

Influence of Culture on Personality Factors among Hindu and Muslim Community: A Psycho-Sociological Study

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ABSTRACT

The present research is aimed to identify the influence of culture on personality in different community. The Sample consists of 100 of Hindu and Muslims in male and female, tools used EPQ-R by Eysenck it is used for the purpose of study and Results indicated that, there is significant differences in all the three dimension of the personality factors.

Keywords: *Personality, Psychotism, Extravert neorotism and Neuroticism*

Often we heard the question that how culture can affect the personality. In this regard it is stated that culture does not affect directly on personality but indirectly many traits of our personality does got affected by the culture. Our personality develops according to the events we have experienced since childhood, and culture plays a vital role in the occurrence of different events in our daily life. Culture puts some restrictions on the child for dressing, if these restrictions are not imposed the child might dress in a different way. Different personality traits develop in a person because of cultural barriers. Most of the personality traits in our personality are accepted by our culture because these traits are in accordance with the cultural rules. In some cases the culture does not affect the personality at all. In that case the person develops his personality in a completely different way and culture affects his personality in another manner. Whenever a person tries to shift his personality from one point to another that is called personality development. Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. India is a multi community and multicultural country as in other countries because culture is influenced by the many groups of people that now make up the country. Culture is the characteristics of a particular group of people.

The culture and personality movement was at the core of anthropology in the first half of the 20th century. It examined the interaction between psychological aspects of the individual and the Overreaching culture. Culture and personality was too divided to really be considered a “school of thought.” It had no orthodox viewpoint, centralized leadership, or coherent training program (LeVine 2001); however, there were also some basic ideas that most practitioners would agree with. This would include: adult behavior as being “culturally

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patterned,” childhood experiences influencing the individual’s personality as an adult, and the adult personality characteristics influencing the cultural institutes such as religion (LeVine 2001). Theorists of culture and personality school argued that socialization creates personality patterns. It shapes a person’s emotions, thoughts, behaviors, cultural values and norms to fit into and function as productive members in the surrounding human society. The study of culture and personality wanted to examine how different socialization practices resulted in different personality types. Culture and personality was one of the reactions against the 19th social evolution and diffusionism just as the functionalism school of Radcliff-Brown and Malinowski was. The views of Franz Boas and some his students (such as Ruth Benedict) argued against that of the early evolutionists, such as Louis Henry Morgan and Edward Tylor, who believe each culture goes through the same hierarchical evolutionary system. There is some debate on exactly how the field emerged. Some believe it developed from an interaction between anthropology and Freud’s psychoanalysis (Singer 1961). Robert A. LeVine (2001) puts the beginning 1918 with W.I. Thomas and Florian Znaniecki publication “The Polish Peasant in Europe and America.” Thomas and Zaniecki (1918) stated “when viewed as a factor of social evolution the human personality is a ground of the causal explanation of social happenings; when viewed as a product of social evolution it is causally explicable by social happenings.” The field developed more with later work by Margaret Mead and Ruth Benedict. Mead’s *Coming of Age in Samoa* (1928) provided “the first sustained consideration of the relation between personality and culture,” (Winthrop 1991:214). Culture and Personality reached a peak during the 1930s and 1940s and lost support after 1950. It was viewed as being unscholarly, and the few remaining practitioners changed the name to psychological anthropology to avoid the stigma (LeVine 2001). Modern psychological anthropology attempts to bridge the gap between anthropology and psychology by examining how cultures understand human identity and with “cross-cultural study of social, political, and cultural-historical constitution of the self” (Lindholm 2001). In toward people who are different, and conventionalism. Interestingly, Russians who are high on this trait reject *laissez-faire* individualism, whereas Americans who are high on this trait support this type of individualism. Rejection of individualism is consistent with Russian conventionalism, whereas support for individualism is consistent with American conventional (Points of Reaction) definitions of culture & personality. Because of the lack of uniformity in the study of Culture and Personality, there were at least five different viewpoints when studying the interaction between culture and personality. This particular way of dividing the field was taken from LeVine in *Culture, Behavior and Personality* (1982). Perhaps the most recognizable view was used by Ruth Benedict, Margret Mead, and Geoffrey Gore. It was known as the configuration approach and combined the Boasian idea of cultural relativism with psychological ideas (LeVine 1982:53). It took the stance that the “culture and personality were so interconnected” that they could not be viewed separately. Often this view is criticized as exaggerating the consistency of the culture and avoiding particulars. Benedict specifically was criticized as being too humanistic and not using enough quantitative data.

METHODOLOGY

Statement of the problem

Influence of culture on personality factors among Hindu and Muslim community people.

Operational definition

Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. Culture And personality : culture refers to the shared values, beliefs and norms of a specific group of people. Culture,

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therefore, influences the manner we learn, live and behave. Because of this, many theorists believe that culture is an important shaper of our personality. One of the general assumptions asserting the effect of culture to personality is that people who are born and bred in the same culture share common personality traits.

Objectives of the study

- To know the influence of culture on Hindu male and female in extraversion, psychoticism and neuroticism.
- To know the influence of culture on Muslim male and female in extraversion, psychoticism and neuroticism.
- To know the differences between Hindu female and Muslim female in personality factors.
- To know the differences between Hindus male and Muslims male in personality factors.
- To assess the negative correlation between Hindus and Muslims in there personality.

Hypothesis

- H1: There is significant differences in the influence of culture on Hindu male and female in extraversion, psychoticism and neuroticism.
- H2 : There is significant differences in the influence of culture on Muslim male and female in extraversion , psychoticism and neuroticism.
- H3 : There is significant differences between Hindu female and Muslim female in personality factors.
- H4: There is significant differences between Hindus male and Muslims male in personality factors
- H5 : There is a negative correlation between Hindus and Muslims in there personality .

Variable

- **Independent variable** -----Hindu and Muslim community people.
- **Dependent variable** -----Influence of culture on personality factor.

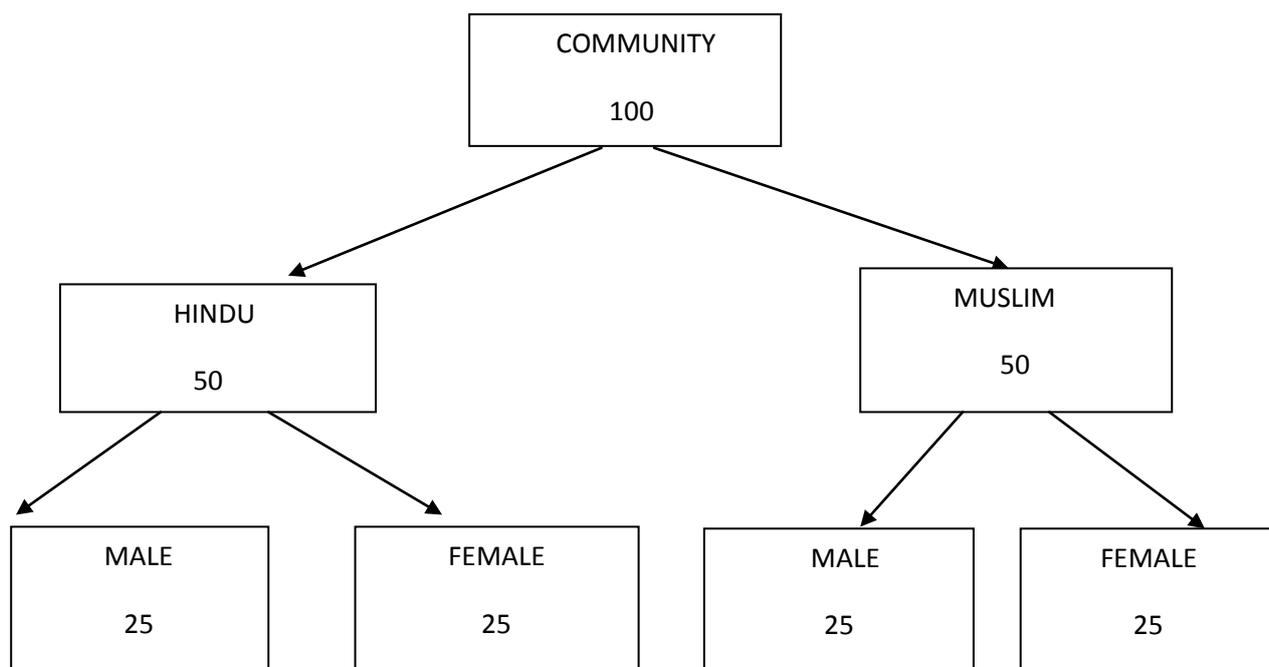
Samples

The present study is an attempt to know the influence of culture on personality factors among Hindu and Muslim community. The sample consists of 100 persons belonging into Hindu and Muslim. In 100, 50 Hindu and 50 Muslim. In Hindu 25 male, 25 female. In Muslim 25 male, 25 female. Within the age range of 18 to 25 year in mysore .

Using quasi experimental design and selecting samples random method.

Community	Gender		Total
	Male	Female	
Hindu	25	25	50
Muslim	25	25	50
	50	50	100

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Tools

Hans Jurgen Eysenk (1985). Eysenk personality questionnaire (EPQ-R), this questionnaire consist of 90 items. In 90 items has 21 items extraversion , 25 items psychoticism, 23 items neuroticism and also has 21 items L scale. Each question has a binary response, ‘yes’ or ‘no’. Each dichotomous item was scored 1 or 0, and each scale had a maximum possible score of 90 and minimum of 0.

Statistical techniques used for analysis

The researcher after collecting the data, the data were edited and coded. The data were then analyzed using various statistical toos like mean, SD and t- test.

DATA ANALYSIS

Table No.1 Shows mean , SD and t-value of Hindus male and female in personality factors.

Group	Extraversion		Psychoticism		Neuroticism	
	Male	Female	Male	Female	Male	Female
Mean	14.24	14.68	10.56	7.28	11.76	9.64
SD	2.91	2.36	4.01	2.34	3.48	4.50
N	25	25	25	25	25	25
t-Value	0.5880*		3.28**		2.12***	
p-Value	0.5880		0.001		0.05	

* It is not significant .** It is significant .***It is significant .

H1 :Table NO 1- Shows mean SD and t value of Hindu male and female in there personality factors like extraversion, psychoticism and neuroticism. The mean score of male in extraversion is 14.24 and female 14.68 .Score shows that male and female have normal in extraversion. The calculated t- value is 0.5880 it shows that it’s not significant.

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Therefore, the formulated hypothesis is that “there is significant differences in the influence of culture on Hindu male and female extraversion”. Hence the formulated hypothesis is rejected. Because in Hindu male and female the same level of culture influenced .therefore, there is no difference between male and female extraversion, both score indicates they are normal in extraversion

Therefore, the formulated hypothesis is “There is significant differences in the influence of culture on Hindu male and female in psychoticism and neuroticism. Hence the formulated hypothesis is accepted, because in Hindu male and female influenced by their own culture on their personality.

Therefore, there is a significant difference between male and female psychoticism and neuroticism .Both score indicates that they have psychoticism and neuroticism features.

Table No.2 Shows mean , SD and t value of Muslims male and female in personality factors.

Group	Extraversion		Psychoticism		Neuroticism	
	Male	Female	Male	Female	Male	Female
Mean	14.96	16.28	10.20	7.76	9.28	10.76
SD	2.32	2.25	2.97	2.60	3.66	3.27
N	25	25	25	25	25	25
t-Value	2.0449 *		3.0882**		1.5084***	
p-Value	0.0464		0.0033		0.1380	

*It is highly significant .** It is highly significant .*** It is not significant .

H2 : Table no 2- Shows mean ,SD and t -value of Muslims male and female in there personality factors like extraversion, neuroticism and psychoticism .The mean score of male in extraversion and psychoticism is 14.96 and 10.20, female is 16.28 and 7.76 .Score shows that male and female have extraversion and psychoticism feature .The calculated t- value in extraversion is 2.0449 and psychoticism is 3.0882 .It shows that it’s a highly significant .

Therefore, the formulated hypothesis is that “there is significant differences in the influences of culture on Muslim male and female in extraversion and psychoticism. Hence the formulated hypothesis is accepted. Because Muslim male and female influences by their own culture on their personality.

Therefore , there is a highly significant differences between male and female extraversion and psychoticism. Both score indicates that they have extraversion and psychoticism features . The mean score of male in neuroticism is 9.28 and female 10.76 . Score shows that male and female have (emotional stability) normal in neuroticism .the calculated t- value is 1.5084 it shows that it’s not significant at 0.0005 level.

Therefore, the formulated hypothesis is that “there is significant differences in the influence of culture on Muslim male and female in neuroticism. Hence the formulated hypothesis is rejected, because in Muslim male and female the same level of culture influenced .There is no difference between male and female neuroticism .Both score indicates they are normal in neuroticism.

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Table No.3: Shows mean, SD and t- value of Hindus female and Muslims female in personality factors .

Group	Extraversion		Psychoticism		Neuroticism	
	Hindu	Muslim	Hindu	Muslim	Hindu	Muslim
Mean	9.64	16.28	7.28	7.76	9.64	10.76
SD	4.50	2.25	2.34	2.60	4.50	3.27
SEM	0.90	0.45	0.47	0.52	0.90	0.65
N	25	25	25	25	25	25
t-Value	6.6027*		0.6862**		1.0069***	
p-Value	0.0001		0.4959		0.3190	

* It is significant .** It is not significant .***It is not significant .

H3 :Table NO 03- Shows mean SD and t value of Hindu female and Muslim female in there personality factors like extraversion, psychoticism and neuroticism. The mean score of Hindu female in extraversion is 9.64 and Muslim female 16.28 .Score shows that Hindu female and Muslim female have normal in extraversion. The calculated t value is 6.6027 it shows that it's a significant.

Therefore, the formulated hypothesis is that “there is significant differences between Hindu female and Muslim female extraversion”. Hence the formulated hypothesis is accepted. Because in Hindu female and Muslim female influenced by their own culture on their personality.

Therefore, there is a significant difference between Hindu female and Muslim female extraversion. Both score indicates that they have normal in extraversion.), and a significant positive relationship with extraversion ($r=0.28$), openness ($r=0.14$),agreeableness ($r=0.29$), and conscientious a sness ($r=0.48$). Also, the results of the regression analysis showed that basic religious beliefs can anticipate neuroticism, extraversion, agreeableness and conscientiousness, but they cannot anticipate the openness factor significantly. The findings of this study demonstrate that basic religious beliefs have a positive relationship with good characteristics that help people resolve the challenges of their lives and identity crisis. Thus, the results of this study support the idea of Religious Cognitive–Emotional Theory that religiosity is correlated with positive personality traits.

The mean score of Hindu female in psychoticism is 7.28 and Muslim female is 7.76. Score shows that Hindu female and Muslim female have psychoticism features. The calculated t-value is 0.6862 it's not significant.

Therefore, the formulated hypothesis is that “there is significant differences between Hindu female and Muslim female in psychoticism”. Hence the formulated hypothesis is rejected, because in Hindu female and Muslim female have the same level of culture influenced. Therefore, there is no differences between Hindu female and Muslim female psychoticism. Both score indicates they are have psychoticism features The mean score of Hindu female in neuroticism is 9.64 and Muslim female is 10.76. Score shows that Hindu female and Muslim female have normal in Neuroticism . The calculated t-value is 1.0069 it's not significant.

Therefore, the formulated hypothesis is that “there is significant differences between Hindu female and Muslim female in Neuroticism”. Hence the formulated hypothesis is rejected,

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because in Hindu female and Muslim female have the same level of culture influenced. Therefore, there is no differences between Hindu female and Muslim female neuroticism. Both score indicates they are normal in neuroticism.

Table No.4 Shows mean , SD and t value of Hindus male and Muslims male in personality factors .

Group	Extraversion		Psychoticism		Neuroticism	
	Hindu	Muslim	Hindu	Muslim	Hindu	Muslim
Mean	11.40	14.96	10.56	13.84	11.76	9.28
SD	2.36	2.32	4.01	2.69	3.48	3.66
SEM	0.47	0.46	0.80	0.54	0.70	0.73
N	25	25	25	25	25	25
t-Value	5.3775*		5.3966**		2.4564***	
p-Value	0.0001		0.001		0.005	

* It is significant .** It is significant .***It is significant .

H4 :Table NO 04- Shows mean SD and t value of Hindu male and Muslim male in there personality factors like extraversion, psychoticism and neuroticism. The mean score of Hindu male in extraversion is 11.40 and Muslim male 14.96. Score shows that Hindu male and Muslim male have normal in extraversion. The calculated t value is 5.3775, it shows that it's a significant at 0.0001 level.

Therefore, the formulated hypothesis is that “there is significant differences between Hindu male and Muslim male extraversion”. Hence the formulated hypothesis is accepted. Because in Hindu male and Muslim male influenced by their own culture on their personality.

Therefore, there is a significant difference between Hindu male and Muslim male extraversion. Both score indicates that they have normal in extravertion. The mean score of Hindu male in psychoticism is 10.56 and Muslim male is 13.84. Score shows that Hindu male and Muslim male have psychoticism features. The calculated t-value is 5.3966 it's a significant.

Therefore, the formulated hypothesis is that “there is significant differences between Hindu male and Muslim male in psychoticism”. Hence the formulated hypothesis is accepted. Because in Hindu male and Muslim male influenced by their own culture on their personality. Both score indicates they are have psychoticism features. The mean score of Hindu male in neuroticism is 11.76 and Muslim male is 9.28. Score shows that Hindu male and Muslim male have normal in Neuroticism . The calculated t-value is 2.4564 it's a significant at 0.05 level.

Therefore, the formulated hypothesis is that “there is significant differences between Hindu male and Muslim male in Neuroticism. Hence the formulated hypothesis is accepted. Because in Hindu male and Muslim male influenced by their own culture on their personality Both score indicates they are normal in neuroticism. Both score indicates they are have psychoticism features.

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Table No.05: Shows (Pearson correlation) mean r and p value of Hindu and Muslim in personality factor.

Group	Hindu	Muslim
Mean	31.7	34.62
r-value	0.1043	
p-value	0.471015	

H5 :Table no 05 – Shows mean , r and p -value of Hindu and Muslim personality factor . The Hindu mean score is 31.7 and Muslim is 34.62. The value of r is 0.1043 , score shows that Hindu and Muslim have positive correlation in there personality .The p value is 0.471015 it shows that it's not significant at $p < 0.05$ level.

Therefore, the formulated hypothesis is that “there is a negative correlation between Hindu and Muslim is there personality “. Hence the formulated hypothesis is rejected, because in Hindu and Muslim the same level of culture influenced. There is no difference between Hindu and Muslim personality .Data shows that Hindu and Muslim have not significant positive correlation with there personality. Related to these result **Gholamreza Khoyneshad, et. All. (2012)**. Conducted research of Basic Religious Beliefs and Personality Traits .Spiritual beliefs can help people find meaning of life, and can also influence their feelings, behaviors and mental health. The present research studied the relationship between basic religious beliefs (Human, Existence and God) and five personality factors: neuroticism, extraversion, openness, agreeableness, conscientiousness. One hundred seventy eight students of Islamic Azad University in Torbat-jam were randomly selected and completed the basic religious beliefs and NEO Questionnaires. Data showed that basic religious beliefs have significant negative correlation with neuroticism ($r = -0.29$), and a significant positive relationship with extraversion($r = 0.28$), openness($r = 0.14$), agreeableness ($r = 0.29$), and conscientiousness ($r = 0.48$). Also, the results of the regression analysis showed that basic religious beliefs can anticipate neuroticism, extraversion, agreeableness and conscientiousness, but they cannot anticipate the openness factor significantly. The findings of this study demonstrate that basic religious beliefs have a positive relationship with good characteristics that help people resolve the challenges of their lives and identity crisis. Thus, the results of this study support the idea of Religious Cognitive–Emotional Theory that religiosity is correlated with positive personality traits.

SUMMARY AND CONCLUSION

- There is no influences religion on their personality factors, the result indicates Hindu male and female both have normal extraverts.
- There is a significant difference between male and female psychoticism and neuroticism. Both score indicates that they have psychoticism and neuroticism features.
- There is a highly significant differences between Muslim male and female extraversion and psychoticism. Both score indicates that they have extraversion and psychoticism features.
- There is no influences religion on their personality factors. The result indicates Muslim male and female both have normal in neuroticism features.
- There is a significant difference between Hindu female and Muslim female extraversion. . Both score indicates that they have normal in extraverts.

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- There is no influences religion between Hindu female and Muslim female psychoticism. Both score indicates they are having psychotics features.
- There is no influences religion between Hindu female and Muslim female in neuroticism. Both score indicates they are normal in neuroticism features.
- There is a significant difference between Hindu male and Muslim male extraversion, psychoticism and neuroticism. Both score indicates that they normal in extraversion and neuroticism and they have psychoticism features.
- Muslims score indicates that, they are more influenced their culture.

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Conflict of Interest

There is no conflict of interest.

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