



The effect of cultural diversity and cultural changes for moulding personality: With special reference to wanathawilluwa in Sri Lanka

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Abstract

Culture is a unique concept in social sciences. The study about man leads us to the study of its culture. The society cannot be studied properly without understanding of the culture of that society. The culture and society are interconnected and interrelated. They are inseparable. All they are moulding the personality of persons in the society. All most every person in the society is completely different and unique. No two people can ever have the same experience of life, the same perspective, the same mind. Personality is about our different ways of being human. How we are all variations on the same themes. Every person shows different styles of thinking, feeling and acting. In this study it was studied the interrelationship in between cultural diversity and cultural changes in the Wanathawilluwa village in Puttalam. Moreover, their effect on moulding personality was studied. This research was done on Wanathawilluwa of Puttalam district in Sri Lanka. This village is situated from the capital city more than 150km ahead. Our whole research was connected with three villages of Wanathawilluwa. They are Gange Wadiya, Herathkuliya and Karathiw. The study was launched while adopting qualitative approach. It was used primary and secondary sources for collecting relevant literature. Basically primary data was collected through interview method. Apart from such methods conducted in depth interviews with informants as like as scholars, university lecturers who are interested on this topic. The whole study was take place around three villages namely Gange Wadiya, Herathkuliya and Karathiw. Through the research of these villages we were able to identify how the change of the culture and the variety of the culture affect those peoples' personality. According to the findings most elders didn't have a proper education but young children having their primary and secondary education. It was revealed people that belonged to Catholic and Hindu and it was not found any Buddhist person from the village. Fishing is the inherent occupation of these villagers, but it is being rejected by young generation. So their inherited culture has been endangered. It was found that there is a tendency to leave the village and establish in the capital city. Influence of new technology such as internet facilities and mobile phones has become a major reason for changing attitudes of younger generation. But also still there are traditional elements in this society. Using traditional ways like *Theppam* for catching fish, rearing domestic animals such as pigs and cocks for having meat and eggs. When study about their economic aspect it was found that they didn't have a belief in saving accounts and other banking activities. But younger generation is maintaining a positive idea on this with the influence of socio cultural change. Accordingly, it, was found that globalization, modernization was straightly affected to these villages and it has become a major reason for moulding their personality differs from their traditional generations.

Keywords: culture, personality, cultural diversity, generation

Introduction

Culture is one of the most important concepts in social sciences. The study of the human society immediately and necessarily leads us to the study of its culture. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society, culture and society go together. They are inseparable. It is important to distinguish between the related concepts of culture and society. Sometimes the concepts are used synonymously to mean all learned habits the total ways of life of a social group, or a group's social heritage. In anthropological usage, culture specifically refer to social structure and ideas that give meaning to human social structure, while society refers to social structure somewhat apart from underlying values and ideas. The study of the society or social structure, of a group, on the other hand, is primary concerned with the patterns of organization and interaction built upon that cultural back ground. Although culture and society are closely related concepts that can never be wholly separate.

All the human societies have complex ways of life that differ greatly from one to another. These ways have come to be known as culture in 1871. Edward Tylor gave us the first definition of this concept. Culture as defined by Edward refer "is that complex whole which includes knowledge belief, art, law, morals, custom and other capabilities and habit acquired by man as a member of society." Robert Bierstadt simplified Tylor's definition by stating "Culture is a complex whole that consist of all the way we think and do and everything we as member of society." Cambridge English Dictionary states that culture is "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time."

When we talk about personality first we should understand about what is personality? As well as how it does impact for our lives. So now let's see about personality. In some ways we are all the same. We all have the same human nature. We share a common humanity. We all have human bodies and human minds, we all have human thoughts and human feelings. Yet in other ways we are all completely different

and unique. No two people are truly alike. No two people can ever have the same experience of life, the same perspective, the same mind.

Personality is about our different ways of being human. How we are all variations on the same themes. How the human nature we all share manifests in different styles of thinking, feeling and acting? Definitions of personality are consequential. Allport (1963) ^[1] cataloged 50 distinct meanings of the concept of personality. These meanings can be arrayed in a continuum ranging from one's externally observable manner to one's internal self. Allport's own preferred definition (Allport, 1963) ^[1] "Personality is the dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought".

Oldham and Morris says "Your personality style is your organizing principle. It propels you on your life path. It represents the orderly arrangement of all your attributes, thoughts, feelings, attitudes, behaviors, and coping mechanisms. It is the distinctive pattern of your psychological functioning—the way you think, feel, and behave—that makes you definitely you."

Sigmund Freud (1856-1939) ^[7] developed some of the most influential theories in modern psychology and psychoanalysis. His division of the mind into the conscious and unconscious components have driven research on the brain into very specific directions, and his contributions extend into the field of neuroscience, as well. By exploring the underlying motivations of our behaviors, Freud pioneered new levels of abstraction in human thought. According to Sigmund Freud, human personality is complex and has more than a single component. In his famous psychoanalytic theory of personality, personality is composed of three elements. These three elements of personality - known as id, ego, super ego. Each component adds its own unique contribution to personality and all three elements work together to form complex human behaviors. According to Freud's theory, certain aspects of your personality are more primal and might pressure you to act upon your most basic urges. Other parts of your personality work to counteract these urges and strive to make you conform to the demands of reality.

The id is the only component of personality that is present from birth. This aspect of personality is entirely unconscious and includes the instinctive and primitive behaviors. According to Freud, the id is the source of all psychic energy, making it the primary component of personality. The id is driven by the pleasure principal, which strives for immediate gratification of all desires, wants, and needs. If these needs are not satisfied immediately, the result is a state anxiety or tension. For example, an increase in hunger or thirst should produce an immediate attempt to eat or drink. The id is very important early in life, because it ensures that an infant's needs are met. If the infant is hungry or uncomfortable, he or she will cry until the demands of the id are satisfied. However, immediately fulfilling these needs is not always realistic or even possible. If we were ruled entirely by the pleasure principle, we might find ourselves grabbing the things that we want out of other people's hands to satisfy our own cravings. This sort of behavior would be both disruptive and socially unacceptable. According to Freud, the id tries to resolve the tension created by the pleasure principle through the Primary process, which involves forming a mental image of the desired object as a

way of satisfying the need.

The ego is the component of personality that is responsible for dealing with reality. According to Freud, the ego develops from the id and ensures that the impulses of the id can be expressed in a manner acceptable in the real world. The ego functions in the conscious, preconscious, and unconscious mind. The ego operates based on the reality principal, which strives to satisfy the id's desires in realistic and socially appropriate ways. The reality principle weighs the costs and benefits of an action before deciding to act upon or abandon impulses. In many cases, the id's impulses can be satisfied through a process of delayed gratification the ego will eventually allow the behavior, but only in the appropriate time and place. The ego also discharges tension created by unmet impulses through the secondary process, in which the ego tries to find an object in the real world that matches the mental image created by the id's primary process.

The last component of personality to develop is the superego. The superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society - our sense of right and wrong. The superego provides guidelines for making judgments. According to Freud, the superego begins to emerge at around age five. There are two parts of the superego:

- The ego ideal includes the rules and standards for good behaviors. These behaviors include those which are approved of by parental and other authority figures. Obeying these rules leads to feelings of pride, value, and accomplishment.
- The conscience includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments, or feelings of guilt and remorse.

The superego acts to perfect and civilize our behavior. It works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather than upon realistic principles. The superego is present in the conscious, preconscious, and unconscious.

Fishing villages in Wanathavilluwa of Puttalam district in Sri Lanka

This research was based on Wanathavilluwa of Puttalam district in Sri Lanka. This area was situated from the capital city more than 150km ahead. Our whole research was connected with three villages of Wanathavilluwa. They are,

- Gange Wadiya
- Herathkuliya
- Karathiw

Every inch of this study based with the details of this three villages. They all are fishing villages. According to that aspect we were collected our data that can useful for our topic.

The administrative district of Puttalam, situates in the North Western province of Sri Lanka and surrounded on the North by Modaragam aru Bordering Mannar district, East by Kurunegala and Anuradhapura districts, South by 'Ma Oya' bordering Gampaha district and West by Indian Ocean. The district has a land area of 3013 square Kilo meters including inland water bodies and a coastal belt of 288 Kilo meters in

length. Deduru Oya, Mee Oya, Battulu Oya and Rathambala Oya, which flow through the district, have contributed immensely for the prosperity of the district in various means. There are three identifiable climate zones in the district. These are wet zone within Ma Oya and Deduru Oya, an area of Deduru Oya to northern boarder of the district indicate dry and semi-arid nature and an area with sand and sand dunes with significance of aridity in Kalpitiya Peninsular. There are two kinds of Climates zones in the district. They are wet zone and dry zone. The coconut triangular area within the Ma Oya and Deduru Oya boundary is identified as a suitable place for coconut cultivation. Cashew cultivation is done in a large scale in Wanathawillu Divisional Secretariat Division. Aquatic resources such as variety of fish, leech and corals are available largely in sea area from Wennappuwa to Kalpitiya. The fishery industries are successfully carried out in the district. The soil of the area is suitable for vegetable cultivation also. It is one of the districts where salt is manufactured. The prawn culture becomes very lucrative business. Large amount of foreign exchange is being earned as lagoon area of the district is suitable for prawn farming. When considering the district administrative structure, Puttalam district is administered through sixteen Divisional Secretariat Divisions. There are 548 Grama Niladhari divisions. Puttalam urban council and Chilaw urban council are the two urban councils functioning in the district. Total Local bodies of the district are 24. Out of these 10 are Pradeesiya sabhas and 14 are sub Pradeesiya sabha.

The jurisdiction area of three Divisional Secretariat Divisions (DS) of the Puttalam District, are Wanathawilluwa, Puttalam and Kalpitiya. The total land area of these DS Divisions is approximately 381.6 sq. Miles of which nearly one-third is coastal land. Among the three DS Divisions, Wanathawilluwa is the largest (274.3 sq. Miles) while other two divisions encompass in a relatively small area i.e. 71 sq. Miles in Puttalam and 36.3 sq. Miles in Kalpitiya. There are 70 Grama Niladhari Divisions (GN) and 212 villages within this area. Fisheries, agriculture and aquaculture are the primary economic activities found in these villages. As the studying are I have chosen three villages which is belong to Wanathawilluwa Divisional Secretariat and belonging to three Grama Niladhari Divisions; 635-Eluwankulama GN Division, 635/3 - Serakkuliya GN Division and 636- Karative South GN Division.. at present (2018) Wanathawilluwa is consisted of 4593 families including 8078 males and 8912 females. The total number of members are 17619. This population consisted of both the refugees and the permanent settlers.

Objectives of the study

- To study the cultural diversity in the Wanathawilluwa village in Puttalam.
- To study the socio cultural change which has been occurred in the region.
- To study the interrelationship in between cultural diversity and cultural changes in the Wanathawilluwa village in Puttalam.
- Moreover, to study their effect on moulding personality

Research methodology

Sample and procedure of data collection

There were persons from multiple social stages of the society. Qualitative data and quantitative data were gathered

during the research. But also as a descriptive study qualitative data was given a prominent place. This research was launched while adopting qualitative approach. I used primary and secondary sources for collecting relevant literature. I happened to depend on literary sources to have clear knowledge about the research topic. I collected data in the field through interview method using with interview schedule. Apart from such methods conducted in depth interviews with informants as like as scholars, university lecturers who are interested on this topic.

Sources

There are two kinds of sources are available, namely literal and non- literal. I used these both kinds of sources in my research. Before collecting data, I involved in reading of relevant literature as I need to develop my knowledge on this sub field. As far as non- literal sources were concerned that the relevant documentary films, videos, television programmes and also the places where relate to theme of socio cultural change studied in this research.

Selection of Samples and research ground

As the studying are I have chosen three villages which is belong to Wanathawilluwa Divisional Secretariat and belonging to three Grama Niladhari Divisions; 635-Eluwankulama GN Division, 635/3 - Serakkuliya GN Division and 636- Karative South GN Division.. at present (2018) Wanathawilluwa is consisted of 4593 families including 8078 males and 8912 females. The total number of members are 17619. This population consisted of both the refugees and the permanent settlers. Sample was chosen according to the objectives of my research. As this study entirely based on socio cultural change, I accumulated data from 45 Families those who live that three villages, based on judged and snowball method. Accordingly, this sample was consisting of the respondents those who face sudden changes due to socio cultural influences. In this research I happened to concern about the time frame and the funds which I was able to allocate.

Limitations and difficulties of the Research

As earlier mentioned this study was entirely depended on socio cultural change in Wanathawilluwa, Puttalam. Studying the effect of cultural diversity and cultural changes for moulding personality is a vast area. Since there was limited time duration it was unable to expand my research ground. Moreover, lack of literature sources related to the study area was another limitation of this research. Furthermore, it was very difficult to find out scholars who have moderate views on this subject matter.

Results and Discussion.

Information about families

Our data collection was started according to above topic. Firstly, we collected the information of these three villages' families. According to our data we identified that the members of the family were between 2 and 6. we can identify that there is a significant statistic for 04 and 05 members for the family. Through that point we can get the idea that most of the families of Wanathawilluwa area belong to the Nuclear family category. Few of them were belonged to complex nuclear families. Main reason for this nuclear system is after the marriage everyone live without their parents. The head of the family is the father or adult

male person. Previous data were collected from 45 families of Gange Wadiya, Kalladi, Karathiw villages. When we considering about the ages of the members of these families we can categorized them as following. Take a look about following chart.

Ages	01-10	10-25	25-45	More than 45
Number of people	36	59	34	29

According to this chart we can see 158 members were found through our studies and they were belonged to different ages and most of them belong to the 10-25 years' section. We found only 36 members that belong to first category. However, there is a significant feature that there were only 29 ones that found belong to "more than 45" years section.

Information about residence

It's a significant feature that there are several stories behind these families when we ask about their residence. More than 29 families were belonging to this village as their native place. Some were come here after their marriages. As an example the first family of our research, the mother stated that she was in Katana. After her marriage she came to Wanathavilluwa (Gange Wadiya). Some were come from Negambo. But as a whole we can identify that many of these families were belongs to those villages as their native places. The main reason for arrive these villages was fishing.

Economic background

When we considering about their economic background we can clearly identify that their main livelihood is fishing. However, this livelihood is being little bit changing due to various reasons. But still fishing stands at the top of their livelihood as the major one. We found a family that their head works as a navy officer. Others are belonging to the same job as fishermen. But as I stated earlier this occupation is it from young generation. Their elder ones did and doing it but as the new generation they are not interesting about this as much as them. Main reason is the educational level. We can see an attractive difference between older generation and younger generations. Because comparing their educational level young generation stands ahead. Due to some reasons such as abroad and finding other jobs such as garments, constructions and painting their traditional, native occupation was disappearing little by little. However, they don't have a proper target or idea about the savings. But they always have a target to teach their children more than they educated. Their usual banking works are held on people's bank of Puttalam.

Due to occupation / livelihood how is the take care of their children

When we considering about this topic we can see that they look after their children very much. They love their children very much. From the data of these families we can clearly identify that children are being look after by their mothers. No one keeps their children in a day care Centre. Not only that, we didn't found any day care Centre from these villages. According to my data collection none of those mothers were abroad. For small children their mother always tries involve with their work.

Educational background of the families

To discuss about the educational background of these families we can categorize their status according to their ages. First we can see the status of people that belongs to age more than 45. More people (14) of this category finished their education before grade five. But also 9 out of 29 people didn't go to school. Only six was studied from Grade 06 to 13. When we considering about the ages of 25 and 45 you can identify following details as educational status. More people of this category also (17 out of 34) finished their primary education. 13 was stop their secondary education in between Grade 06 to Grade13. But only 4 out of 34 people didn't go to school. Through these data we can identify that most of the people who belong to 25 and 45 ages were educated in secondary education level. Remember, This secondary education section isn't saying that they were completed their secondary education. They went to school at least grade 6 or far. Some passed their Advanced Level and some were Ordinary Level. There was a husband that studied only for grade 6 because of the trouble that suffered from war. There were three persons that didn't go to school. They didn't have any school education. Serakkuliya Primary school is one of the schools that we found through our research. There are 113 students educating in this school. From these students 95% are Catholic students. Many teachers arrive there as their first appointment. Electricity and few other resources were provided by government for this small school. But there is a huge problem with water. Here the water is not suitable for drinking. Most significant feature of this area is there is no tuition class because the teachers organized some extra classes in the evening at the school. But unfortunately there are no teachers for Mathematics and Science. Volleyball plays a major role in this school as a sport. Arts become a compulsory subject. The teacher who spoke with us stated that attendance of the children stands on a good level and also their parents trying to give a proper education for their children. Following chart shows the educational status of previously discussed ages.

Socio and cultural background of families

They have a simple life style. But due to globalization and modernization their attitudes, targets and hopes become complex. Most of these people belong to livelihood called fishing. But the new generation rejecting this occupation and trying to explore new jobs in the society. But still they didn't develop their educational background to earn those opportunities.

Religion plays a significant role in their lives. Most of them are Catholics. This religion connected with their life style. In every situation their religion takes the first and major place. In every occasion of their livelihood these religion customs play a unique role. Easter festival known as the main religious function of their villages. They travel to Madu church from their boats to participate this occasion. There is no special occasion as Sinhala New Year in these villages. However, in rite of passage customs traditional Sinhala customs and rituals are take place. To find a suitable time (auspicious time) they go to the temple of Navy camp. From there's priest they find good times for those rite of passage customs. All the weddings are connected with their church. When there are festivals in their church various

islanders such as Baththalangunderu visit their villages. They believe November as the month of death ones. In the research of Karathiw we found some Tamil villagers. According to their information, Catholic isn't the religion that can find through these villages. Hindu also plays a significant role. There is a devala for goddess Kali. In July month of every year there is a festival for her in that Kovil. Deepavali also plays a major role. In ancient time their free time connected with their children. But today due to globalization and other reasons, that connection was changed. However, their clothes and other appearances were same as urban people.

Communication and Media usage

This topic was the last topic that we considered according to our research. From this section we paid our attention to the affects that were caused by mobile phones, radios, televisions, internet and social Medias such as Facebook. According to their information we found that tele dramas are the main activity of their free time. Some are like Indian drama and others hate them. A woman said, "*api aasa naha Indian jarawa balanna. Api Lankawane. Api balanna ona ape de misak wena magul newei*" means they only want to see Sri Lankan programs and foreign drama are straightly rejected. Facebook and internet using belonged to young generation. Their sons and daughters use these facilities. Most of them use mobile phones to connect to internet. Elder ones also use mobile phones. It means they also have the ability to use new technology not as much as young generation but for their phenomena. They don't pay a major attention to radio programs but many of them watching television. Most of them addicted to dramas.

Conclusion

Our whole study was take place around three villages namely Gange Wadiya, Herathkuliya and Karathiw. Through the research of these villages we were able to identify how the change of the culture and the variety of the culture affect those peoples' personality. Through these studies we found some conclusions as following. The appearances of the houses were not as urban areas. Most of them were huts. However, the nature of the Herathkuliya village is completely difference from Gange Wadiya. They had some kind of development more than Gange Wadiya people. In Karathiw village we found Tamil people that belonged to Catholic and Hindu. According to the research I didn't found any Buddhist person from these villages. Fishing is the native occupation of these villagers but young generation rejecting it today and trying to find new livelihood. So, most of them were arrived to capital city. Most elders didn't have a proper education but young children having their primary and secondary education through Serakkuliya primary school, Bandaranayakapura School and St. Mary convent. Their economy also complicated. But they don't have a proper idea about savings and other banking activities. When we considering about their religion we identified that in every occasion of their occupation and other activities religion plays a unique role. Accordingly, globalization and modernization were straightly affected to these villages. So we can identify that there is a significant cultural variety in Wanathavilluwa and the cultural change straightly affected to their personality and to their thinking.

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