

CHAPTER I

INTRODUCTION : THE PROBLEM AND METHODOLOGY

I. AIM OF THE THESIS

The aim of this thesis is to make a psychological analysis of the Dangs culture and thereby to make an attempt to examine the relationship between culture and personality of the Dangi people. In other words, it is a study of the impact of culture on personality with special reference to the people of the Dangs district of Gujarat State. It is a study to illustrate that the roots of personality can be traced in the items of culture of that society; the psychology of the people and their culture have a very necessary relation.

There are reasons for selecting the area of the Dangs for this study. The Dangs is a backward area and the Dangis are still a pre-literate, aboriginal people. They live in a very limited area and live a compact life. Their life, their ways of thinking and behaving are more or less homogeneous. In such an area people are governed by a common culture and behave more or less alike. Every individual is a representative of its people. If there are individual variations they are not violent, and hence negligible. Compared to our ways of life their ways of life and living are simple. Hence, it is easy to study the culture and personality relationship of such people.

Another reason to study the Dangs culture is that the Dangis as a people are somewhat peculiar and typical, i.e. different from us, the civilised people. The Dangis are not one tribe, but are composed of many tribes, mainly the Kumbis, the Bhils, the Warlis and a few others. But culturally they are one. It is inspiring to study this unity in diversity. Moreover, like other tribals in India, the Dangis are backward. The Dangis are ^{the} Hindus in

a sense, so the comparison of the Dangri society with the Hindu society becomes an interesting study.

Thirdly, such a study of the Dangis has a great practical value. To implement the development programme, it is necessary to have insight into the social psychology of the people. Any kind of reform contradictory to the habits of the people creates conflicts and maladjustment and many other social problems.

II. APPROACH TO THE STUDY

"In recent years the students of culture and personality have increasingly directed their attention and their techniques to the understanding of contemporary cultural and national groups. The problem is an old one and the interest in it has been continuous throughout the ages, but the approach has altered considerably in its character and in its intensity. In the past it was largely the concern of historians on the one hand and of journalists and travellers on the other. Now almost all the social sciences have begun to make their contributions to the understanding of national characteristics, not only

history but also sociology, anthropology, psychology, psychiatry, psychoanalysis, political science, comparative law, the study of public opinion and many other related disciplines"(1). It is proposed here to emphasise that the study of personality is the study of 'personality in culture'. And that the elemental and analytical approach to the study of personality without referring to the impact of culture is superficial. The approach adopted in this thesis in the study of the Dangi people is termed 'the Psychocultural approach to personality'. It is the result of correlation between the two systems of Psychology and Anthropology. The detailed discussion about this approach is made in the next chapter.

III. REVIEW OF SOME STUDIES

At times the investigators were so much impressed by the varieties of cultures that it was a favourite game for the anthropologists to find the tribes which were exceptions to any conceivable generalisations that could be made about human nature. The anthropologists have made an attempt to apply to

1. Klineberg, O. : Social Psychology, N.Y., Henry Holt, 1954, p.377.

complex modern societies certain of the techniques and points of view, which were developed in the study of the primitive communities. Margaret Mead (2) believes that "the ethnologist has the necessary objectivity and impartiality with which to describe any complex culture including his own because he has learned to recognise the ways in which the individual is shaped by the cultural patterns and institutions of his society."

Among the prominent studies of the primitive people are those made by A. Kardiner, M. Mead, R. Benedict, B. Malinowski and many others. Kardiner (3,4) has developed a system to study what he calls the 'basic personality structure' of a community, which is the consequence of the primary institutions, which affect the developing child. He has analysed the personality structures of six primitive tribes on the psychoanalytic line. Malinowski (5,6) inaugurated a new era of research by carrying out field work of unprecedented thoroughness in the

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2. Mead, M. : And Keep Your Powder Dry. New York, William Morrow, 1942.
 3. Kardiner, A. : The Individual and His Society, N.Y., Columbia University Press, 1939.
 4. Kardiner, A. : The Psychological Frontiers of Society, N.Y., Columbia University Press, 1945.
 5. Malinowski, B. : Argonauts of the Western Pacific, Routledge, London, 1922.
 6. Malinowski, B. : The Sexual Life of the Savages. London. Routledge. 1929.

Trobriand islands. He (7) also found evidence against certain concepts of psychoanalysis and said that the oedipus complex is not a universal phenomenon.

Benedict (8) and Mead (9,10,11,12) set out to prove that what is in the individual, is nothing more than what is in the culture structure. Mead sets out to make studies of the primitive cultures with a practical motive of finding solutions of the problems, typical to the American society. She had tried to show that the roots of personality maladjustments are in the patterns of ~~the~~ culture. Mead's studies have definitely established the 'impact of culture on personality'. Her approach is anthropological. More recently David Mandelbaum (13) has given arguments

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7. Malinowski, B. : Sex and Repression in the Savage Society, W.W. Norton, 1952.
 8. Benedict, R. : Patterns of Culture, ^{Boston, Houghton Mifflin,} N.Y., 1934.
 9. Mead, M. : Coming of Age in Samoa, N.Y., William Morrow, 1928.
 10. Mead, M. : Co-operation and Competition among Primitive Peoples. N.Y., McGraw-Hill, 1937.
 11. Mead, M. : Sex and Temperament in Three Primitive Societies. N.Y., William Morrow, 1952.
 12. Mead, M. : Male and Female. N.Y., William Morrow, 1950.
 13. Mandelbaum, D. : On the Study of National Character. American Anthropologist, 55, 175, 1953.

which make him sceptical of attempts to base the interpretation of social forms upon predominantly psychological theories. So what is needed is a correlation of the psychological and anthropological ideas in the study of personality.

Modern cultures and nations have also been studied by the psychologists and ethnologists. Neo-Freudians like Horney (14) and Fromm (15) have written on American culture and personality. It is an attempt to find evidence for the psychoanalytic theory without Freudian theory of instincts. Gorer(16) presents an analysis on American personality along the patterns of parent-child relationships, early training etc. Another important example of an interpretation of a national group is the study of Japan by Ruth Benedict (17). In the discussion of the Russian characteristics, Gorer and Rickman (18) lean

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14. Horney, K. : The Neurotic Personality of our Time. London, Routledge, 1936.
 15. Fromm, E. : Escape from Freedom. N.Y., Rinehart, 1941.
 16. Gorer, G. : The American People. N.Y., Norton, 1948.
 17. Benedict, R. : The Chrysanthemum and the Sword. Boston, Houghton Mifflin, 1946.
 18. Gorer^G and Rickman C. : The People of Great Russia. London, Cresset Press, 1949.

heavily on certain aspects of behavioristic psychology in combination with a psychoanalytic approach. Schaffner (19) attempted to find the basic explanation for German personality and behaviour in the patterns of family relationship. Among other studies might be mentioned the studies of the Balinese by Bateson and Mead (20), of the American Indians by Erik Erikson (21), the work of Roheim (22) and a group of studies reported by Mead and Metraux (23). Special mention needs to be made of a study of high caste Hindus of village Deoli in Rajsthan in India by G. Morris Carstairs(24). As he says, his study is an attempt to identify and to analyse some of the basic features of the Hindu personality and to explore the essential differences between Indian and Western personality structures.

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19. Schaffner, B. : Father Land. ^{N.Y.} Columbia University Press, Columbia, 1948.
 20. Bateson, G. and Mead, M. : Balinese Character. A Photographic Analysis. New York Academy of Sciences, Vol.II, 1942.
 21. Erikson, E. : Childhood and Society. N.Y., Norton, 1950.
 22. Roheim G.: The Riddle of the Sphinx. Hogarth, London, 1934.
 23. Mead and Metraux : The Study of Culture at a Distance. Chicago University Press, Chicago, 1953.
 24. Carstairs, G.M.: The Twice Born. London, Hogarth, 1957.

IV METHOD OF THIS STUDY

One must take great precaution in studying the influence of culture on personality structure in an aboriginal tribe. The limitations are inherent in this type of study itself. First of all the investigator is brought up in a 'different' culture; secondly, there is ^{the} handicap of language. These create a distance between the investigator and the people. Moreover, the traditional methods of applying tests and inventories for study are not very helpful here. Dr. D. N. Mazmudar (25,26) has rightly observed that in the quantitative study of the rural life emphasis must be put on the methods of participant observation, structured interviews and research techniques instead of lists and questionnaire. The questionnaire method with all its important qualities is not very useful in such studies. The reasons are obvious. The illiterate people cannot understand how to choose one alternative answer of a closed question, while the open questions are not explicit to them. The villagers cannot adjust their answers

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25. Mazmudar, D. N. : Races and Cultures of India. Asia Publishing House, Bombay, 1958.
 26. Mazmudar, D. N. : Bharatiya Samskritike Upadan. (in Hindi), Asia Publishing House, Bombay, 1958.

in the scheme of fixed questions. Their answers do not fall in the general classifications of 'Yes', 'No', 'Doubtful' or 'I don't know'. The application of tests and inventories is not possible nor useful in such studies also. One reason for it is that the aboriginal people are illiterate. Secondly, the 'situations' on the basis of which tests and inventories have been standardised are entirely different. For example, Murray's pictures or Rosenzweig's Frustration Tests are not useful. For the 'frustration situations' in an aboriginal people are not the same as those imagined by Rosenzweig. Our tests and inventories require modifications according to the pattern of culture of a particular tribe.

The method adopted in this study is the participant observation and structured interview. I being a non-Dangi had a difficulty of how to approach the people directly and win their confidence. The handicap of language was not so ^lappaling as the difficulty of 'being different from them'. The Dangi dialect though different one is more akin to Gujarati and Marathi. I being a Gujarati could understand what they meant to say, and also acquired the workable

knowledge of speaking with them. But at times it was difficult for me to get the clear meaning of what they spoke.

All these difficulties were solved by the help rendered to me by the Swaraj Ashram, Ahwa. The Swaraj Ashram has its centres in different parts of the Dangs district. The workers of these centres know the people very well and have gained their confidence. They introduced me to the people of the villages wherever I went, and explained them the purpose of my visit. Because of the intermediation of the workers my task of going to the people and establish rapport with them was made easy.

My visits to the Dangs are spread over three years. First I went to Ahwa, Dangs for a brief visit of ten days in October 1956. The purpose of that visit was to get an idea about the Dangs and its people and whether it was possible for me to undertake such a study and to exploit the sources and agencies whose help I can get in the field-work and in securing relevant materials. Shri Chhotubhai Naik of Swaraj Ashram, Ahwa promised to make available to me whatever kind of help I wanted.

Second visit I paid in April-May of 1957. I stayed for about 40 days. I spent most of my days in Kalibel visiting the villages. During this stay I spent about fifteen days with the family of Iku, the Karbhari of Kalibel.

My third visit to the Dangis was of ten days in April 1958, during the days of District Local Board elections in the Dangis.

The fourth visit in April-May 1959 was the most important, for most of the extensive field work, interviews of the Dangis, and filling up of the forms were done during this time. I spent about two months in ^{the} Dangis out of which I stayed for 20 days with two Dangis Families, in Kirli and Silotnal.

The study of the Dangis - their life and works was made on the spot and the information is first hand. I stayed with the people and shared with them their activities and experiences of daily life. The observation of the day-to-day life of the children and adults, boys and girls, males and females, was one of the way of knowing their culture and personality. I have observed them and participated

in their activities and festivals like Devpuja, marriage etc. in the house as well as in the fields, during day as well as night time. Information on certain questions like beliefs in magic, attitudes towards child care, sex etc., was sought by the method of directed interview. A question was asked with a motive, sub-questions were put to the answers and thereby the inner details were examined. Information given by one individual was scrutinized by cross checking, putting the same questions to another individual. I tried to encourage them to remember and narrate their dreams. But they did not remember at all. They were very brief in their answers. I encouraged them more in talking instead of my talking to them. I just spoke a word or two or put a query to continue their talk. Old persons, young boys, adults and children were interviewed and observed. Questions were put to the wives standing by the side of their husbands during the meeting with them. The Dangi children studying in the Ashram schools at Ahwa and Kalibel provided a good opportunity for comparative study.

The Dangis as a people are composed of many tribes. So it was necessary to know whether there are differences in customs and beliefs in these different tribes. So the people for interview were selected from all the tribes.

The Dangs geographically is on the borderline of Gujarat and Maharashtra States. To know whether there are any major differences in the habits of the people living in the border villages and those living in the centre of the district, a tour was made to such villages also.

To get a fair idea of the life of the people in all the areas I selected villages in each of the six (now eight) ranges for the purpose of touring. I had prepared a form (Appendix V) pertaining to the family and economic conditions. Six villages in each range were selected and in each village six families were examined. The families were chosen at random. But in any single village families of all the tribes reside. So the number of families of a particular tribe, e.g. the Bhil in the six was proportionate to the proportion of that tribe in the total population in the village.

One of the purposes of filling in the forms was to come into closer contact with the people and keep them talking and elicit the information which was otherwise difficult to obtain.

The year books and records in various government offices in the district were also examined. Reports published in past regarding the administration of the Dangs were also made available. Talks and interviews were arranged with the social workers residing and working in this area. I here specially mention the name of Swaraj Ashram and its Samchalak Shri Chhotubhai Naik, Shri Chhotubhai Naik, his brothers and other fellow workers are instrumental in the peaceful revolution which is going on in the Dangs. Talks and trips with him in the villages were very helpful to me.

V. A BRIEF PLAN OF THE STUDY

When I went to Ahwa in April 1959 I expressed my intention to Shri Chhotubhai to stay with a Dangli family as a part of my study. He suggested me to go to the village Kirli and stay with Kolgyabhai. He made this recommendation for the

reason that Ghelubhai, his brother, had worked for sometime at Kirli and one Ashram worker was staying at Kirli at that time. So that, he would be helpful to me in getting myself introduced to the people. Secondly, Kirli was far off from the main bus route so this journey would provide a chance to go in the interior. Thirdly, Kalgayabhai was well acquainted with the Ashram people, he had the experience of the outside world. So Chhotubhai thought that he would be able to understand the purpose of my study and help me.

On the 8th April 1959 I, with Manibhai, a teacher in Kirli started for Lavchali by bus. That day night we spent at Lavchali. Next day morning we carried our luggage and went on foot to Kirli, four miles away from Lavchali. It was a very difficult journey for me. For, Kirli was situated on a higher altitude and path to the village was very steep and not properly carved out.

On 9th April night Manibhai collected the Patel, the Karbhari and all the heads of the families in the village. He introduced me to them and explained the purpose of my visit. He said to the villagers,

"Bhanubhai is a learned man, a teacher in a college at Surat. He is no less than a Collector and other officers, for these officers first study under him in the college, pass the examination and then become officers. He wants to write a book about you and enlighten the public about the Dangs and the Dangis". I told them, 'I shall be staying in Kirli for some time with one of you and get information about your life, habits, customs, gods, festivals etc. I shall be observing your activities and asking questions to you. My idea is to visit some of you and fill in the forms'. (See Appendix V). Everybody was pleased and said, 'Oh, he is a man of Chhotubhai, we should not doubt his bonafide, and be ready to help him in whatever way he wants.'

From the next day I embarked on my work actively. Kolgyabhai made an arrangement for me in a hut adjacent to his hut. He is a well-behaved man and talks nicely. He had stayed outside the Dangs for a few years, so ^{he} could understand and speak Gujarati also. He, with great interest and pleasure spared time for interviews with me and supplied the information unhesitatingly. My observations and interviews

were directed to get information about the patterns of child training, patterns of family and village social life, inter-personal relations, family relationships, process of socialisation, economic life, and material equipments, attitudes, religious beliefs and gods, celebration of festivals, beliefs in witchcraft and magic, folklore and phantasy. So that on the basis of this data it is possible for me to frame the personality structure of the Dangri. In the following lines is given a brief sketch of his life and a specimen interview with him.

(a) Kolgyabhai - A Brief Life Sketch.

"My name is Kolgyabhai. I am about 35 years old. My wife's name is Avsu. She is 32 years old. I am married since fifteen, seventeen years. I have two children - one daughter of 15 years and one son of five years. I do not know where I was born but I am not a native of this village. I was very young when my father died so my mother married another man and we went to his village. I have other three step-brothers and sisters. My step-father loved me and treated me without partiality.

I do not remember much of my childhood. I helped my parents in daily work. Sometimes I went out to collect firewoods, fruits, etc. It was a nice day for me when we used to go on the river.

As my father was a poor man, he could not afford to pay the bride price for my 'pen'. So I went as a 'khandhadi' to the father of this present wife. The girl liked me very much and her father also treated me nicely. We occasionally met when her father and mother were out. Because of our love she conceived before the tenure of five years of Khandhadiaship, so we were married.

I have seen many places Navsari, Bulsar, Surat, Ahmedabad and gone to Saurashtra also. I went to these places not on an excursion but ^{because} as I was punished for committing a murder. I spent a few years in jail at these places.

The Patel of my neighbouring village was once drunk and began to call me names. I warned him not to abuse me. But he did not listen to me. He called me a 'band', a bad man. I could not tolerate his calling me 'a band'. So in the fury of anger

I injured him with a 'Dharia'. It amounted to his death. I was arrested by the police, confessed my crime and was sentenced. I was given seven years of rigorous imprisonment.

I am not a bad man. I am not quarrelsome. In jail I was given some concession because of my good behaviour. In Sabarmati Jail I met a Brahmin prisoner. He was a good man and talked nicely with me. He told me, "Killing an animal and eating its flesh is not good. It is a sin. If a man is caught by neck and smothered, he cries loudly for help. Similarly, the animals like goat, cock, etc. have life and their cries indicate 'Do not kill me'." I was released from the jail before the stipulated period.

I came back and went to my father-in-law. To my surprise my wife was waiting for me. She could have married another man but she did not. Her father was a well-to-do man so he could afford to maintain her.

She accepted me and we came to Kirli. I got land from the government for cultivation and settled here.

The returns from the land are sufficient for me to maintain my family. I can produce the corn sufficient to feed my family and to meet other expenses. I earn a few rupees from carting also. There are many families in this village which do not produce sufficient corn and remain half starved.

My daughter is now 15 years old. She is old enough to marry. I intend to marry her next year. She helps my wife in her household work. So my wife can help me in field work. My fields are far, so generally I do not return to home in the afternoon. My wife brings the food for me and the labourers there on the fields.

In these days (April) I have to work very hard. I am busy in lopping the trees. This year I am late in starting lopping, so I want to hurry up with the help of hired labourers. To-morrow I shall go to the neighbouring village to get some labourers.

Bhavdu is a man of respect, in this village. He has his house full of corn. He gives money and corn on loan with interest. I owe him fifteen rupees which I intend to pay back on this Diwali.

I have no ambition in life. I want to educate my son. From next year I intend to send him to the Swaraj Ashram School in Ahwa.

Now the days are good. Our government gives us loans and subsidies. I have taken a loan of Rs. 250/- for bullocks. The government and forest officers do not harass so much as they were used to do so in the past. Shrimati Maniben Nanavati, a social worker of Bombay had come here in Kirli once. She managed to give a donation of Rs. 50/- per house for providing earthen tiles for the roofs, so you find that in this village all the houses have tiles on the roofs.

There is a great scarcity of water in this village. The district local board thinks to have one well here.

Many new changes have been introduced in our life in these days. Ghelubhai, a brother of Shri Chhotubhai is doing nice work here. He is one of us.

(b) A Specimen of Interview

Bhanubhai :- Do you repent for the murder you committed and feel sorry for it ?

Kolgyabhai:- What is to be sorry in it ? I am not provoked at slight abuses. But because the man called me a 'Band', which is a very bad abuse, I was angry. I did not know what I did under the frenzy of anger. One has to suffer for his deeds. So I had to go to the jail. Today nobody bothers about it.

Bhanubhai :- Why did your wife not marry again in your absence ?

Kolgyabhai:- For us second or third marriage is quite normal. I would have not felt if she had married. But my father-in-law could afford to maintain my wife, so he did not force her to marry again, and secondly, my wife had faith in me that I am not really a bad man and

after coming would accept her. As she said, she had faith in my ability to feed and maintain her.

Bhanubhai :- Why does a wife run away ?

Kolgyabhai:- One cannot read the mind of a woman and find out the real cause of leaving the husband. She may not like her new place, the in-laws may not be treating her properly, she may have her lover and does not like the husband or the husband is not able to maintain her, therefore she runs away.

Bhanubhai :- If the girl runs away, where does she go ?

Kolgyabhai:- She goes back to her parents and not to her lover, if any. For the parents of the girl are responsible to send her back or marry her elsewhere and pay back the bride price to the former husband.

Bhanubhai :- Does the husband not make effort to call back his wife ?

Kolgyabhai:- The husband waits for a few days thinking that after rethinking the girl shall return on her own accord. Then, he may go to his in-law's house and persuade them to send the girl. If the girl is vehemently against coming back what can be done ? What is the use of dragging an unwilling horse ? The matter is left there and the individual appeals to the Panch to get back the amount of bride price.

Bhanubhai :- As a child were you told anything about sex ?

Kolgyabhai:- The parents do not like to discuss sex at all. Even now they get confused and do not like to talk. Children get the sex knowledge from their friends in the gang.

Bhanubhai :- Girls too ?

Kolgyabhai:- They also learn in the same way from the playmates. When a girl reaches the age of fifteen she has good knowledge about sex. After marriage she gradually becomes perfect.

Bhanubhai :- Do children have sex play ?

Kolgyabhai:- No, generally they do not understand sexology. Sometimes they play. But children are 'innocent'.

Bhanubhai :- When is a girl married ?

Kolgyabhai:- The girl is fit for marriage when the menstruation starts. Soon after, she is married.

Bhanubhai :- In some tribe there is a belief that if a menstruating woman ploughs a field the crops are rich. In some other tribe there is a belief that the casting of even a shadow of such a woman pollutes the thing, hence she is kept away for four days. What do you believe ?

Kolgyabhai:- Oh, if a menstruating woman brings rich crops I would ask my wife to plough the field (he shouted to his wife inside the house. Did you hear our talk ?) A menstruating girl is not despised and asked to stay away. Only she does not cook and touch the cooking vessels for four days. She is not allowed to go near the Devpuja or near a Bhagat.

Bhanubhai :- What is a Dakan ? Do you believe in it ?

Kolgyabhai:- A Dakan is a woman with an evil eye. Everybody believes in it. If a man does not get cured of his sickness, it is because of the fact that a Dakan has cast her evil eye on him. No medicine can counteract the evil eye. Only a big Bhagat because of his Vidya can find out who a Dakan is and remove her effect. Five Dakans gathered to take life of the elder son of Karbhari last year, but the

attempt was rendered fruitless by
a Bhagat.

Bhanubhai :- Can you say which woman is a Dakan ?

Kolgyabhai:- A Dakan woman is as normal as an average woman. One does not know whether a woman, his wife or mother is a Dakan, unless she turns out to be one. I cannot know whether my wife or my neighbour's wife is a Dakan or not. A woman cannot be trusted.

Bhanubhai :- Whom do you like most in your village ?

Kolgyabhai:- I have no liking for a particular man. All are same. In this village the quarrels and fights are very few. The Patel is a good man. The other well-to-do man is Bhavdu. He is good because he helps others by giving corn and money on loan, with interest. He is also a sorcerer.

He can eat fire and find out a coin hidden by you. (Khun Kathavun)
But he is a bit quarrelsome man.

Bhanubhai :- Can he show to me his 'Vidya'?

Kolgyabhai:- Yes, we shall tell him. He will do it. But he is not so much of our man (i.e. supporting Chhotubhai) like others in this village.

Bhanubhai :- How are your relations with the people of other tribes ?

Kolgyabhai:- The Bhils are dirty and idle. They do not work hard and do not grow corn sufficient to feed them. We, Kunbis are higher than the Bhils. A Kunbi does not accept the food prepared by a Bhil. There is no objection in sitting ~~with~~ and smoking together. A Kunbi does not marry a Bhil.

Bhanubhai :- What happens if a Kunbi boy is in love with a Bhil girl ?

Kolgyabhai:- If the matter becomes known the parents of the boy and girl marry them in their respective groups. But such cases hardly occur. Even if such marriage takes place the Kunbi boy is not accepted by his family, he becomes a Bhil.

Bhanubhai :- If the pair runs away ?

Kolgyabhai:- If the two run away and settle elsewhere the matter comes to an end. In the other place where they settle nobody knows them. So the people there do not bother about it.

Bhanubhai :- What do you think about our independence ?

Kolgyabhai:- The independence has brought us good many things. The officers now do not harass us. The government helps us by giving equipment and money. Chhotubhai and his guests sometimes come to this village. I have heard of Mahatma Gandhiji and Jawaharlal.

I have seen Morarjibhai Desai.
Shri Chhotubhai is a good man.
The Dangs must go to Gujarat.
Gujaratis are good people.

Information was collected thus by interviews with Kolgyabhai of Kirli, Navsubhai of Silotmal, Iku of Kalibel and several others. I used to jot down the points in my diary on the spot and even take down if it was a narration or description of ceremonies, festivals, stories, etc. Next day, I would put some questions arising from the previous day's talk.

In this study three broad types of procedures have been utilised singly or in combination (1) Personality assessment of varying number of individuals studied as individuals, (2) psychological analysis of collective adult phenomena (institutional practices, folklore and the like) with the assumption that the posited personality characteristics are model in the population, and (3) psychological analysis of the child rearing systems with the aim of inferring or determining the personality characteristics.

The conclusions drawn about the relationship between the Dangi personality and culture are of the people as a whole and not with reference to a particular individual.

VI. SPAN OF THE VISITS

During my intermittent stay of about four and a half months in the Dangs I visited forty villages and contacted one hundred and twenty five families (See Map Appendix II).

The following is the table of days spent in the Dangs :

Dates		Days
From	To	
15 October	25 October 1956.	10
8 April	15 May 1957.	37
13 April	10 April 1958.	10
1 April	30 May 1959.	60
7 March	15 March 1960.	8
10 October	27 October 1960.	17

Total...		142

The Villages Visited

- Ahwa Range :
1. Ahwa
 2. Bhavandagad
 3. Chankhal
 4. Borkhet
 5. Gharvi

- Subir Range :
1. Kirli
 2. Kakadvahir
 3. Zaddhar
 4. Gahwan
 5. Pipaldahad
 6. Subir
 7. Singana
 8. Lavchali

- Waghai Range:
1. Silotmal
 2. Chihchwan
 3. Kunda
 4. Sakharpalal
 5. Waghai
 6. Rajendrapur

- Galkund Range :
1. Galkund
 2. Paherpada
 3. Chichpada
 4. Jakhana
 5. Sangahan
 6. Bhurapani
 7. Berinapada

- Bardipada Range :
1. Kalibel
 2. Bardipada
 3. Sajupada
 4. Kasad
 5. Tekpada
 6. Bhujad
 7. Menhskatri

- Pimpri Range :
1. Mahal
 2. Dhongia Amba
 3. Iskhandi
 4. Pimpri
 5. Hanvatchoth

VII. ANALYSIS OF THE THESIS

The thesis has been divided into three parts. Part one is theoretical. It discusses the nature of

personality, culture and the relation between personality and culture. The chapters are on a 'critical estimate of the theories of personality', 'the concept of culture' and 'the relation between personality and culture'. Part second is descriptive. It consists of the description and analysis of the patterns of the Dangs culture. The chapters are about the patterns of social structure and social behaviour, economic behaviour, religious behaviour, beliefs in magic, art and folklore and the life cycle of the individual. In the third part is the interpretation of the patterns of the Dangs culture. It is a psychological analysis of the patterns of the Dangi culture and shows the relation between the Dangs culture and the Dangi personality. Thus the three parts of the thesis are the theoretical, the descriptive and the interpretative.

The appendix consists of the following items :

- 1.A Map of the location of the Dangs in
1.B Gujarat State and India.
2. A Map of the Dangs (Villages of tour).
3. A Chart.
4. Geneological table of the family.
5. Form.
6. ^{Some} Songs in the Dangi dialect.
7. Glossary
8. An album of the photos.
9. Bibliography.
etc.