

A Comparative Study of Self-Motives and Social Identity in Tribal Groups of North-East Uttar Pradesh

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ABSTRACT

The present paper aims to examine the presence and magnitude of self-Motives, the salience of a given self-motives, the social identity of both (Tharu and Gond) tribes and explore the relationship between self-motives and social identity. The participants (N=240) were drawn from districts of Balrampur and Maharajganj. The participants were asked to choose or select the diagnosticity question from Self-reflection Task and rate the preferences of their social identity. The results show that both tribal groups (Tharu and Gond tribal groups) selected higher diagnosticity questions on central Traits (Trait Centrality main effect confirmed) rather than peripheral traits and contained self verification- motive. Again the Tharu tribal group selected higher diagnosticity questions on positive traits (Trait Valence main effect confirmed) rather than negative traits and they contained self enhancement- motive whereas the Gond tribal groups showed slightly different pattern, they have selected higher diagnosticity questions on positive traits rather than negative traits but it was negligible (Trait Valence Main effect not confirmed) and they have contained self verification-motive, self assessment-motive and followed the self enhancement-motive. The results also indicated that Tharu tribal group has more favorable social identity in comparison of Gond Tribal group. The Intercorrelations suggests that self-motives and social identity has no relationship with each other. Positive correlations were found between the two dimensions of self-reflection task namely peripheral traits and negative traits with social identity total but the value of correlation is very low and it is negligible.

The self is first and foremost the collection of beliefs that we hold about ourselves or the collection of beliefs we hold about who we are is called the self concept. Thus the self concept is the content of our beliefs about us. Man and society have been the subjects of study in India from time immemorial. The tribal culture blooms in the isolated highlands and forest of India. The popular names are such as **Vanyajati, Vanvasi, and Pahari, Adamjati, Adivasi, Janjati** and so on. Among all these terms **Adivasi** is known most extensively, and **Anusuchit Janjati** or **Scheduled Tribe** is the constitutional name covering all of them. The main problems of the tribal are poverty, indebtedness, illiteracy, bondage, exploitation, disease and unemployment.

Cultural change is the change in the knowledge, attitudes, ideas, behavior, personal and social identity, religious beliefs, and moral doctrines of individual which compose the community or the society. **Ahuja** (2002) has argued that tribes are facing with the problem of preserving their cultural identity and their social existence. Tribes

as such did not have a common identity in the past and even today such an identity is not significantly strong. To know the self-knowledge and identity of tribes, it would be better to begin with the concept of 'self' which is used by different psychologists in different ways.

When one recognizes own self as a distinct entity, **the first step** is necessary to go in the evolution and development of self concept. **Social factors** are the second step for understanding it (self concept). **William James** (1890) had divided the self into three components such as material self, social self and spiritual self. **Cooley** (1902) developed the idea of the "looking glass self" to suggest that other people serve as a mirror in which we see ourselves. **Mead** (1930) assuming that, who you are depends on the perspectives of others toward yourself. **James** was credited by **Gardon Allport** (1961) with anticipating his own more detailed of the self into **seven aspects** such as the bodily self, self-identity, self-esteem, extension of self, self image, rational copier and propiate striving.

Much of the popularity of the self as an explanatory construct stems from theories that attribute people's thoughts or behaviors to "self-motives". Human thoughts and actions are affected by motives to maintain or promote certain kinds of self-images. There are many psychologists who suggested that self-evaluation appears to influence the manner in which people deal with challenges as well as people's emotional experiences (**Bandura 1994; Ecclecs, Wigfield & Schiefele 1998; Abramson, Metalsky & Alloy, 1989; Higgins 1987**). The manners in which people evaluate themselves has been key in models of motivation. People can take several avenues in their quest for self-understanding. People evaluate themselves by comparing themselves with socially significant others, engaging in attributional thinking, using consensus information or remembering past (**Kruglanski & Mayseless, 1990; Wood, 1989; Bradley, 1978; Nisbett & Valins, 1972; Krosnick & Sedikides, 1990; Kulik & Taylor, 1981; Ross, 1989; Ross & Conway, 1986**). A great deal of attention has been directed understanding how people evaluate their competencies and expectancies for future performance. In addition to the question that what characteristics of the person determine the form that self evaluation takes? The effort to answer question such as these in social psychology began with **James (1980)** continued on with **Festinger (1954)** and is evident in much current social cognitive work (**Ecclecs et al; 1998; Suls & Wills, 1991; Swann, 1990; Taylor & Brown, 1998; Trope, 1986; Wood, 1989**).

Sedikides (1993) identified that there are only three motivational determinants of the self evaluation process. These motivational determinants are **self-assessment, self-enhancement, and self-verification**. These three motivational determinants are called self-motives or motives of self. **Self-motives** refer to any inclination that is aimed toward establishing or maintaining a particular state of self-awareness, self-representation or self-evaluation. As mentioned above that the self evaluation can be better understand with the help of three motives i.e., self-assessment, self-enhancement, and self-verification.

Self-assessment Motive:- If people want to make their future outcomes predictable and controllable, they need to have a fairly accurate assessment of their abilities. **Trope and Bassok (1982)** have found that accurate self- assessment enables people to anticipate and control their future performance. Some research also suggests that people are most likely to seek accurate self-relevant information when they anticipate that the news will be good. But **Brown (1990)** has found that people also desire for self-assessment when they anticipate that the news may be bad.

Self-Enhancement Motive:-It is clear that people need to have accurate information about their abilities and opinions. **Greenwald (1980), Taylor and Brown (1988)** have identified that one way in which people seem to satisfy their self-enhancement needs is by holding self perceptions that are falsely positive and some exaggerated their actual abilities, talents and social skills. **Taylor and Brown** have called these as positive illusions. **Kuiper and Derry, (1982); Kuiper and McDonald, (1982); Kuiper et al; (1985)** have also argued that people remember positive information about themselves well, but negative information often slip conveniently from mind. And often people remember their performance as more positive than it actually was (**Crary, 1966**).

Self-Verification Motive:-**Swann (1983, 1990)** has described that people will seek verification for their certain self-conceptions to a greater degree than their uncertain self-conceptions. What matter is consistency between self-conceptions and feedback rather than self-conception or feedback valence.

Sedikides (1993) has found that these motives of self or self-motives are comparative rather than independent. Motives of self or self-motives influence the self evaluation process and **self reflection task** is more helpful to knowing about the strength of each motives. **Self reflection task** is defined as the consideration of whether one possesses certain personality traits. **Personality traits** contain of course, information about a variety of personal domains, such as one's social behavior, relationships, moral values, work habits and performance quality. **Sedikides (1993)** has suggested that when inquiring about the possession of particular personality traits, people

can ask themselves hypothetical questions pertaining to their attitudes, preferences, intentions or behaviors. With the help of hypothetical questions, people can ask themselves high versus low **diagnosticity questions**. **Sedikides (1993)** has argued that **Question diagnosticity** is defined in terms of the probability that the behavior, intention or attitude alluded to by the question is present or absent, provide that the relevant trait is present or absent. **Trope and Bassok (1982)** have argued that a high diagnosticity question will ask about a behavior that is highly probable when a person possesses a trait (e. g; extraversion) and highly improbable when the person possesses the alternative trait (e. g; extraversion).

Devine Hirt and Gehrke (1990) have cleared that the self reflection task or process is accomplished by asking the self questions that can vary in terms of diagnosticity. **Kruglanski (1990), Snyder (1981), Trope and Bassok (1982)** have advised that **the self- reflection task** is sufficiently simulates the process of self evaluation. This task is likely to instigate cognitive mechanisms that are consistent with major accounts of the information-gathering process. **Kruglanski (1990)** has advised another advantage of the self reflection task is that it provides a useful **framework for comparative testing of the self-assessment, self-enhancement, and self-verification perspectives**. These three perspectives make contrasting predictions concerning the self evaluation process, particularly the self reflection task. Subject selected question of varying diagnosticity to self reflect on traits that were either central or peripheral to their self-concept (**Trait Centrality**) and were either positive or negative (**Trait Valence**). **Sedikides (1993)** has provides the experimental designs for the perspective of self-motives such as self-assessment, self-enhancement, and self-verification.

1-Self-assessment versus self-enhancement:-These two views make conflicting predictions regarding the trait centrality main effect, the trait valence main effect.

a- Trait centrality main effect- According to the self-assessment view, subjects will choose higher diagnosticity questions when self reflects on

peripheral rather than central traits (trait centrality main effect).

b- Trait valence main effect- According to the -enhancement view, subjects will choose high diagnosticity questions when self reflects on positive trait because they desire to gain credible validation of their positive characteristics, but will choose low diagnosticity questions when self reflects on negative traits in an effort to avoid high credence information which is damaging on the self (trait valence main effect).

2-Self-assessment versus self-verification- The self-assessment view predicts that subjects will select higher diagnosticity questions when self reflects on peripheral, rather than central traits whereas the self-verification view predicts that people will select higher diagnosticity questions when self reflects on central, rather than peripheral traits.

3-Self-enhancement versus self verification-The discussion involving the contrast between the self-enhancement and self-verification perspective pertains to the question of diagnosticity.

a- Trait valence main effect- It follows that subjects will select higher diagnosticity questions to find out about their positive rather than negative traits (trait valence main effect). The self-verification view is mute with regard to this effect.

b-Trait centrality main effect- The self-verification view predicts that subjects will be more likely to verify their central rather than peripheral self-conceptions because the central self-conceptions are a more integral and permanent part of their self-concept. Thus the self-verification view predicts a trait centrality main effect.

After the prediction of these three perspectives, **Sedikides et al., (1993)** have done four pilot studies and conducted six experiments. The experiments tested the relative strength of three motives which are self-assessment, self-verification, and self-enhancement motives. With the help of these six experiments, Sedikides et al have found converging evidence in support of the self enhancement perspective. The self reflection process appears to be regulated predominantly by

self-enhancement concerns. People are likely to form inferences favorable to the self, even when pondering the self in the absence of external feedback.

Self-evaluation may sometimes guided by an effort to solidify one's identity. **Social identity** refers to our sense of us as a member of the various families, kinship, religious, national and social groups to which we belong (**Brewer & Brown, 1998; Ellemers, Spears, & Doosjje, 2002; Verkuyten, 2005**).

Social identity normally locates an individual in relation to a social category, social position or social status. Our social identities are normally attached to, and derive from, the groups to which we belong, these are called group membership. But we can also identify with groups to which we do not belong, these groups are called reference groups, and with particular individuals.

Social identity theory is explicitly theory of intergroup behavior. A distinction is commonly drawn between *interindividual behavior* and *intergroup behavior* (**Tajfel & Turner, 1986**).

Interindividual behavior involves individuals interacting with one another solely on the basis of their respective qualities as individuals. Any groups they may belong to are irrelevant to the interaction. **Intergroup behavior** is exemplified by interactions among people which are governed primarily by their respective group membership and not by any individual qualities they may display. All behaviour is seen as falling somewhere on a continuum from interindividual to intergroup. **Social Identity Theory** was developed very much to account for the minimal group phenomenon. The aim of the original minimal group experiment to create a 'baseline' experimental condition in which there was no intergroup differentiation on to which could be layered differential characteristics of 'groupness' to evaluate the effects of each characteristics on intergroup differentiation (**Reynolds & Turner, 2001**). This is the research programme that **Henri Tajfel** initiated in his how famous minimal group experiments, and which led directly to the development of Social Identity Theory. The theory has undergone several transformations in its lifetime, and indeed was originally given another moniker -categorization-identity-comparison (CIC) theory (**Tajfel, 1982**). The

three **core principles** of social identity theory are: **Categorization, Structure of Identity, and comparison.**

Objective of the study:

- **To** find out the presence and magnitude of self-Motives in both tribes.
- **To** know the salience of a given self-motives in both tribes.
- **To** know the social identity of both tribes.
- **To** explore the relationship between self-motives and social identity.

Hypotheses:

1. The tribal group will be vary on the level of self-motives i.e. self-assessment, self-verification, and self-enhancement.
2. The magnitude of a given self-motives will vary in different tribal group.
3. The tribal groups would react differently regarding their social identity.
4. A relationship will be found between motives of self and social identity in both tribal groups.

METHOD

Sample: The sample comprised of 240 subjects belonging to Tharu (N=20) and Gond (N=120) tribal groups. The age ranges of Tribal groups were 18 to 40 years. The mean age of the Tharu sample was 29.95 with a S.D. of 6.16, whereas the mean age of Gond sample was 30.03 with a S.D. of 6.18. Thus, both the samples were fairly comparable in terms of their age range. They were taken from various villages of Balrampur and Maharajganj Districts of Uttar Pradesh.

Measures used in the Study:

1-Self-Reflection Task to Measure Self-

Motives:-Self-Reflection Task to Measure Motives of Self developed by **Rawat and Kumar (2011)**. The self reflection task contains **12** trait words with varied diagnosticity (6 high diagnosticity questions and 6 low diagnosticity questions) questions. In this task there were twelve trait words in which 6 central traits and 6 peripheral traits. Again these central and peripheral traits were sub-divided in to category namely positive and negative traits. In this way there were 3 central positive traits, 3 central negative traits, 3 peripheral traits and 3 peripheral negative traits. For each trait words there were twelve diagnosticity questions in a statement forms. In these twelve diagnosticity questions half

were relatively high diagnostic and half were low diagnostic questions. Thus the task contains total 144 statements in varied form of diagnosticity questions. Each trait was listed at the top of the page and was accomplished by a list of 12 questions. Half of the questions were relatively high and half of the questions were relatively low in diagnosticity. The high and low diagnosticity questions were kept in the task randomly. Subject selected 3 questions from them they would most likely ask themselves to find whether they possessed the trait. The test-retest reliability was **0.80**.

2-Multi Group Ethnic Identity Measure:

The questionnaire assessed the nature of social identity of all two (both) groups, on the basis of scale developed by J. Phinney (1992) as ‘Multi-group Ethnic Identity Measure’ (MEIM). The original scale was used with adolescents and young adults from diverse Ethnic groups with reliability of 0.80. The questionnaire measured two factors- (A) ethnic identity search (a development and cognitive component) and (B) affirmation belonging and commitment (an affective component). The questionnaire consisted of 12 items. All the items were presented in form of statement and each participant was required his/her degree of agreement or disagreement to each statement on a 4-point scale within the range of ‘strongly agree’ and ‘strongly disagree’.

Reliability co-efficient of nature of social identity of Cronbach’s Alpha was 0.82 and Pearson’s coefficient of correlation (test- retest reliability) was 0.94(p<.01). For this study the Hindi version of this questionnaire was used. The test-retest reliability of Hindi version scale was found 0.90. All the items were presented in form of statement and each participant was required his/her degree of agreement or disagreement to each statement on a 4-point scale within the range of ‘strongly agree’ and ‘strongly disagree’. This Hindi version of MEIM has two components namely ‘Ethnic Identity Search’ and ‘Affirmation’. Ethnic Identity Search has only five items (1, 2, 4, 8, 10,) whereas Affirmation has seven items (3, 5, 6, 7, 9, 11 & 12).

RESULTS

It is clear by the close perusal of the objective section that the major emphasis of this study is to map the patterns of Self-Motives and their relationship with social identity among Tharu and Gond tribes.

The means and S.Ds. values of self-reflection task for Tharu and Gond tribes are presented in table-(1). The table reveals that both Tharu and Gond tribes have selected higher diagnosticity questions for central trait in comparison to peripheral trait and also both have selected higher diagnosticity questions on positive trait in comparison to negative trait. However, the difference between positive, and negative trait is marginal for both tribes.

Table- 1: Mean and Standard Deviation of Both Tribes on Self-Reflection Task to Measures Self-Motives

Dimensions of Self-reflection Task to Measures Motives of self	Tribal Groups					
	Tharu (N=120)		Gond (N=120)		Total (N=240)	
	Mean	S. D.	Mean	S. D.	Mean	S. D.
Central Trait	9.84	1.22	8.98	1.14	9.41	1.21
Peripheral Trait	7.90	0.91	7.91	0.91	7.90	0.91
Positive Trait	9.39	1.11	8.54	0.99	8.96	1.13
Negative Trait	8.33	0.98	8.35	0.93	8.34	0.95

The summary table of one way ANOVA with two levels of group (Tharu and Gond) show that there was a significant difference between Tharu and Gond Tribes on Central trait [F (1,238) =34.386, p<.01]; and

positive trait [F (1,238) =38.73,p<0.01]. For peripheral and negative traits the difference was not found significant (Table-2).

**Table-2: Summary table of One Way ANOVA
DV: Dimensions of Self-reflection Task to measure Self-Motives**

Dimensions of Self-reflection Task		Sum of square	df	Mean squares	F.	Sig.
Central trait	Between groups	44.20	1	44.20	34.38	.000**
	Within groups	305.95	238	1.28		
	Total	350.16	239			
Peripheral trait	Between groups	.017	1	.01	.020	.888
	Within groups	197.96	238	.83		
	Total	197.98	239			
Positive trait	Between groups	43.35	1	43.35	38.73	.000**
	Within groups	266.38	238	1.11		
	Total	309.73	239			
Negative trait	Between groups	.017	1	.017	.018	.893
	Within groups	217.96	238	.91		
	Total	217.98	239			

Note: ** P < .01 * P < .05

But above discussed results suggest only the different patterns of behavior on the selection of higher diagnosticity questions for central trait and positive trait by Tharu and Gond tribes. It does not tell about the preference of any trait over the others, i.e.; central trait, peripheral trait, positive trait and negative trait. To know this effect a paired sample t-test for both tribes independently calculated.

Table-(3) presents the **paired sample t-test for Tharu tribes**. It is clear that the **trait centrality main effect** has significant in Tharu tribes. Contrary to the self-assessment view, and in support of the self verification view, Tharu tribes have chosen high diagnosticity questions

reflecting on central traits (M=9.84), rather than peripheral traits (M=7.90), [t (119) =16.06, p<.001]. This result indicates that Tharu tribes contain self-verification motive. The **trait valence main effect** has also significant. Tharu tribes have selected high diagnosticity questions reflecting on positive traits (M=9.39) rather than negative traits (M=8.33), [t (119) =8.15, p<.001]. The result show that Tharu tribes have preferred high diagnosticity information when they wanted to examine possession of positive traits, but avoided high diagnosticity information when the possibility of learning about their negative traits. This finding is congruent with the self-enhancement perspective.

Table- 3: Paired Sample t-test to know trait centrality and trait valence main effect on Self Reflection Task among Tharu Tribes

Dimension of self-reflection task	Mean		S.D.		t	df	Sig.
Pair 1 CentralTrait-Peripheral Trait	9.84	7.90	1.22	0.91	16.06	119	.000**
Pair 2 Positive Trait-Negative Trait	9.39	8.33	1.11	0.98	8.15	119	.000**

Note: ** P < .01 * P < .05

Table-(4) presents the paired sample t-test for Gond tribes. It is clear that the **trait centrality main effect** has significant in Gond tribes. Contrary to the self-assessment view, and in support of the self-verification view, Gond tribes have chosen high diagnosticity questions on central traits (M=8.98) rather than peripheral traits (M=7.91), [$t(119) = p < .001$]. The Results show that Gond Tribe contain self verification motive. The trait valence main effect has not found significant. Gond tribes have shown slightly same patterns on positive traits and negative traits. They have not reliably chosen high diagnosticity questions on positive traits (M=8.54), as opposed to negative traits (M=8.35), $t(119), p < .089$. This finding fails to lend support to the self-enhancement motive and obtain results indicates that Gond tribes contain self assessment motive and followed by the self-enhancement motive.

Table- 4: Paired Sample t-test to know trait centrality and trait valence main effect on Self Reflection Task among Gond Tribes

Dimension of self-reflection task	Mean		S.D.		t	df	Sig.
Pair 1 Central Trait-Peripheral Trait	8.98	7.91	1.14	0.91	8.13	119	.000**
Pair 2 Positive Trait-Negative Trait	8.54	8.35	0.99	0.93	1.71	119	.089

Note: ** P < .01 * P < .05

The table-(5) shows the means and S.Ds. of Tharu and Gond tribes on different dimensions of social identity measure. Multigroup Ethnic Identity Measure (M.E.I.M.) has two dimensions, first is ethnic identity search that is a cognitive component and the second is affirmation that is affective component. The mean scores on ethnic identity search, affirmation, and for social identity total were greater than the Gond tribes.

Table-5: Mean and S.Ds. of Tribal groups on Social Identity Measure

Dimension of Social Identity	Tribal Groups					
	Tharu (N=120)		Gond (N=120)		Total (N=240)	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
Ethnic Identity Search	14.71	2.04	10.90	2.04	12.80	2.79
Affirmation	19.95	2.44	15.36	2.53	17.65	3.38
Social identity Total	34.41	3.98	26.26	3.40	30.34	5.50

The summary table of one-way ANOVA for two components of social identity i.e.; ethnic identity search and affirmation have presented in **table-6**. There was a significance difference between Tharu and Gond tribes on ethnic identity search [$F(1,238) = 209.02, p < .000$] and affirmation [$F(1,238) = 203.29, p < .000$]. The main effect of the types of tribes on social identity total was also significant [$F(1, 238) = 209.00, p < .000$]. Obtained results also indicate that the Tharu tribes have more favorable social identity than Gond tribes.

**Table -6: Summary table of One-Way ANOVA
DV: Different dimensions of Social Identity and Total**

Dimensions of Social Identity		Sum of square	df	Mean square	F	Sig.
Ethnic identity search	Between groups	874.01	1	874.01	209.02	.000**
	Within groups	995.16	238			
	Total	1869.18	239	4.18		

Affirmation	Between groups Within groups Total	1260.41 1475.56 2735.98	1 238 239	1260.41 6.20	203.29	.000**
Social Identity Total	Between groups Within groups Total	3985.35 3270.63 7255.98	1 238 239	3985.35 13.74	290.00	.000**

Note: ** P < .01 * P < .05

The intercorrelations among the dimensions of self-reflection task as measure of motives of self namely central trait, peripheral trait, positive trait and negative trait, as well as the dimensions of social identity i.e. ethnic identity search and affirmation were computed (Table-7).

It is clear from the **table-7** that a substantial correlation has not found among dimensions of self reflection task and the dimension of social identity. However the peripheral trait ($r=0.25^{**}$) and negative trait ($r=0.21^{*}$) among Tharu group has significantly been found correlated with social identity total. The dimensions of social identity namely ethnic identity search and affirmation has been found significantly correlated with social

identity total in both groups (Tharu and Gond group). The affirmation, dimension of social identity (i.e. an affective component) has strongly correlated with social identity total in comparison to ethnic identity search (i.e. a cognitive component). It is also evident from the table-7 that in comparison to Tharu group, The Gond group has more strong correlation among the dimension of social identity and social identity total.

This correlation indicates that both tribes (Tharu and Gond Tribes) have sensitive toward cognitive and affective aspect of their ethnic group. But Gond tribe has more sensitive toward cognitive and affective aspect of their ethnic identity as compare to Tharu tribes.

Table- 7: Intercorrelations among the dimensions of Self-reflection Task and Social Identity

Dimensions of Social Identity and Self-reflection Task	Group	Ethnic Identity Search	Affirmation	Social Identity Total
Central Trait	Tharu	0.01	0.06	0.04
	Gond	0.08	-0.16	0.06
Peripheral Trait	Tharu	0.70	0.13	0.25**
	Gond	0.02	0.11	0.09
Positive Trait	Tharu	0.02	0.05	0.06
	Gond	-0.01	-0.09	-0.07
Negative Trait	Tharu	0.07	0.14	0.21*
	Gond	0.14	0.00	0.08
Ethnic Identity Search	Tharu	-	-0.16	0.43**
	Gond	-	0.098	0.67**
Affirmation	Tharu	-	-	0.50*
	Gond	-	-	0.80**

Note: ** P < .01 * P < .05

DISCUSSION

The present study started with the assumption that Self-motives and social identity has a possible relationship and these two variables will jointly determine the reaction of having particular types

of social identity whatever it may be. Further this study was also plan to explore the involvement a given motives of self in the structure of social identity. But the results bring out something

unexpected. The data do not support any relationship between motives of self and social identity.

The results show that tribal groups of the present study have responded differently on central trait and positive trait. But they have not responded differently on peripheral and negative trait. The results of **paired sample t-test** state that the **trait centrality main effect** has found significant for both tribal (Tharu and Gond) groups. Trait centrality refers to the selection of higher diagnosticity question on central traits or peripheral traits. The obtained results confirmed that both tribal (Tharu and Gond) groups have given more preference to their central self conceptions rather than peripheral conceptions because both the tribal (Tharu and Gond) groups selected higher diagnosticity questions on central traits rather than peripheral traits. The preferences given for the central traits state that both tribal groups contained **self-verification motive**.

Swann (1983, 1990) has described that people will seek verification for their certain self-conceptions to a greater degree than their uncertain self-conceptions. What matter is consistency between self-conceptions and feedback rather than self-conception or feedback valence.

The results of paired sample t-test also indicate that the **trait valence main effect** has found significant for Tharu tribal group. Trait valence main effect refers to the selection of higher diagnosticity on positive trait rather than negative trait. The obtained results confirmed that Tharu tribal group has given more preference to their positive self conceptions than their negative self conceptions. The preferences given by Tharu tribal group state that they contain **self-enhancement motive** and followed by the self-verification motive. Here mood may also qualify as moderator variable and it play a role for the selection of a given motive (i.e., self-enhancement motive). **Sedikides (1992)** argued that a sad mood is likely to lead to negative self-perception and evaluation, whereas good or happy mood is likely to produce positive self-perception and evaluation. Thus, people in a happy mood may be prone to self-enhancement motive whereas, people in a sad mood may be prone to self-assessment motive.

Kuiper and Derry, (1982); Kuiper and McDonald, (1982); Kuiper et al; (1985) have also argued that people remember positive information about themselves well, but negative information often slip conveniently from mind. And often people remember their performance as more positive than it actually was (**Crary, 1966**).

The results of paired sample t-test also indicate that the **trait valence main effect** has not found significant for Gond tribal group. Trait valence main effect refers to the selection of higher diagnosticity on positive traits rather than negative traits. The obtained results confirmed that Gond tribal group has given more preference to their positive self conceptions than negative self conceptions but this preference is negligible. The preference given by Gond tribal group indicates a possibility for self assessment motive and followed by self enhancement motive.

Past literature favored that people contain self-assessment motive for uncertainty reduction. **Sorrentino and Hewitt (1984); Trope (1979)** has argued that people seek diagnostic information primarily in reference to relatively little-known characteristics. Theoretical perspectives along with research findings support the above conclusion.

Overall **Trope** work suggests that having an accurate sense of self is an important determinant of people's selection of a task, especially when people's knowledge of a particular ability is uncertainty (**Sorrentino & Roney, 1986**). **Trope and Bassok (1982)** have found that accurate self-assessment enables people to anticipate and control their future performance.

Trope and Bassok (1982) have demonstrated in several studies that self-assessment motive guided self-evaluation when people felt uncertain about their abilities.

Drawing from **Shraguer (1975), Swann and colleagues (Swann, Griffin, Predmore, & Gaines, 1987)** Showed that the self-enhancement motive is more likely to guide how people feel about evaluative feedback, whereas the self-verification motive is more likely to drive how people think about evaluative feedback.

Relatedly, **Swann, Hixon, Stein-Seroussi, and Gillbert (1990)** demonstrated that people's initial preferences for feedback are guided by the self-enhancement motive, whereas their later

preferences are guided by the self-verification motive.

Self-evaluation may sometimes be guided by an effort to solidify one's identity. The findings indicate about the presence of favorable social identity among Tharu tribes and less favorable social identity among Gond tribes. In other words, Tharu tribes are cognitively more aware about their ethnic identity search and they also affirm their own culture and traditions as compared to Gond tribes.

The possible reasons for variation in their social identity in both tribes would be the relative demographic status, their perception on ethnicity, satisfaction of their life, and low socio-economic status in the area. It is evident from the results that Tharu tribes had relatively higher social identity in comparison of Gond tribes.

Much of the research on social identity has focused specifically on ethnic identity. Ethnic identity is the part of an individual's self-knowledge that concerns his or her membership in a particular ethnic group. Social identity theory is concerned with predicting individual motivations to maintain or change their group membership and the relation among their group and other groups.

Mazeed and Ghosh (1982) examined social identity theory in three ethnic groups in India. As predicted by social identity theory, they observed differential evaluation of self, ingroup, and outgroup in High Caste, Muslims and Scheduled Caste members. **Phinney (1991)** found that a strong ethnic identity is typically related to high self-esteem, but only when accompanied by a positive main-stream orientation. Among individuals who hold a strong ethnic identity without some adaptation to the mainstream culture, self-esteem can be more problematic.

Islam and Hewstone (1993) have shown a link between causal attributions and self-esteem, suggesting that intergroup attributions may be used to enhance one's social-identity. **Susman (2000)** proposed that the many categories that make up social identity are tied to the interpersonal world. They indicate the extent to which we are like and unlike those around us. When a person's social context changes, developing a new social identity can be a major source of stress. **Bond and Venus (1991), Weinrich (1983)** have advised that sometimes

individuals accept the categories others impose on them and act on the basis of identities activated. At other times individuals are not constrained to accept the identities ascribed to them by others. **Rao (1986)** has found that members of the scheduled caste were more self-accepting than members of higher castes. **Parikh and Patel (1989)** observed that tribals had lower level of self-esteem than non-tribals. **Bhola (1991)** has also found a near perfect correlation between strategies of self-categorization and collective self-esteem.

The various correlations among the variables used in this study i.e., motives of self or self reflection task and their dimensions, social identity and their dimensions were also done.

Significant correlation between dimensions of social identity i.e. ethnic identity search and affirmation with self reflection task as measures of motives of self was not found. This result suggests that motive of self and social identity has no relationship with each other. Positive correlations were found between the two dimensions of self-reflection task namely peripheral traits and negative traits with social identity total but the value of correlation is very low and it is negligible.

Dimensions of social identity namely ethnic identity search and affirmation has highly positively correlated with social identity total but these two dimensions of social identity not correlated with each other. It's cleared that the both the dimensions of social identity i.e. ethnic identity search and affirmation are function independently.

Conclusion

During the last fifty years the government of India has shown a major concern with the development of the weaker section of our society. As we know that tribal groups are the inevitable parts of the society. They are the weakest and poorest peoples in our society. For ages tribal groups were considered a primitive segment of Indian society. Many tribal groups are facing the problem of maladjustment, poor self concept, preserving their ethnic, social- cultural identity and their social existence. Little work has been done so far on tribal self-image and identity. The findings of the present study sketch the self-concept and social identity of tribal group.

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