Chapter I

INTRODUCTION

The uniqueness of human organization has posed great problems to thinkers of all ages. When psychologists and scientists tried to venture into this field, they brought in model after model to locate these uniqueness in human organization. When personality is studied in isolation, it is not so difficult to understand some of these peculiarities. But, when personality represents a group, a culture, and age, it becomes an intrigue even for an analytical historian.

Therefore in the present study an endeavour has been made to locate the role of culture on the construct and content of personality. Although some great personalities influence the pattern of culture to a great extent, impact of society on the personality of the people is more important, because the great personalities themselves are the product of the culture and society of his time. The personality of the common run of people assumes its character from the existing cultural pattern. Therefore, it is important to go deep into the role that culture plays on the pattern of personality.

People from different cultures possess personality which is different in various traits. Different cultures often produce different personality norms. We find in one culture an accent on competition, in another an accent on co-operation.
To put it in the words of Ogburn and Niskoff, "The range of variation in personality traits may be much the same in different societies but the frequency differs. Personality traits, moreover, differ in adaptive value, hence the number of well adjusted and poorly adjusted persons vary from society to society" (1972 : 210). Thus the possible traits of personality are the same world over but some are more frequent in some cultures whereas others are not. Again a kind of behaviour considered to be normal and healthy in one culture may be considered abnormal and unhealthy in another.

As soon as a child is born he confronts a ready made culture to which he must adjust as far as possible. Since each child is dynamic and unique, his relationship to culture is not entirely one sided. His personality is the result of his interaction with the people in that culture and thus with the cultural norms which the other people in that society have already submitted to. John Dewey has symbolized the situation by observing that "the scope of culture's contribution to the individual bears the same relation to the individual's influence on culture as his total vocabulary bears to the words which he himself originates" (Ogburn and Niskoff, 1972 : 209).

The role of the individual in his community is a dual one (1) as a member of a particular group the individual helps to preserve it and (2) as an individual whose behaviour is limited by the group, he is instrumental in changing it. (Clinton
One may thus argue that it is the man who makes culture instead of culture making the man. But both these concepts are equally true and equally important to each other. Culture is formed by people living within it and later it serves the purpose of moulding the man himself with the help of its norms and expectations. Thorpe and Schmuller maintain that, "since each individual is a reflection of the social strata in which he has played a given role, one must examine the cultural atmosphere in which one spends his formative years" (1955: 145). In fact, among the more positive contributions which have emerged from research there has been a new way of thinking towards the concept of culture and personality. Even in primitive communities evidences suggest that personality becomes structured in terms of the social practices in vogue in a given cultural group.

Concept of Anthropological Psychology

Culture is a concept which is within the realm of Anthropology. On the other hand, personality is a concept within the four corners of the boundary of Psychology. At the present time, however, there is no barrier in bringing out one concept from its own field and study it within the framework of another field. This is called inter-disciplinary approach. However, this is done and needs to be done only if the two branches of study are inter-related.
Psychology and Anthropology, these two branches of knowledge are very intricately intertwined. Personality is the study of human behaviour. It is the study of man and its actions in relation to things, events and other people around him. An individual although behaves just like others or almost the same manner as others, he has a typical way of behaviour which makes him different from others. It is the task of psychology to study the human personality in general as well as particular. In its attempt to answer why man differs in traits, attitudes and various other consistencies of behaviour, psychology has to study their inheritance, environment, education, culture, their psychological constitution, the kind of emotional experience they have accumulated from the past and the secretion of their endocrine glands as they control many human actions.

Anthropology, though it is a science of man, one of its branches, the cultural Anthropology, to state in the words of Kessing, "describes and seeks general understandings about human 'customs' or 'cultural behaviour'" (1960 : 1). It emphasizes a general approach to human behaviour, with the focus on particular problems relating to culture, society and personality.

Both the fields being so closely connected with each other and there being many problems which evoke common interest and goal to Psychologists and Anthropologists, a new
branch of knowledge has come up by the name of Anthropological psychology. Anthropological psychology, therefore, is that branch of knowledge which deals with the problems which are of equal importance to both Psychology and Anthropology and some phenomena from these two different branches which have influence on each other.

Overlapping of these two fields - Psychology and Anthropology were there even in the early times. Rivers nominally a Psychologist, might well be called an Anthropologist as he conducted many anthropological studies on problems relating to psychological concepts. A renowned psychologist like Boas wrote "The Mind of Primitive Man", the contents of which will interest a man of Anthropology rather than a man of Psychology. With the passing of time though the two fields have become more specific, they still work together. Psychology is primarily concerned with the analysis of individual behaviour and the explanation of factors causing that behaviour. Anthropology, on the other hand is concerned with the general behaviour of a society and with the factors causing that behaviour. Psychology calls its construct 'personality' and Anthropology calls its construct 'culture'. Yet, as Spiro has so scientifically pointed out that, "There is per force a great deal of overlap, in these two constructs, in that, a large element in any given personality is, that individual's 'cultural heredity'; a modification of his cultural heritage" (Kluckhohn, 1965 : 8). An Anthropologist must be concerned
with developments in psychology, as he is to deal with individuals and their behaviour at the first instance and then only with his culture. On the other hand many psychologists have realized that any system of personality dynamics or any system of personality measurements must be independent of any specific culture in order to be really valid which, however, is not possible. And therefore, a psychologist cannot do without the knowledge of culture.

There have been many and varied anthropological contributions to psychology. The most significant of these being, the development of unitary characterization of society which is known as 'national character' or 'model personality'. Approaches to the characterization of society as a whole presume that each and every member of that society possesses a substantial portion of the norms, values, and attitudes of his culture as an integrated part of his personality. Developmental approach to the acquisition of culture where the emphasis is on socialization techniques through which the growing person becomes aculturated, is one of the major utilization of Psychology.

There are numerous examples where data is reported by anthropologists but utilized by psychologists. Some anthropologists themselves collect psychometric data and treat them alone. Often the data is secured for them by psychologists, as was the case with Navaho material. There again is that large body of data of general ethnology, particularly that
which focuses on mythology and religion, on which many psychologists like Freud find the clue of normal and abnormal behaviour.

Co-operative efforts by members of both the fields have encouraged joint field research, joint analysis of field data, combined departments within Universities, addition of anthropologists to the staff of mental hospitals etc. This pattern of joint efforts is expanding consistently, at a rate that perhaps exceeds that of development in either field alone.

Just as the anthropologists attempt to get a picture of the whole of a culture, the clinical psychologists try to envisage the whole of personality including his cultural background. Anthropologists find in the psycho-analytic writing the theory of raw human nature. Psychoanalysis provides anthropology with a general theory of psychological process that is susceptible to cross-cultural testing by empirical means and with clues that can be investigated as to the psychological causes of cultural phenomena.

There however arises a very serious hazard associated with the anthropological approach to personality as there has been a tendency to attribute intercultural difference in adult personality structure to specific items of child-rearing or childhood experience without taking other factors into consideration and without holding other variables constant.
For example, the widely accepted 'sex repression theory' founded by Margaret (1928), of adolescent emotional instability, is often supported by an attempt to link the stressfulness of American adolescence to Victorian standards of sex conduct, and the alleged tranquility of Samoan adolescence to virtually unrestricted access to premarital intercourse. In such arguments the facts other than under study are totally ignored. For example, a similar situation of relatively low adolescent stress can be associated with restrictive or non-promiscuous sex-conducts in the primitive societies. Again stressfulness is still high for lower-class adolescents in the United States who by and large are no less sexually promiscuous than their Samoan counterparts. Moreover, in addition to differences in sex norms, American culture at the time when Mead conducted the study was characterized by greater prolongation of sub-adulthood, multiplicity of value systems and vocational alternatives more rapid rate of social change, relatively long interval between marriage and attainment of pubescent status.

Now, Anthropology, together with General and Experimental Psychology can rule out these hazards by not just gathering descriptive ethnological data within a single isolated culture, but by testing postulated casual relationship between antecedent cultural conditions and consequent personality outcomes or by making cross-cultural comparisons.
Due to various reasons cross-cultural research has been widely done in the field of personality and many psychological material other than personality. With the help of cross-cultural method we can check the generality of psychological laws and can increase the range of our observations about variables of our interest. We can also determine the variations found in subjective cultural variables in different settings and can take advantage of natural experiments involving combinations of variables that cannot be obtained in the laboratory. It enables us to study the manifestations of psychological variables in different cultural contexts, and study cultures for the sake of knowing culture itself.

Present Problem and Purpose of the Study

Our present problem falls within the framework of Anthropological Psychology. Although there are large number of intensive and extensive studies to understand and define personality, the same is not yet fully understood in relation to culture. Here, in our study we are making an effort to understand the personality pattern in relation to culture with particular reference to two Indian Hill tribes.

The peoples of the hills districts which encircle the Brahmaputra Valley remained almost segregated during the British rule. Free movement to some of these hill districts was not possible under law. In fact, the tribes inhabiting
the hills in Assam of those days hardly had any scope to march along with the rest of the people of the country. The rest of the people also were not alert of their problems and aspirations. During the Ahom rule of long six hundred years, there was political relation with the hill tribes of Assam. The Ahoms, however, followed the policy of non-intervention in the affairs of the hill tribes and were satisfied with nominal acknowledgement by these people of the Ahom sovereignty when possible and guarding the bordering areas where necessary. The general policy followed by the Ahom rulers was 'live and let live' except when it was a question of guarding the life and property of the inhabitants of the villages of the adjoining areas. In such cases the Ahoms occasionally used to carry expeditions into the heart of the hills, but that did not mean annexation of the territories of the hill tribes in question. Thus we see that a part of our people in the hills were left alone to lead life according to their own notions of good and bad, following their customary laws in matters political and social.

The picture is quite different now after independence. The hill tribes form an important part of the Indian nation. They on their part have thrown their lot with the rest of India. There has been constant awareness on the part of the Government of India to the need of bringing them into the general stream of Indian national life, economically and culturally. The task is not easy as it may appear. The tribes living in different mountain tracts very often cut off from each other have their
own pattern of life, which add to the beauty and variety of Indian culture. These people are sensitive, proud of their heritage and naturally they have their own aspirations. To deal with them requires a gentle handling and to do so we must know them. There have been some excellent monographs dealing with social organisation, customs and manners, festivals and religion of some of these tribes mostly written by officers of the British Government, like Gurdon, Button, Cantle and many others. These books display more interest in the Anthropological aspect of the study. It is only now that other aspects also are drawing attention of the scholars in this field of study. A psychological approach will be very important to study the impact of the environment, customs and belief of these people on the growth of their personality. It will probably be an interesting and useful study to make. It will give us a peep into their inner growth and help us in forming correct and fuller knowledge regarding life and potentiality of the people we study. It would, indeed be an uphill task to extend our studies to all the tribes living in the eastern region, and as such, we propose to confine ourselves to two tribes only. For the purpose of the present study we have selected two different patterns of tribal society, of the Nagas (Angami) and Khasis, the former being patriarchal the latter matriarchal. This enables us to study the pattern of personality under two different environments and social setting. Also, it brings to knowledge whether the similarities and differences between these cultures bring about any
similarities and differences in the personality make-up of the people belonging to these two tribes. Rather than merely observing the pattern of personality of the people of these two particular cultures and gathering just qualitative data, we also intend to make a quantitative study of the topic under research.

The title of the research project as we have named it is "Impact of culture on the pattern of personality in two Indian Tribes: (The Khasi and the Naga)". Both these tribes live in hills which are of similar climatic conditions. Though there are many dissimilarities between the two tribes the main and most striking among them is that their family patterns are different from each other.

As we have mentioned above and also, as the very title of the project suggests, the purpose of the present study is to find out to what extent culture has an impact on the pattern of personality. The approach we have made here is a cross-cultural one. A very significant advantage of the cross-cultural approach to the study of personality is that, only by this method it is possible to discover intercultural uniformities and differences in personality determinants and processes underlying these uniformities and differences. The Khasis and the Nagas are tribes with different cultures of their own. Some of the culture contents may be the same due to their similar geographical condition but, our intention here is just to find
out the similarities and differences in their personality pattern that grow out of similarities and differences in their culture. Thus the purpose of our study is three-fold. Firstly, to find out the personality make-up of the Khasis; secondly, to find out the personality make-up of the Nagas; and thirdly, to compare the personality make-up of the tribes to find out whether there is any significant difference in this respect between the two tribes. We shall also make an attempt to find out if there is any male-female difference in the tribes due to the variance in family pattern. For the purpose we have used certain psychological tests to make a detailed investigation of the cultural peculiarities of the tribes under study.

The study is confined to the Khasi and Naga hills. For our purpose only the Khasi tribe in Khasi hills and the Angami tribe in Naga land have been taken as areas of the study. In Khasi hills Shillong was made the head quarter and in Naga-land, Kohima. The investigator frequently visited the villages from where the samples were drawn. After matching the samples in both the tribes, certain tests were given regarding certain personality variables which will be discussed later in this chapter.
Limits of the Study

The study was finally confined to the following areas as they are influenced by culture to a very large extent. As the subjects in both the sample had very little education certain very relevant tests which could have been otherwise applied could not be utilized here. The variables studied are given below:

1. Intelligence
2. Attitude:
   (a) towards religion
   (b) towards life and humanity
3. (a) Introversion
   (b) Extroversion
4. Anxiety
5. Achievement
6. Aggression
7. Sex
8. Dominance
9. Conflict
10. Dejection.

Before studying these variables of personality and their relation to culture it may not be out of place to describe them in brief.
1. **Intelligence**: D. Wechsler defines intelligence as "the aggregate of global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment" (1943 : 3).\(^1\) G.D. Stoddard offers a definition saying that "Intelligence is the ability to undertake activities that are characterized by (1) difficulty, (2) complexity, (3) abstractness, (4) economy, (5) adaptiveness to a goal, (6) social value, and (7) emergence of originals, and to maintain such activities under conditions that demand a concentration of energy and a resistance to emotional forces" (1943 : 4).\(^2\)

Thorndike (1972) has divided intelligent activity into three types: (1) Social intelligence, or ability to understand and deal with persons; (2) Concrete intelligence, or ability to understand and deal with things, as in skilled trades and scientific appliances; (3) abstract intelligence, or ability to understand and deal with verbal and mathematical symbols (Freeman 1965 : 157).

Abstract intelligence is the kind of intelligence which receives the greatest weight of the three kinds of abilities. Most of the tests of intelligence are designed to measure this kind of intelligence. One very important and useful advantage of tests measuring abstract intelligence in that it may be

---

1. Quoted in Freeman 1965 : 151
2. Ibid., 1965 : 152
administered on both literate and illiterate people. Bhatia's Battery which we have employed in the present project is a test of abstract intelligence and that is why it was judged to be appropriate to apply on the tribal people of our sample who had very little education.

2. Attitude: Attitudes constitute a larger part of one's personality. An individual's perception of situations present as well as future, his modes of thought and behaviour are to a large extent determined by his attitudes. His social actions too are directed by his attitudes. Attitude refers to the psychological processes which determines and governs the latent tendencies, potential responses as well as actual reactions of a person in the social field where he exists.

Freeman defines attitude by stating that "An attitude is a dispositional readiness to respond to certain situations, persons, or subjects in a consistent manner which has been learned and has become one's typical mode of response" (1965: 596). Attitude may be positive or negative in manner. It is often confused with belief. But belief is just an intrinsic phase of the individual's psychological field and not the action-readiness of an individual like attitude. Belief usually means individual's faith and opinion in certain ideas.

Attitudes are not inborn. They are formed in the process of learning, social and emotional conditioning. The pattern of culture and society to which a person belongs has
formative influence on his attitudes. But individuals of the same cultural set-up may differ in attitudes. This may be due to the fact that the formation of attitudes are dependent on the pressures of the individual's cultural environment as well as on his functional and inner psychological factors.

Most of the attitudes are formed during formative period through imitating the parents and other members of the family, teachers and playmates. For imitating some behaviour the child gets recognition and for imitating some other behaviour he is reprimanded. He develops attitudes towards certain things by imitating at such an early age that he is not able to understand them properly. In a religious Hindu family a child develops a positive attitude towards the Hindu gods which is more due to imitation than anything due to the power of the gods. S.N. Sarker (1965) observes that the children of the primitive Munda tribe develop certain attitude towards 'Handia' (rice beer). They are taught by their parents that 'Handia' is a sacred and healthy drink, - that it is their traditional drink. They develop a positive attitude towards this drink. Just a reverse type of attitude may be found in the children of an urban Munda family where parents show abhorrence to 'Handia' or are not tempted or suggested by others to take this drink. Thus we find a difference between the attitude of the primitive people and the attitude of urbanised people.

The life of primitive people is highly religious. There is a belief among the tribals that after death one becomes
a spirit. Religion is the core of discipline of tribal community and it forms the organized modes of their conduct. To obtain the favour of the ultimate power, who controls the human destiny, tribal people practice magic and witch-craft, sacrifice animals, observe prayer, perform group ceremony etc.

Here in this study we decided to measure two types of attitudes; one being attitude towards religion and the other attitude towards life and humanity. We first want to find out as to whether the common belief that the tribal people are very religious is really true and whether there is any similarity or difference in the Khasi and the Naga people in their attitude towards religion. Secondly, attitude towards life and humanity was measured because tribal life situation is fast changing. Our intention here is to find out whether the Nagas and the Khasis have different or similar attitude and positive and negative feelings towards life and humanity. This test is indicative of evaluation of social adjustment and optimistic or pessimistic views of the tribes.

3. Introversion and Extroversion: One of the major theory of personality is the theory of psychological types. Concept of introversion-extroversion was first held by Jung (1923) while holding the type theory. Later this concept came to be considered very important in classifying psychological types of personality. Extroversion is characterized by placing highest values on external, or objective things and also finding
interest outside. Introversion implies placing highest values on subjective, or personal factors and therefore the introverts find interest in their own selves and keep to themselves only, most of the time. The following are some of the personality traits commonly accepted to be characteristic of introverts or extroverts.

Introvert characteristics:

1. Behaviour determined by subjective considerations
2. Quiet, aloof, secretive, prefers solitude
3. Inflexible, rigid, lives by rules and ideals
4. Touchy, sensitive, suspicious
5. Given to daydreams and self-analysis
6. Emotionally reserved, unsympathetic, cold.

Extrovert characteristic:

1. Behaviour determined by objective environment
2. Talkative, good mixer, confiding, prefers company
3. Adaptable, practical, conduct governed by expediency
4. Tough-minded, indifferent to criticism, not suspicious
5. Rarely daydreams or engages in self-analysis

(Page 1947 : 74)
This classification however cannot be taken to be final as the whole of human race certainly is not made up of these two distinct groups. Majority of people are neither introverts nor extroverts rather they exhibit both tendencies and can be called ambiverts. Introverts, ambiverts and extroverts are distributed normally over the general population and merge with one another to form a continuous group. Thus depending on their position on the continuum, people may be classified as exhibiting varying degrees of introvert, or extrovert tendencies.

4. **Anxiety:** Anxiety is a reaction which occurs most commonly on people with normal intelligence. Anxiety in mild form does not mean that one is abnormal, as every human being with the exception of those with supernatural power, suffers from some anxiety or the other. Apprehension, fear of dying, falling, getting hurt etc., feeling of insecurity are some of the common symptoms of anxiety. There, however, are very important points of distinction between the anxiety of the normal and the neurotic. The normal individual realizes the cause of his anxiety and soon gets over it. The anxiety patient is generally only dimly aware of the true nature of the conflicts, frustrations, and difficulties that beset him, and his symptoms persist over long periods. In our efforts to find out the cause of it we see that the source of normal anxiety is to be found primarily in some specific external danger or fearful situations, whereas the more exacerbating
anxiety of the neurotic arises from the inner dangers and frustrations.

5. **Achievement**: Achievement is accomplishment. It is ambition manifested in action. Ambition varies from person to person. The people who are ambitious always strive to accomplish something creditable and they are always in the go with energy and persistence to accomplish the intended.

6. **Aggression**: Aggression is a variable of personality which is related to anger. It usually originates from hate and manifests in quarrel, curse, criticism and ridicule. One may fight or kill in self-defence or in defence of a loved object. Out of aggression one may initiate a fight without due cause.

7. **Sex**: Sex is to seek and enjoy the company of the opposite sex. It is to further an erotic relationship and have sexual relations. It also leads to falling in love and getting married.

8. **Dominance**: We commonly hear people saying that this person has a dominating personality or that person has a submissive personality. Dominance is one of the various variables of personality. People with dominating personality try to influence other people and impose their ideas and sentiments on others. Moreover, a person who rate high in dominance
always works for a top position in any field of activity he is in. He is a leader, he manages and governs.

9. **Conflict**: Conflict is a state of uncertainty, arising from perplexity. It is the result of a momentary or enduring opposition between impulses, needs, desires and aims.

10. **Defection**: Defection is the experience of a feeling of disappointment, disillusionment, depression, sorrow, grief, unhappiness, melancholy and despair.

Though there are various personality variables other than these the abovementioned variables were considered to be most influenced by culture and thus decided to be studied in the present project.

**Design of the Study**

The research design was set up to study as accurately as possible the cultural norms and the execution of these norms along with the hypothesised differences in the personality pattern of the two groups, particularly in the areas which were chosen to be the subject-matter of our research. In designing so, an attempt was made to assess individual as well as cultural differences.
The first step involved in the present research was to lay out a detailed design as to how the whole project would be planned to move, towards its ultimate goal. The goal, however, was to seek the influence of one's culture on his personality pattern. The intention here was not merely to find out the influence of culture on one particular individual, rather to study a group or a tribe as a whole. After studying two such groups separately we would need to compare both the groups on their personality variables, both statistically and otherwise and attribute the similarities and differences we find in them to the similarities and differences in their culture pattern.

The Khasi and the Naga Hills were decided to be the field of investigation and thus the Khasi and the Naga culture were the content of the study. Before selecting a sample on which the necessary psychological tests were to be administered the investigator visited the areas which she intended to take as her place of investigation and tried to bring about a rapport with the native people of that place.

The next step was to draw the sample. Geographical condition and the ecology was first taken into consideration as it is ecology which sets gross parameters for the social structure. Within these parameters the nature of the composition of households, neighbourhoods, and other social groups lead to the variance in child-rearing and bring about differences in the
personality of children and thus differences in adult personality. Therefore while drawing the sample, it was kept in mind that all the individuals were from the similar background. On the individual level tests of various kinds and unstructured interviews were taken. On cultural level analysis was made on the patterning of human behaviour, for example, the games and recreational activities, the rituals or ceremonial life was assessed. The beliefs about supernatural, theories of disease and popular folk-ways, mores, totems, and taboos of both the Khasi and the Naga were studied with keen interest.

Though we have mentioned in the title that it is a study of the Khasi and the Naga tribe, in practice it is not the comparison between the whole of the Khasi and the Naga tribe. In the Khasi Hills, Khasi is the general name of the people living in the Khasi Hills which includes many tribes and sub-tribes. The tribe Khasi inhabites the middle ranges of the Khasi hills. Other than the Khasis there are many tribes such as the Maws, inhabiting the central plateau, the War, of the south of the Khasi hills; the Rchoi, inhabiting north of Khasi Hills. Other than these tribes there are many non-Khasi tribes - the Mikirs, the Lalungs, the Amongs, the Lyngugas. These tribes have so much difference among them that they could be the subject-matter of a different study. Our intention, however, was not to take into consideration all the tribes in this hill range but limit it to only the tribe Khasi inhabiting the middle ranges of Khasi hills. We made Shillong our headquarter in Khasi Hills.
The Tillages we choose to study were, Smit, Mawlai and Monekrem. The investigator, though had a little knowledge of the Khasi language took the help of a team of interpreters who were fluent in both Khasi and English.

Similarly in Nagaland, it was found that there are more than a dozen tribes available and the customs, behaviour and also the dialect of the people differ from tribe to tribe. We chose the tribe Angami for our investigation. Making Kohima our headquarter the villages we worked in were - Kohima, Jotsoma and Khonoma. The language the Nagas speak to communicate with the people of a tribe other than his own is Nagamese, which is strikingly similar to Assamese. The investigator being an Assamese could understand their language very well. But here also help was taken from a few Angami persons to explain the various tests to the people and to take down T.A.T. stories.

After choosing the areas of the study our task was to select a sample which would enable us to get results with minimum of errors. After gathering various informations about the Socio-economic status, family background etc. two random samples were selected, one from Khasis and the other from the Nagas. The number of the samples were limited to one hundred and fifty for each tribes. Out of them seventy-five were male and the other seventy-five were females in each sample. Those who were of very poor physical and mental health, those who lost their father or mother or both, whose age was below 18 or above 40
were not included in the sample. The only, the youngest and the eldest were also eliminated as they are likely to develop peculiar attitudes and behaviour pattern.

Description of the Tests

The following tests were used in the present project.

1. Bhatia's Battery of Performance Tests of Intelligence.
2. Attitude Scale
3. Introversion-Extroversion
4. Bose's Personality Schedule
5. T.A.T.

1. Bhatia's Battery: Dr C.W. Bhatia prepared this performance test of intelligence for the Indian population and it was made appropriate to apply under Indian conditions.

The essential features of intelligence according to Bhatia are the (1) ability for grasping of the relations and (2) the capacity for abstraction. These two are related because capacity for abstraction is related to capacity to grasp relation. Five sub-tests are included under Bhatia's Battery. Koh's Block Design needs the ability to synthesise and analyse. Passalong is a good measure of 'g' (group factor) and 'k' (practical ability). Immediate Memory Span is an indication of mental development. Pattern Drawing is highly saturated with
'g'. Picture construction indicates the subject's ability of understanding the whole.

The test is suitable for both literate and illiterate and have been standardized for both separately. Co-efficient of reliability for the literates is 0.851 and for the illiterates is 0.841. Validity co-efficient for literates is 0.703 and for illiterate is 0.717. The IQ can be found out from the raw score in a particular age group. The battery is comprehensive enough and special attention is paid to the general suitability and appeal of the test.

2. **Attitude Scale:** The attitude scales used here were (a) attitude towards life and humanity (Appendix-II), (b) attitude towards religion (Appendix-III). These attitude scales were taken from Dr T.S. Sodi's book on "Impact of Religious Education on Personality Pattern of Students" which was his Doctoral Thesis in Philosophy of Education and was approved by the University of Agra in 1971 and was published in 1972. Attitude towards life is indicative of optimistic or pessimistic view of life, whereas attitude towards humanity is the degree of sociability among people. Attitude towards religion is an assessment of religious values of the people. The co-efficient of reliability of the attitude scale (a) is .58 and the attitude scale (b) is .64.

3. **Introversion-Extroversion Test** (Appendix-IV): It is a test to find out whether a person is an introvert or extrovert or just in between the two, i.e., an ambivert. The idea behind the application of this test was to find out which of the tribes in general has more introvert or extrovert characteristics. The
test is composed of fifty statements, each has to be answered with a 'Yes' or 'No'. If the subject likes the statement he has to draw a line on 'Yes' and if he dislikes the statement he draws a line under 'No'. Later with the help of the scoring key the investigator has to find out if a particular person is an introvert, and extrovert or an ambivert. The reliability of this test is .81 and validity .68.

4. Bose’s Personality Schedule (Appendix-I): Dr G. Bose, of the Department of Psychology, Calcutta University, prepared this test in Bengali. The adaptation of the test which is used here was received by the investigator from the Department of Psychology, Indraprastha College for Women, Delhi. It is a test to determine the neurotic trends (mainly anxiety) of an individual. It contains 63 questions to be answered in 'Yes' or 'No', 15 of which are merely informative. It has no time limit. Total score is 1000. The reliability of this test is .78 and validity .65.

5. T.A.T.: Thematic Apperception Test which is popularly known as T.A.T. was prepared by H.A. Murray. The original test was available in the Department of Education, Guwahati University and the investigator borrowed it along with the manual from the department. T.A.T. is a method of revealing to the interpreter, who is trained in this field, some of the dominant drives, sentiments, emotions, complexes and conflicts of a personality. This test is of special value for its powers to expose the underlying inhibited tendencies which the subject is not willing to admit or cannot admit because he is unconscious of them. By writing a
story with a picture in front of him he projects his own personality to it and the interpreter from the stories can find out the degree of his various personality variables. As the subjects are told that it is a test of imagination, he or she gets involved in the task and forgets his sensitive self and the necessity of defending it against the probing of the examiner, and without his knowing it he says or writes things about an invented character that apply to himself. Sorting out the picture for males and females, all 20 pictures were given to the sample.

Before collecting the final data a pilot study was made with 30 persons from each tribe by applying the above mentioned tests except T.A.T. and Bhatia's Battery to find out the coefficient of reliability on the basis of test-retest scores. Similarly, the coefficient of validity too was found out correlating the scores with the opinion of the friends and acquaintances. The scores are given in Appendix-X.

Now the job was to collect data. While dealing with the people for collecting data the investigator did not have to face as many hazards as she expected to. Contrary to the popular belief that the tribal people are aggressive and hostile she found them to be very friendly and co-operative, once the rapport was established. It is true that they were a little apprehensive in the beginning as to what an outsider is trying to find out of them. This was another reason why the investigator took help from people who dwelled in the villages where she worked, including the village headmen. Those people explained the purpose of the investigator's work to the villagers and gradually they became co-operative. They came out with
Language was no problem in Nagaland, as it is mentioned earlier that the investigator was able to understand and speak in Nagamese. Inspite of it help was taken from a group of native people for the sake of convenience. The investigator's knowledge of the Khasi language was very limited. It would have been much better if she could learn the language of the people in Khasi Hills well, before proceeding with her work. But it seemed very time consuming and she decided to take help of interpreters instead. As the interpreters explained beforehand what was expected of them, not much difficulty was faced during the administration of the tests.

The investigator first visited the Khasi Hills. The tests were to be administered on 150 people. The administration of the attitude scales, personality schedule, and Introversion-Extroversion Test was of no trouble. They were administered in groups. After fixing up a time with a few persons of the sample the investigator distributed the cyclostyled copies of the tests to each individual of the group. The tests being in English, the interpreter explained each statement or question of the tests to the people in their own language and they were instructed to mark either on 'Yes' or 'No' in the Introversion-Extroversion Test and personality schedule and mark 'Yes', 'No' or '?' in the attitude scales. Following this method these three tests were administered on all the 150 people in the sample.
Administration of Bhatia's Battery and T.A.T. were time consuming. For the purpose of administration of these two tests interpreters were trained to handle the same. Bhatia's Battery was mostly administered by the investigator herself the T.A.T. stories were told by the people of the sample of their own language and the interpreters took them down as it is, and later translated them to English for the investigator to score.

After collecting the necessary data in Khasi Hills the investigator visited Nagaland and following the same procedure as in Khasi Hills administered all the tests on 150 people and completed the data collection part of the project.

Scoring and Statistical Analysis of Data

After successfully administering all the necessary tests the investigator's job was to find out the score of the tests. The scoring of Bhatia's Battery was done with the help of the manual. All the five sub-tests were scored separately and after adding these scores the raw score for the whole test was calculated. Later the raw score was transferred to Intelligent Quotient as given in the manual itself.

The Scoring of attitude scale was done with the scoring key. The total score of a subject on each attitude was calculated. The scoring of Bose's personality schedule was also done with the help of the scoring key. Similarly with the
help of the available key, scoring was done for Introversion-Extroversion Test.

The scoring of T.A.T. was done on all the personality variables the test extracts. But score for only six variables were used for our project. The variables were rated on a five points scale as suggested by Murray. The investigator being a student of psychology was trained in the administration and scoring of T.A.T. But in spite of it she took the help of an expert in the field. The total score for the six variables (included in the study) on all the twenty stories were found out for each individual and treated separately.

After the collection of the data and the scoring of it we needed to make the statistical analysis. Value for the eleven variables of all the four groups (Khasi male, Khasi female, Naga male, and Naga female) were found out separately. The difference between the whole of Khasi tribe and the whole of Naga tribe (both male and female together) was found out with the help of 'F' test. The other four comparison, i.e., between the Khasi male - Khasi female, Naga male - Naga female, Khasi male - Naga male and Khasi female and Naga female was found out with the help of 't' test.

The level of significance of 'F' and 't' was determined from the tables given by Garret (1967). The significance at 1% and 5% level was looked into for the purpose of significance of difference.