas. Here we may come to the conclusion that it is not the type of family and the cultural pattern other than it is responsible for this variable of personality. Had it been due to the family pattern then among the Khasis, the females and among the Nagas, the males would have scored more in comparison with the Khasi males and the Naga females respectively. But this is not so. Like intelligence this trait also is developed due to the contact with outsiders and the reason for their low score in this variable is their lack of opportunity to mix freely with people other than their own. Until the other day very few people entered the land of the Nagas.
The Khasis on the other hand came in contact with the
people outside from a very long time. Shillong which is the
capital of Meghalaya now was the capital of Assam during the
British rule and also for a long time after independence. It is
a health resort and many British people settled there before the
independence. Thus the Khasis had the opportunity to mix with
people of various cultural traits which must have had an impact
on their culture and therefore in their personality.

Our study supports the fact that culture is a very im­
portant factor in moulding one's personality. We find statisti­
cally significant difference between the two tribes in a few
variables under study but in the others no statistically signifi­
cant difference has been found. The Khasis and the Nagas though
are two different hill tribes who have a very outstanding differ­
ence regarding their family pattern they still have some unique
cultural practices which are common to all hill tribes. Similar
cultural practices are prevalent as regards those variables which
do not elicit any significant difference. These similar cultural
practices may have some effect in giving similarity in their
personality pattern. Likewise differences in cultural practices
lead to differences in some of the personality variables.