

CHAPTER III

THE NATURE OF CULTURE IN RELATION TO PERSONALITY

I. INTRODUCTION

Human beings are unique among all living creatures in their capacity to create and sustain culture. Each human society has its own distinctive culture which differentiates the behaviour of its members from that of the members of other societies. History of mankind suggests that there is universal distribution of cultural achievements. "The use of fire, of drilling, of cutting, work in stone belong to early stage and have been the heritage of which each people built up its own type of culture(1). There is also clear evidence of cultural dissemination

1. Weule Ratzal : Anthropology, Vol.II, p.330.

In fact every society provides for some degree of variation in behaviour. If men thought, felt and acted alike, if all had same standards and same interests, if all accepted same customs and had nothing to say new, civilisation would never have advanced and culture would have remained rudimentary.

It is evident from the above discussions that purely psychological, purely sociological and anthropological approaches give a prejudicial and one sided view. The psychological treatment is important but artificial. The anthropological approach is important but superficial. Psychology and Anthropology, Individual and Culture are not opposite but complementary. In the study of personality we must find a correlation between the two.

IX. CULTURE AND PERSONALITY APPROACH

Anthropology and Psychology :

Culture is a way of life, it is always an aspect of society. Every culture is participated in, perpetuated and modified by every society, but every society in the last analysis is the group of individuals. Whatever may be the factors that bring people together,

geographical, economical or environmental, the factors which bind them together are human bonds i.e. the will to live together and necessity for mutual contact. These factors are essentially psychological in nature. The roots of the human institutions created by society as well as the codes of inter-personal and personal-cultural relations are in the psychic needs of the individual. "These individuals constitute the unsolved 'X' in every cultural equation and 'X' which cannot be solved by purely anthropological technique"(63).

The structure of society is itself a part of culture. Many of the features of society cannot be understood except in relation to the organisation of culture as a whole. Hence, the importance of society i.e. the study of sociology can be minimised.

Anthropological study is more primary and important than that of sociology. But in a way anthropology includes sociology.

63. Linton, R.: The Cultural Background of Personality. London, Routledge and Kegan Paul, 1952. p.xii.

Hence, in the study of personality the psychologist must co-operate with the anthropologist. The exploration of mutual interrelation between culture and psychology must continue. "Psychology is indispensably relevant to the understanding both of universal culture and of distinctive culture.... Nothing could be more evident than that psychology must help explicate these categories both in their generality and in their multitudiⁿous culturally patterned modifications. It is equally certain that anthropologist can help psychologists understand the cultural dimensions of motivation, learning, perception, cognitions and the rest"(64). "While the psychological processes are recognised as constituting dominating factors in personality it is the culture which by its manipulation of these processes determines the direction of personality development(65)". There is in fact a psychological unreality in the separation of personality from social influences. The individual does not have a life apart from his environment. As Harsh and Schrickel(66) say, "It is the task of cultural

64. Kluckhohn Clyde : Culture and Behaviour - in Lindzey G. (ed.) A Hand Book of Social Psychology, Vol.II. Addison Wesley, 1956. p.968.

65. Thorpe, L.P. and Schmuller, A.M.: Personality - An Interdisciplinary Approach. p.125. N.Y. Van Nostrand, 1957

66. Harsh, C.M. and Schrickel, H.G.: Personality - Development and Assessment. p.164. N.Y. Ronald Press, 1950.

anthropologists and psychologists to go into the field and study together the individual in different cultures, sub-cultures, classes and other groups". Many psychologists concerned with the fact of individual differences and personality have neglected the implications to be derived from the rich data accumulated by ethnologists ~~xx~~ and sociologists. On the other hand many ethnologists and sociologists have by and large failed to keep abreast of the developments made and the concepts arrived at by the psychologists. The result is what should be supplementary approaches have become divergent approaches to a single problem.

Both the cultural and psychological disciplines must strive for "an objectivity which is not merely formal and non-valuative but which boldly assays to bring every cultural pattern back to the living context from which it has been abstracted in the first place and, in parallel fashion to bring every fact of personality formation back to its social matrix".(67).

67. Sapir, E. : The Emergence of the Concept of Personality in a study of Cultures. Jr. of Soc. Psycho.1934. p.410.

Thus psychology and anthropology should combine together in the study of personality. Certainly a conclusion can be drawn from the researches reported that a multitude of forces affect the development of personality and that each of the areas in which an individual functions is inter-related with each of the other areas. The sociologist, the cultural anthropologist are as much concerned with personality as ~~is~~ the psychologists.

Hence, the stand point adopted in this thesis is psycho-cultural (or socio-psychological) in character. Such an approach to personality study I term the psycho-cultural (or socio-psychological) approach to personality.

X. CONCLUSIONS

This chapter briefly reviews various approaches to personality study. Definitions of personality can be broadly classified into two groups, individual behaviour and general behaviour definitions. Factor analysis, trait and type approaches^{es} have been popular among the psychologists

and psychiatrists. The various schools of Psychology viz., Hormism, Behaviorism, Gestalt, Psychoanalysis and many other thinkers like Murray, Murphy, Goldstein, Dollard and Miller, etc. differ in their approaches to personality study. Sociologists and Anthropologists also are interested in the study of the individual - his personality. It has been shown that the individual cannot be studied without a reference to the social group and culture to which he belongs. Thus, in the study of personality the disciplines of psychology and Anthropology should co-operate. Such an approach is called "Psycho-cultural" or "Socio-psychological".

from tribe to tribe, from people to people and from continent to continent. "The best of transmission is contained in the folklore of the tribes of the world".(2) Culture is an important determinant of personality. Hence, an attempt is made in ^{this} chapter to define the nature of culture and its impact on the life of the Individual.

II. DIFFERENT USES OF THE WORD CULTURE

Culture has been used in various meanings and has been attributed various different qualities. Mathew Arnold in his 'Culture and Anarchy' refers to the individual and the perfection at which he should aim. Men of letters and morality consider the self cultivation of the individual, moral, spiritual and intellectual attainment of the individual or a class as the essence of culture. We are prone to think in terms of refinement of manners and make distinction between rural and civilised ways of behaviour. In popular usage it refers to higher or more desirable ways of life and makes

2. Boas, F.: The Mind of Primitive Man, ^{N.Y.} Macmillan, 1948.
p.159.

distinction between cultured and uncultured individual according to behaviour. But, for the social scientist there are no uncultured societies or individuals. Every society and every human being is cultured in the sense of participating in some culture or other,

The sanskrit term for culture is 'Sanskṛti'. 'Sanskṛta' and 'asanskṛta' are derived from sanskṛ. Sanskar means a ritual, a ceremonial performance. Every Hindu from the day of birth goes through various rituals as a result of which he becomes fit to achieve the status and play the role as a student and as a 'grihastha'. " 'Sanskṛti' means the state of collective life which can be attained only after going through the various sanskṛas".(3). 'Sanskṛta' here means socialised, 'Prakṛta' means an asocial being. Anthropologists have used the term 'culture' differently. Tylor says in 'Primitive Culture' that he understands by culture, 'that complex whole which includes knowledge, belief, art, morals, laws, customs and other capabilities and habits acquired by man as a member of society". In this sense culture is a

3. ^{DN.} Mazumdar, and Madan, T.N. An Introduction to Social Anthropology, Bombay, Asia Publishing House, 1956. p.14.

social heritage and makes distinction between social culture and material culture. Similar is the view taken by Bidney(4) who understands culture as the product of agrofacts, artifacts, sociofacts, and mentifacts. This view of culture interprets culture as a substantive reality a thing which exists. Culture defined by Marett is communicable intelligence. Malinowski and Radcliffe-Brown take a humanistic, instrumental view of culture. To Malinowski culture is the sum total of integrated, learned behaviour patterns.....and which secure for him the satisfaction of the biopsychic needs. They belong to the functionalistic school which regard past as irrelevant to present. But this anti-historical view is not practical.

The view taken by Kluckhohn and very lately by Kroeber(5) stands on the subjective nature of human understanding. There is no unanimity among the anthropologists as to what culture is. Each view point is important and none is superior to the other.

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4. Bidney, D.: Theoretical Anthropology, Ch. II & IV, Columbia University Press, 1953.
 5. Kroeber, A.L. and Kluckhohn, C. : Culture - A Critical Review of Concepts and Definitions, Harvard, 1952.

Each view point is important but this would be of little use to the students of personality formation".(6)

Then, what is in the nature of culture ? In this reference a few questions arise. What is the essence of culture ? Is culture something distinctive of human species or is there anything like animal culture ? Secondly, the concept of culture must be such that it is practical and put to research. It must be helpful to understand the 'Individual in Society'.

III. SOCIAL LIFE AND CULTURE

Animals like men have social life, which finds expression in varied forms of behaviour. Alverdes⁽⁷⁾ observes, "Many phenomena of material culture and social relations are common to man and animals".(7) Parallels of social habits of men are also to be found in the animal world. Even the fundamental achievements of man are not entirely absent in the animal world. Kohler's (8) experiments

6. Linton, R. : Cultural Background of Personality, London, Routledge and Kegan Paul, 1952. p.21.

7. Alverdes, F. : Social Life in the Animal World, London, Routledge and Kegan Paul, 1927.

8. Kohler, W. : Mentality of Apes, Pelican, 1957.

show that animals can learn, and also are capable of inventions and discoveries and show a rudimentary speech. But social life and cultural processes must not be confused. We speak of 'modes of life or habits' of animals, but not of culture. It is the culture, not society which is the distinctive human characteristic.

IV. ESSENCE OF CULTURE

The human capacity for culture rests in man's plastic nervous system and the structure of brain. Culture is a product of invention. It is a way of behaviour introduced that was not predetermined in the genetic organisation of the human animal. "It is only a slight exaggeration to say that culture exists in and through communication".(9) Animals are devoid of speech and power of thinking and reasoning connected with the use of language. The behaviour of all the species of animals is more or less stereotyped. Thus animals are barred from real culture. It is culture which sets off man forever from other animals whose social life is also

9. Hoebel, E. Adams : Man in the Primitive World. New York, McGraw Hill, 1958. p.170.

highly developed. Peculiar to man is also the evaluation of actions from ethical and aesthetic points.

V. CULTURE IS ORGANIC

Another important aspect of culture is that it is in existence before the birth and after the death of the individual. Hence, it is believed that what is real and continuous is culture, and cultural patterns are something independent of the individuals. Though culture rests upon and emerges from the psychic organic mechanism of men it is not in the organic structure of men. Hence, culture is treated as something supra-individual. This led Herbert Spencer and Kroeber call it super-organic.

But culture is not super-organic. Though culture is distinctively human, it does not make any break in continuity of life between human and infra-human. The break is only in appearance and it is because of extreme plasticity and modifiability of human responses. Culture is not super individual. *Though individual is largely moulded by cultural

pattern there is enough scope for individual variation and expression of individual differences".(10) As culture influences the individual so also the individual influences the progress of culture.

VI. DEFINITION OF CULTURE

In defining the concept of culture in relation to personality study a few points must be kept in mind. Firstly, culture provides a framework which conditions individual's life and activity. It is a way of life, it is man's guide. Secondly, culture is not something given once for all. Culture and cultural patterns change. There is a scope for variation in individual's behaviour also. Thirdly, cultural traits are interrelated and meaningfully organised into a pattern. Culture is thus 'a meaningful sum total of behaviour traits which are manifested and shared by the members of society'.(11)

10. Hallowell,^{AT} Psychological leads for Ethnological Field Workers in Brand,^M(ed.) The Study of Personality. New York, John Wiley and Sons, 1954. p.272-272.

11. Hoebel, E. Adams : Man in the Primitive World, New York, McGraw Hill, 1958. p.168.

The definition given by Linton(12) is useful to us for our purpose. 'Culture' he says, 'is a configuration of learned behaviour and result of behaviour whose component elements are shared and transmitted by the members of a particular society.'

Culture is a configuration, a sum total. Configuration implies that various traits of behaviour and effects of behaviour are organised into a single arrangement. Patterns of behaviour differ according to the different ways of arrangement of the traits. The important characteristic is that the behaviour is 'learned'. As such, it is not to minimize the importance of innate factors as a source of motivation. For, though the behaviour is motivated by the needs, the forms of satisfying these needs, the patterns of behaviour are determined by experience. Eating is a response to hunger and need of nourishment, but what to eat, how to eat, when to eat, depend upon the learned acts of the individual. The needs are a biological fact, the satisfaction of

12. Linton, R. : Cultural Background of Personality, London, Routledge and Kegan Paul, 1952. p.21.

the needs is a cultural fact. Thus ^{the} concept of culture is limited to learned activities, acquired modes of response. Acquired behaviour and natural behaviour are not contradictory. Culture ^{is} ~~as~~ acquired behaviour is as much a part of natural universe as the stars are in the heaven. For, behaviour is a natural product of man's activities and man is a part of nature.

Culture at a descriptive level is divided into ideological, behavioural and material culture(13). The ideological forms of behaviour include beliefs, attitudes and value systems, which the individual has come to incorporate as the result of interaction with society. The ideological and behavioural parts refer to the non-material, psychological aspect of the culture. The material part is the totality of all the other vehicles, the material and biophysical things, through which the ideological culture is manifested.

The ideological patterns are important because they, irrespective of the reality of the

13. Sorokin, P. : Society, Culture and Personality.
NY/London, Harper Brothers, 1947. p.313.

object, determine the individual's approach towards the situations and objects. For example, in a polygynous society the senior most wife is believed to be the mother of all the children including those born by other wives, and children respect the senior mother as their real mother. Similarly the biological and sociological father also can be different. Here, the interpersonal relation can be understood only by analysing the beliefs underlying them.

Material culture is the product of man's effort to adjust to and modify the physical environment. He makes houses and constructs shelters, prepares food, produces it by means of weapons and instruments, Defence, feeding, movement in space, all physiological and spiritual needs are satisfied indirectly by means of artifacts. But the division between the material and non-material features is entirely arbitrary, for physical objects have no meaning apart from the thought and action patterns. The material products are not culturally meaningful unless they become ceremonial. As Shapiro observes "Strictly speaking, it (material) is not really culture at all. It is the product of culturally

determined activity. Behind every artifact are the patterns of culture that give ^{form} ~~from~~ to the idea of the artifact and the technique of shaping and using it'(14). The material equipment of culture is not a force by itself. It is necessary that the individuals possess the knowledge of production, management and use of the articles and secondly, they are essentially connected with the mental and moral discipline. The human being is equipped with a body, hands, legs, etc. But the adjustment of the organs, how he shall use them is a cultural fact. "The essence of culture" says Young, "is psychological, its persistence and functioning depend on human thought and action and not on the mere existence of tool, machine or material gadget".(15).

Material, behavioural and ideological aspects are called the overt and covert aspects of the culture, respectively. Both the aspects are equally real and important. Overt patterns are

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14. Shapiro, H. (Ed.) : ^{Culture} ~~Man, Society and Culture~~ ^{P. 176} N.Y., Oxford University Press, 1956. P. 176.
15. Young, K: A Handbook of Social Psychology; London, Kegan Paul, 1960. p. 8.

tangible and subject to direct observation. Hence, from their observation and analysis conclusions are drawn about the covert patterns.

VII. CULTURE IS A STRUCTURE OF PATTERNS

Culture is a series of integrated patterns of behaviour. The pattern is a cultural habit, a form of behaviour commonly accepted by all. It is a relatively fixed mode of activity, thought or feeling. It is "a recurrent action, thought or feeling state socially guided or regulated and marked by a delimitable range of variation".(16). The form of behaviour becomes a pattern when it is shared by many individuals in, a particular society. 'Sharing' does not mean a co-operative activity or joint ownership. It means ^{that the} members of a social group think, feel and behave alike. Pattern thus means a standardised form of behaviour. Pattern denotes regularity. Individual peculiarities are a violation of the prevalent standards, hence are socially frowned upon

16. Herskovits, M.J. Man and His Works. N.Y., A.A. Knopf Inc., 1948.

and discouraged. Thus, forms of behaviour are socially accepted or not, and are supported by negative and positive sanctions from society. Negative sanctions take the form of scorn, ridicule, ostracism, social boycott, deprivation, etc. Positive sanctions take the form of rewards and prestige and are meant to encourage the individual to conform to social standards. Statistically a mass habit may be called a behaviour norm.

Cultural patterns take on a compulsive and normative aspect. They are the 'ought' of behaviour. Patterns of behaviour become patterns for behaviour. 'The folkways', wrote Sumner, 'are the right ways'. This does not mean that there is no scope for individual variation or invention in society. The innovations which are limited to one person or a small group of persons can be classed as an item of culture as soon as it comes to be shared and supported by all the individuals. Whether a particular item deserves inclusion in the cultural configuration must be determined with relation to social cultural continuum and not with relation to culture as it exists at a particular point in time. Thus, a piece of behaviour

though confined to a few e.g. medicine, deserves attention as a cultural item.

VIII. UNIVERSAL AND SPECIAL PATTERNS

All the individuals in one society or group do not behave alike in all matters. Not all patterns of behaviour apply to all the members of society. Some are common and universal. Some are variable. Maintaining a family, prohibition of incest, maintaining class and caste differentiation etc. are the common integrated persistent patterns for us. The deviation from it is not permissible. They are called universals.

There are certain fields of behaviour where there exists more than one norm, ~~or more~~ a permissible range of choice in behaviour e.g. in speech, dress, personal manners, etc.

There are certain behaviour forms which are typical to certain groups only. For example, groups based on sex or age, occupational or caste differences have their own special code of behaviour observed only by the members of this group. For

example, there are distinct behaviour patterns for male and female, married and unmarried. Such norms are known as specialities.

IX. CULTURE IS CONTINUOUS

Culture comes out of the past, exists in the present and continues in the future. What it is, is the product of what it has been worked upon by presently impinging conditions and influences. The continuity is maintained by teaching the ways of behaviour to new men born into the society. Each new individual born into a particular group is brought up and trained to play his role as expected by cultural standards. This is the process of indoctrination or enculturation. Thus the individual has not to experiment and evolve the ways of successful adjustment. He simply has to make an effort to learn and adopt those coined by his predecessors.

X. STANDARD BEHAVIOUR AND REAL BEHAVIOUR

Sometimes there is a wide gap between the standard behaviour and ^{the} real behaviour. ^{The} Standards may be honoured in spoken word but broken in customary

behaviour. For example, in upper class Hindu society endogamous (sagotra) marriage is a taboo. But lately in some marriages this norm is violated. People though do not like it, they do not frown at it either. In Trobrianders class incest is believed to be supernaturally punished. They show horror at the idea of violating the rules of exogamy. Yet to commit class incest is usual. The reason for this disharmony between thoughts and action can be sought in the conflict between cultural standards and individual's impulses. When the violation of norms and diversion from the defined ways of behaviour show a consistency the customary norms for violating the cultural norms are created.

XI. SELECTION IN BEHAVIOUR PATTERNS

No society ever exhibits in the behaviour of its members all the forms of behaviour that we, human beings, are capable of. Different people find different ways of doing the same thing. Moreover, many behaviour patterns are mutually contradictory and inherently incompatible. A people cannot enjoy free sexual licence and at the same time practice

complete celibacy. It is very well summed up by Ruth Benedict⁽¹⁷⁾ that the culture pattern of any civilisation makes use of a certain segment of the great arc of potential human purposes and motivations.... The great arc along which all possible are distributed is far too immense and too full of contradictions. For any one culture to utilise even any considerable portion of it selection is the first requirement". (17)

XII. INTEGRATION OF CULTURE

Selection of patterns of behaviour is not at random. It is made with some purpose and belief behind it. Selection is made with reference to a set of deep lying assumptions or postulates about the nature of the external world and the nature of man himself. There are existential and normative postulates. They give colour to the people's view of things giving them their orientation towards the world around them and towards each other.

17. Benedict, R. : Patterns of Culture. ^{Boston N.Y. Boston} Houghton Mifflin, 1934. p.21, 43.

Culture does not mean merely all customs and patterns put together. Cultural patterns are interrelated and integrated into a definite shape. Cultural norms in their relationship to one another are either integrated, unintegrated or contradictory. They are integrated when two or more interacting phenomena stand in a logical relation and show consistency. They are unintegrated when logically unrelated. They are contradictory when logically inconsistent and opposite. The integration is achieved when overt patterns and covert patterns of behaviour are logically related among themselves and also with each other. That is what we do, should be related to what our attitudes are. "The culture is doubly integrated when there is consistency between preaching and doing, norm or beliefs and its practice. The culture of the group is triply integrated when the integrated ideology of the group is adequately realised in behaviour and vehicles of the group".(18). The culture then is a harmonious whole, 'The quality of society' observes Otis Lee.(19). 'will vary with the quality of basic

18. Sorokin, P.: Society, Culture and Personality. N.Y., Harper Brothers, 1947. p.237.

19. Otis Lee quoted in Hoebel, E. Man in the Primitive World. N.Y., McGraw Hill, 1948. p.47.

values.....with their suitability to its needs and circumstances and with the consistency and thoroughness with which they are worked out."

XIII. DIVERSITY OF CULTURES

Societies and social groups differ in their culture and hence people are different according to the diversity of cultures. 'There is not one single human nature' says Krech and Crutchfield, 'but as many as there are cultures, societies and social groups. The varieties of human nature rest in diversity of culture'.(20)

One reason of diversity in cultural pattern is the diversity in traits of behaviour, mass habits. Differences can be both in overt as well as covert patterns of culture. There are differences in techniques of child training, attitude towards sex, ideals of marriage and family life, place of shamanism or medicine man in society, folklore etc. There are differences in the prescription of code of behaviour and in also what they expect from the members of

20. Krech and Crutchfield, R.S.-Theory and Problems of Social Psychology. N.Y., McGraw Hill, 1950, p.47.

various status. For example, the three tribes, the Arapesh, the Mundugumor and the Tachambuli mentioned by Margaret Mead(21) differ entirely in their treatment of male and female child. Murphy(22) compares the Indian (Bharatiya) and American ways of bringing up the children and says that the American pattern of child training is quite in contrast to that of ours. Malinowski (23,24) presents evidence that since social structure differs from society to society psychological complexes do also. In a matrilineal society such as Trobrianders suppressed sex attraction is more apt to exist between brother and sister than between mother and son.

Societies differ in their material achievements and the emphasis on the material objects also. For the sea faring Polynesians 'canoe' is the centre of ceremonies and festivals. ^{The} Today's life in Central India is centred around buffalo.

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21. Mead, M. : Sex and Temperament in Three Primitive Societies. N.Y., William Morrow, 1935.
 22. Murphy, G.: In the Minds of Men. N.Y., Basic Book Inc., pp. 57-61.
 23. Malinowski, B.: Sex and Repression in Savage Society, N.Y., ~~William Morrow~~ ^{W.W. Norton}, 1952.
 24. Malinowski, B.: The Father in Primitive Psychology. N.Y., W.W. Norton, 1927.

There are reasons for the diversity of patterns of behaviour. One reason lies in the plastic nature of human mind. Though the stages and progress of human life and make up of human mind is same everywhere, the society is free to elaborate or reject possible aspects of existence. Society evolves its own social organisation, traditions and customs, for example, hunger and sex are biological but each society defines the objects and methods of satisfying these drives in its own way.

Differences in cultural pattern may also be due to the difference in historical development. There is no reason to believe that social institutions and technical inventions develop in the same way or are organizationally connected. The nature of a trait will be quite different in the different ~~areas~~ areas according to the elements with which it is combined.

The totality of common traits in different ways produce different patterns of behaviour, and hence different configurations of culture. "The final form of institutions", says Benedict, "depends upon the way in which one trait has merged with

other traits from different fields of experiences."

Marriage can be looked upon as a religious phenomenon and or as an economic phenomenon. Marriage in each case must be understood in relation to other traits and not in the two cases by the same set of ideas. Different components which have been built up into a resulting trait must be given due consideration. "It is theoretically possible for two societies to possess identical inventories of culture elements and yet so to arrange the relationships of these elements to each other, that the complexes within the two cultures and total form of two cultures will be quite unlike".(25)

XIV. CULTURAL CHANGE

Consistency in a culture is not wholly to be expected. It is too much to expect a completion of the process of integration in all the aspects of culture. Inconsistencies arise and persist mainly for two reasons. Firstly, culture is not consciously

25. Shapiro, H. (ed.) : ^{Culture and Society.} Man, Society and Culture. N.Y.
London, Oxford University Press, 1956. p.177.

planned, it grows as a result of interaction of the members and secondly, no living culture is static. Culture changes, new traits are acquired and a few are left out. Changes are introduced from two sources, from within as well as from without. Changes from within take the form of inventions and discoveries of their own, those from without are due to borrowing. Not all discoveries and inventions made by the people are accepted. Only those fit into the framework of the culture are absorbed. Borrowing is accepting the ready-made form of a particular feature from the contact with other cultures. The sources and methods of borrowing are diverse. Moreover, the process of borrowing is selective. Psychologically no trait is borrowed in its entire form and content. The traits are borrowed and recast and new meanings are given. For example, Sun dance of the American plains Indians has been recast in tribe after tribe and given entirely different meaning".(26) Recasting of traits occur in social organisation and folklores also. The tribals in India have been greatly influenced by the Hindu culture. Slowly and gradually

26. Benedict, R. : The Growth of Culture, in Shapiro, H. (ed) ^{Culture and} Man, Society and Culture, p.191.

changes are being introduced in their social organisation, customs, religion and folklore (27, 28, 29).

When people of different modes of life come into contact it does not necessarily lead to any change in any group or culture. An element is sometimes taken up even though inconsistent with the current trends in the culture, simply because it appears to be desirable, or looked upon as a symbol of prestige. Adoption of new traits is not always a smooth or easy process. Often it creates conflicts in the minds of men. The culture of any tribe can be fully explained only when we take into consideration its inner growth as well as the effects of other cultures, its far and near neighbours.

Conclusions
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XV. SUMMARY AND POINT OF
VIEW OF THE THESIS

Every society and every human being is cultured in the sense of participating in some

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27. Mazumdar, D. N. - The Races and Cultures of India. Allahabad, Kitabistan. 1931.
 28. Shah P. G. : The Dublas of Gujarat. Bharatiya Adimjati Sevak Sangh, New Delhi, 1958.
 29. Naik, T. B. : The Bhils - A Study. Bharatiya Adimjati Sevak Sangh, New Delhi, 1958.

culture or other. Culture is peculiar to human beings. Culture is organic. Culture is a configuration of learned patterns of thinking, feeling and behaving, whose component elements are shared and transmitted by the members of the society. Societies and social groups differ in their culture, and hence, people are different according to the diversity of cultures. Psychologists have increasingly become "culture-conscious" and make use of cultural and ethnological phenomena to understand human personality. In this thesis an attempt is made to understand the Dangri personality in light of the Dangs culture. Culture here is understood in a broad sense. It includes not only the material and psychological patterns but also the physical environment. The material culture refers to the physical objects, equipments and instruments used by the people. The psychological culture refers to their patterns of interpersonal and social relations, religious behaviour, phantasy, customs, traditions, attitudes and beliefs. The physical environment - the geography, climatic conditions etc. - is also an aspect of culture, for it also affects the mode of life and develops certain attitudes in the people. Hence, the second part of the thesis is devoted to the description and analysis of the patterns of the Dangs culture.