

## UNIT – II

### PERSONALITY AND THEORY

#### PERSONALITY: CONCEPT AND MEANING

**Personality is the product of social interaction in group life.** In society every person has different traits such as skin, color, height and weight. They have different types of personalities because individuals are not alike. It refers to the habits, attitudes as well as physical traits of a person which are not same but have vary from group to group and society to society, everyone has personality, which may be good or bad, impressive or unimpressive. It develops during the process of socialization in a culture of a specific group or society. One cannot determine it of an individual exactly because it varies from culture to culture and time to time. For example, a killer is considered criminal in peace time and hero in war. The feeling and actions of an individual during interaction moulds the personality. It is the sum of total behaviors of the individual and covers both overt and covert behaviors, interests, mentality and intelligence. It is the sum of physical and mental abilities and capabilities.

**Personality** has been derived from the Latin word “**persona**” which means “mask” used by the actors to change their appearance. It is the combination of an individual thoughts, characteristics, behaviors, attitude, idea and habits.

#### **Definition of Personality**

Macionis define as “It is the constant pattern of thinking, feeling and acting.”

Ogburn and Nimkoff define it as the totality of sentiments, attitudes, idea, habits, skills and behaviors of an individual.”

#### **Types of Personality**

Following are the three types of personality

##### **1. Extrovert Personality**

This type has the tendency to live mostly outside the like to live with others. Those individuals are highly socialized and have contact with outside people in the society. They want to join other groups who are more in number. These type of people are drivers, excessive drinkers, smokers, robbers, thieves, wicked persons etc.

##### **2. Introvert Personality**

Introvert is opposite to extrovert. Those people are always live alone in their rooms and do not want to go outside. They have their own imaginary world. They are teachers, scientists, thinkers and philosophers.

### 3. Ambivert Personality

Between extrovert and introvert personalities there is a third one type called ambivert. People belonging to this type enjoy both the groups and attend them. They have middle mind and want to live in both parties. Sometimes they join outside people but sometimes they live in their own rooms.

### GORDON ALLPORT: A TRAIT THEORY OF PERSONALITY

Trait A trait is a predisposition or way to respond in a manner to various kinds of stimuli. A trait is what accounts for the more permanent, enduring features of our behavior. "Generalized action tendencies". The "Traits" of Traits

- i) A trait has more than nominal existence.
- ii) A trait is more generalized than a habit.
- iii) A trait is dynamic or at least determinative in behavior.
- iv) A trait's existence may be established empirically.

A trait is not synonymous with moral or social judgment: Despite the fact that many traits (e.g. sincerity, loyalty, greed) are subject to conventional social judgment, they still represent true traits of personality. Ideally, one would first discover traits as they exist in a given individual and then seek neutral, devaluated words to identify them. A trait may be viewed in light of either the personality that contains it or its distribution in the population at large: Take autoeroticism as an illustration. Like any other trait, it has both unique and universal aspects. When viewed uniquely, autoeroticism could be stuTypes of Traits: Pervasiveness within a Personality

#### 1- Cardinal Traits:

If a trait is extremely pervasive, so pervasive that almost all a person's activities can be traced to its influence, it is a cardinal trait in Allport's system. This highly generalized disposition cannot remain hidden unless, of course, it happens to be something like exclusiveness, in which case its possessor might become a hermit, whose traits were known to no one. In other instances, however, this kind of master sentiment or ruling passion makes its possessor famous or infamous. Allport insisted that very few people possess a cardinal trait. The meaning of a cardinal trait may be readily grasped by considering the many trait adjectives derived from historical and fictional characters, e.g., when someone is referred to as being a chauvinist, Machiavellian, Don Juan, Scrooge, or Joan of Arc. Or consider that Albert Schweitzer was said to have had one cardinal disposition in his life-"reverence for every living organism." Similarly, Leo Tolstoy was said to have been endowed with a burning passion for the "oversimplification of life."

#### 2 Central Traits:

Less pervasive but still quite generalized characteristics of the individual are what Allport termed central traits- the so-called building blocks of personality. These traits might best be regarded as those attributes which would be stressed in writing a carefully defined letter of recommendation, e.g., outgoing, sentimental, attentive, sociable, or vivacious. Specifically, central traits are those tendencies that a person often expresses that people around him can readily discern. In a rather hypothetical manner, Allport asked: "How many central traits does the average individual possess?" He approached this question by asking ninety-three students "to think of some one individual of your own sex whom you know well" and "to describe him or her by writing words, phrases, or sentences that express fairly well what seem to you to be the essential characteristics of this person" (1961, p.366).

### **3- Secondary Traits:**

Dispositions which are less conspicuous, less generalized, less consistent, and thus less relevant to the definition of a personality are called secondary traits. Food preferences, specific attitudes, and other situationally determined characteristics of the person would be classified under this rubric. Consider, for instance, a person whose central traits are dominance and assertiveness, which he manifests in practically every interpersonal encounter. This person might also have as a secondary trait submissiveness, which he displays only in relation to police who dutifully stop him for speeding, running red lights, and ignoring stop signs ("Yes, officer," "No, officer," "You're right officer, etc.).

### **Common versus Individual Traits**

Allport also distinguished between common and individual traits. The former, common traits (also called dimensional or nomothetic traits) includes any generalized disposition to which most people within a given culture can be reasonably compared. We might say, for example, that some people are more assertive than others or that some people are more polite than others. The logic for assuming the existence of common traits is that members of a given culture are subject to similar evolutionary and social influences; therefore, they develop roughly comparable modes of adjustment. Examples include proficiency in the use of language, political and/ or social attitudes, value orientations, anxiety, and conformity. The majority of people within our culture could be measurably compared with one another on these common dimensions. Died in terms of the role it plays in a given individual's personality.

### **The proprium: a real self?**

No psychologist, least of all Allport, believes that personality is a mere bundle of unrelated traits. Personality embodies a unity, consistency, and integration of traits. It is therefore reasonable to suppose

that there is an overall principle that unifies traits, attitudes, values, motives, and experiences. For Allport, the problem of identifying and describing the nature of personality integration requires an all-inclusive construct such as the self, ego, or style of life. Formerly, in less scientific days, people called it a soul. But all these terms had

accumulated too many ambiguous connotations and semantic ambiguities for Allport's taste. So, he introduced a new term—the proprium. Allport's humanistic orientation to personality is nowhere more clearly revealed than in his concept of proprium, defined as "the self-as-known- that which is experienced as warm and central, as of importance"(1968a, p. 4) It's the "me" part of subjective experience. It's selfhood. ·

**1- The Sense of Bodily Self:** A sense of one's own body, including bodily sensations, attests to one's existence and therefore remains a lifelong anchor for self-awareness. ·

**2- The Sense of Self-Identity:** The second aspect of the proprium to unfold self-identity, is most evident when, through language, the child recognizes himself or herself as a distinct and constant point of reference. Unquestionably, the most important anchorage for one's self-identity is one's own name, e.g., "That's Tommy (me) in the mirror." Clothing, toys, and other precious possessions also strengthen this sense of identity, but identity is not firmly established all at once. For "instance, a 2-year-old may be unaware that he is cold, feels tired, or needs to eliminate. Fantasy and reality are often blurred and the former often dominates play life. ·

**3- The Sense of Self-Esteem or Pride:** Essentially, self-esteem is an individual's evaluation of herself or himself. The urge to want to do everything for oneself and take all the credit is one of the most conspicuous aspects of a 2-year-old's behavior. Parents frequently consider this the age of negativism, since the child resists almost any adult proposal as a threat to integrity and autonomy. Later, by the age of 4 or 5, self-esteem acquires a competitive flavor, reflected by the child's delighted "I beat you!" when she or he wins a game. ·

**4- The Sense of Self-Extension:** From approximately 4 to 6 years of age, the proprium is elaborated through self-extension, that is, the sense that although other people and things are not inside my physical body, they are still very much a part of me—they are "mine." With it comes jealous possessiveness, e.g., "This is my ball," "I own the doll house." My mommy, my sister, my dog, my house is regarded as warm parts of oneself and are to be guarded against loss, especially against takeover by another child. Later, we extend our loyalties to our families, our churches, and our nation; we can also become preoccupied with material possessions in this respect. ·

**5- The Self-Image:** How others view "me" is another aspect of selfhood that emerges during childhood. Now is the time when the child realizes that parents expect him or her to be "good" while at times he or she is "naughty." As yet, however, the child has no clearly developed conscience, nor any image of how she or he would like to be as an adult. Allport writes: "In childhood the capacity to think of oneself as one is, as one wants to be, and as one ought to be is merely germinal" (1961, p. 123). ·

**6- The Sense of Self as a Rational Coper:** Between 6 and 12 years of age, the child begins to fully realize that he or she has the rational capacity to find solutions to life's problems and thereby cope effectively with reality demands. Reflective and formal thought appear,

and the child begins to think about thinking. But the child does not yet trust himself or herself to be an independent moral agent, but rather dogmatically believes that his or her family, religion, and peer group are right; this stage of propiarte development reflects intense moral and social conformity. ·

**7- Propriate Striving:** Allport believed that the core problem for the adolescent is the selection of an occupation or other life goal. The adolescent knows that the future must follow a plan and, in this sense, her or his selfhood assumes a dimension entirely lacking in childhood (Allport, 1961). Pursuing long range goals, having a sense of directedness and intentionality in striving for defined objectives, imparting to life a sense of purpose- this is the essence of Propriate striving, although it may be quite elementary in the adolescent.

### **Functional Autonomy:**

The Past is Past Basic to Allport's trait theory is the underlying idea that personality is a dynamic (motivated) growing system. In fact, Allport held that "any theory of personality pivots upon its analysis of the nature of motivation (1961, p. 196).

Allport proposed that an adequate theory of human motivation must meet four requirements. First, it must recognize the contemporaneity of motives. While knowledge about a person's past helps to reveal the present course of her or his life, Allport believed that such historical facts are useless unless they can be shown to be dynamically active in the present. In his words, "Past motives explain nothing unless they are also present motives" (1961, p. 220). Thus, it is the current state of the individual- not what happened during toilet training or weaning- that is central.

Second, it must be a pluralistic theory, allowing for motives of many types. Many theorists, hoping to unravel the complex nature of human motivation, have suggested that all motives are reducible to one type, e.g., a few basic drives, the unconscious, or self-actualization. Being a true eclectic, Allport felt that there is some truth in all these formulations of motivation, adding, "Motives are so diverse in type that we find it difficult to discover the common denominator" (1961, p. 221). This, many motivational concepts must be used if we are to understand motivation. Third, such a theory must ascribe dynamic force to the individual's cognitive processes, especially to the individual's long-range intentions and plans. For Allport, the most significant question one can as a person in order to understand his or her personality is "What do you want to be doing five years from now?" or "what are you trying to do with your life?" An adequate theory of motivation must therefore address itself to what sort of future a person IS trying to bring about. And fourth, the theory must allow for the concrete uniqueness of motives. In contrast to theorists who assume a schedule of motives common to all, Allport insisted that the study of motivation must focus on how motives function in unique ways in the individual organism.

In contrast to the "circular-feedback" processes that characterize perseverative autonomy, propiarte functional autonomy refers to the individual's acquired interests, values, attitudes, and intentions. Propiarte autonomy, essential to the integration of adult personality, significantly contributes to the person's striving for a congruent self-image and an enriching style of life. It is what impels an individual to respond to life's challenges, resulting in the attainment of progressively higher levels of authentic maturity and growth. Once again, Allport proposed a concept that is a precursor of much of contemporary humanistic thinking about human nature. For example, propiarte autonomy clearly suggests that we need not be constantly rewarded (reinforced) to sustain our efforts:

### **Application: The Study of Values**

Allport stressed that a mature person needs a unifying philosophy of life to make sense of his or her existence. An individual's philosophy is founded upon values basic convictions about what is and is not of real importance in life. Believing that a person's efforts to find order and meaning in his or her existence are governed by values, Allport worked hard to identify and measure basic value dimensions. The success of his effort is evident in the well-known personality test that he helped significantly to develop-the Study of Values-which was originally published in 1931 and is currently in its third edition (Allport, Vernon, aniline, 1960). Within the context of trait theory, this instrument illustrates Allport's ability to dissect an enormously complex component of personality (values) into empirically measurable terms. Following are Sprenger's basic value types, as depicted in the Study of Values manual (Allport, Vernon, aniline, 1960).

1- The Theoretical: The theoretical person is primarily concerned with the discovery of truth. He or she assumes a "cognitive "attitude in pursuing this objective, seeking only to observe and to reason. In doing so, the theoretical individual searches for fundamental identities and differences, rejecting any considerations of beauty or utility.

2- The Economic: The economic individual places highest value upon what is useful. He or she is thoroughly "practical" and conforms closely to the stereotype of the successful American businessperson. Rooted originally in the satisfaction of bodily needs (self-preservation), the economic value gradually extends to the everyday affairs of the business world-the production, marketing, and consumption of goods, the elaboration of credit, and the accumulation of tangible wealth. The economic person is interested in making money.

3- The Aesthetic: The aesthetic person places highest value on form and harmony. Judging each single experience from the standpoint of grace, symmetry, or fitness, he or she perceives life as a procession of events, with each individual impression enjoyed for its own sake. Such an individual need not be a creative artist but is aesthetic to the degree that his or her chief interest is in the artistic episodes of life.

4- The Social: The highest value of the social type is love of people. Since the Study of Values focuses only upon the altruistic or philanthropic aspects of love (as opposed, for

example, to conjugal or familial love), social persons prize others as ends and are themselves kind, sympathetic, and unselfish. Such a person is likely to experience the theoretical, economic, and aesthetic attitudes as cold and inhuman, regarding love as the only suitable form of human relationship. In its purest form, the social attitude is selfless and is closely related to the religious value.

5- The Political: The dominant interest of the political individual is power. Vocational activities of this type of person are not necessarily confined to the realm of politics, since leaders in any field generally place a high value on power. Because competition and struggle are inherent in all life, many philosophers have argued that power is the most universal and fundamental human motive. In fact, some of the early writings of Alfred Adler, as you may recall, reflect this point of view. However, for Sprenger there are clear individual differences in the power value. For certain personalities, direct expression of this motive overrides all others in that they yearn for personal power, influence, and renown above all else.

6- The Religious: Religious individuals place their highest value upon unity. Fundamentally mystical, they seek to understand and experience the world as a unified whole. Sprenger describes the religious person as one who is permanently oriented toward the creation of the highest and absolutely satisfying value experience. There are, however, different modes of seeking this level of experience. For instance, some religious persons are "immanent mystics," i.e., individuals who find religious meaning in the affirmation and active participation in life, while others are "transcendental mystics," striving to unite themselves with a higher reality by withdrawing from life, e.g., monks. Regardless of the particular type of expression, the religious person basically seeks unity and higher meaning in the cosmos

## **EYSENCK'S PERSONALITY THEORY**

Eysenck (1952, 1967, 1982) proposed a theory of personality based on biological factors, arguing that individuals inherit a type of nervous system that affects their ability to learn and adapt to the environment.

During 1940s Eysenck was working at the Maudsley psychiatric hospital in London. His job was to make an initial assessment of each patient before their mental disorder was diagnosed by a psychiatrist.

Through this position, he compiled a battery of questions about behavior, which he later applied to 700 soldiers who were being treated for neurotic disorders at the hospital (Eysenck (1947).

He found that the soldiers' answers seemed to link naturally with one another, suggesting that there were a number of different personality traits which were being revealed by the soldier's answers. He called these first-order personality traits

He used a technique called factor analysis. This technique reduces behavior to a number of factors which can be grouped together under separate headings, called dimensions.

Eysenck (1947) found that their behavior could be represented by two dimensions: Introversion / Extroversion (E); Neuroticism / Stability (N). Eysenck called these second-order personality traits.

Each aspect of personality (extraversion, neuroticism and psychoticism) can be traced back to a different biological cause. Personality is dependent on the balance between excitation and inhibition process of the autonomic nervous system (ANS).

### **Extraversion/introversion**

Extraverts are sociable and crave excitement and change, and thus can become bored easily. They tend to be carefree, optimistic and impulsive. They are more likely to take risks and be thrill seekers. Eysenck argues that this is because they inherit an under aroused nervous system and so seek stimulation to restore the level of optimum stimulation.

Introverts on the other hand lie at the other end of this scale, being quiet and reserved. They are already over-aroused and shun sensation and stimulation. Introverts are reserved, plan their actions and control their emotions. They tend to be serious, reliable and pessimistic.

### **Neuroticism/stability**

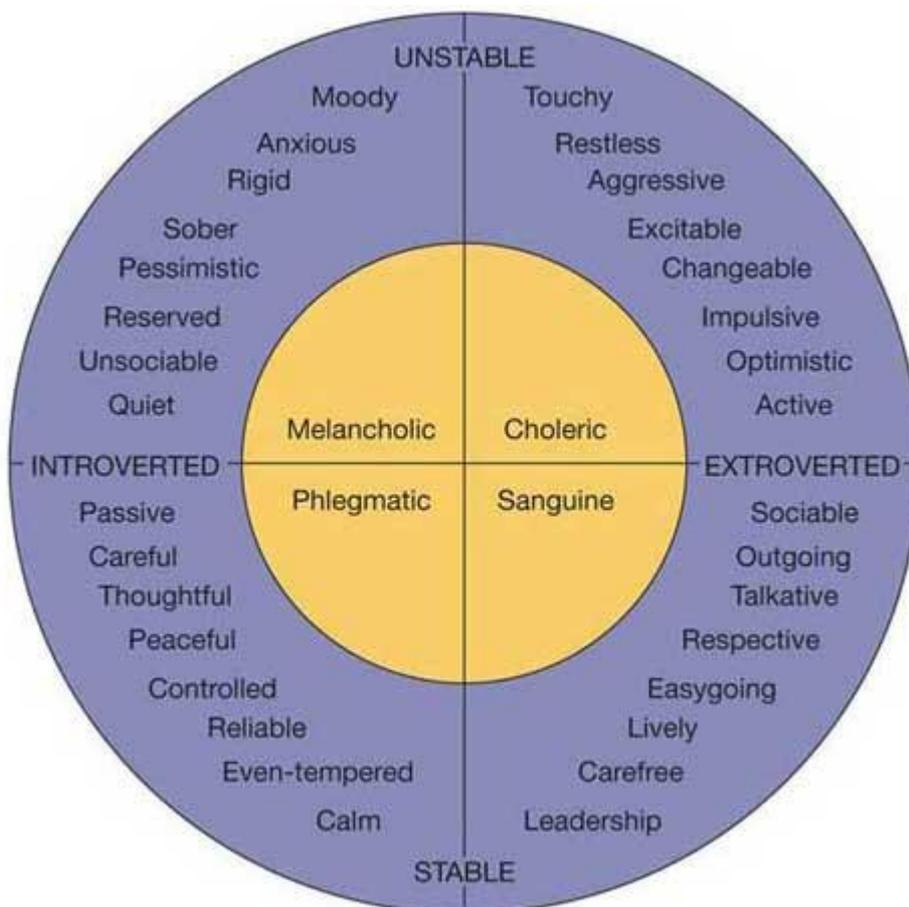
A person's level of neuroticism is determined by the reactivity of their sympathetic nervous system. A stable person's nervous system will generally be less reactive to stressful situations, remaining calm and level headed.

Someone high in neuroticism on the other hand will be much more unstable, and prone to overreacting to stimuli and may be quick to worry, anger or fear. They are overly emotional and find it difficult to calm down once upset. Neurotic individuals have an ANS that responds quickly to stress.

**Psychoticism/normality**

Eysenck (1966) later added a third trait / dimension - Psychoticism – e.g., lacking in empathy, cruel, a loner, aggressive and troublesome. This has been related to high levels of testosterone. The higher the testosterone, the higher the level of psychoticism, with low levels related to more normal balanced behavior.

According to Eysenck, the two dimensions of neuroticism (stable vs. unstable) and introversion-extroversion combine to form a variety of personality characteristics.



**Critical Evaluation**

Twin studies can be used to see if personality is genetic. However, the findings are conflicting and non-conclusive.

Shields (1976) found that monozygotic (identical) twins were significantly more alike on the Introvert – Extrovert (E) and Psychoticism (P) dimensions than dizygotic (non-identical) twins.

Loughlin, Tillerman, and Horn (1988) found that only 50% of the variations of scores on personality dimensions are due to inherited traits. This suggests that social factors are also important.

One good element of Eysenck's theory is that it takes into account both nature and nurture. Eysenck's theory argues strongly that biological predispositions towards certain personality traits combined with conditioning and socialization during childhood in order to create our personality. This interactionist approach may therefore be much more valid than either a biological or environmental theory alone. It also links nicely with the diathesis stress model of behavior which argues for a biological predisposition combining with an environmental trigger for a particular behavior.

### **CATTELL'S 16PF TRAIT THEORY**

Cattell (1965) disagreed with Eysenck's view that personality can be understood by looking at only two or three dimensions of behavior.

Instead, he argued that that is was necessary to look at a much larger number of traits in order to get a complete picture of someone's personality.

Whereas Eysenck based his theory based on the responses of hospitalized servicemen, Cattell collected data from a range of people through three different sources of data.

- **L-data** - this is life record data such as school grades, absence from work, etc.
- **Q-data** - this was a questionnaire designed to rate an individual's personality (known as the 16PF).
- **T-data** - this is data from objective tests designed to 'tap' into a personality construct.

Cattell analyzed the T-data and Q-data using a mathematical technique called factor analysis to look at which types of behavior tended to be grouped together in the same people. He identified 16 personality traits / factors common to all people.

Cattell made a distinction between source and surface traits. Surface traits are very obvious and can be easily identified by other people, whereas source traits are less visible to other people and appear to underlie several different aspects of behavior.

Cattell regarded source traits are more important in describing personality than surface traits.

Factor	Low Score	High Score
Warmth	cold, selfish	supportive, comforting
Intellect	Instinctive, unstable	cerebral, analytical
Emotional Stability	Irritable, moody	level headed, calm
Aggressiveness	Modest, docile	controlling, tough
Liveliness	somber, restrained	wild, fun loving
Dutifulness	untraditional, rebellious	conformity, traditional
Social Assertiveness	shy, withdrawn	uninhibited, bold
Sensitivity	coarse, tough	touchy, soft
Paranoia	trusting, easy going	wary, suspicious
Abstractness	practical, regular	strange, imaginative
Introversion	open, friendly	private, quiet
Anxiety	confident, self-assured	fearful, self-doubting
Open-mindedness	close-minded, set-in-ways	curious, self-exploratory
Independence	outgoing, social	loner, crave solitude
Perfectionism	Disorganized, messy	orderly, thorough
Tension	relaxed, cool	stressed, unsatisfied

Cattell produced a personality test similar to the EPI that measured each of the sixteen traits. The 16PF (16 Personality Factors Test) has 160 questions in total, ten questions relating to each personality factor.

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