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### **UNIT III**

#### **LIFE- SPAN AND TRAIT APPROACH TO PERSONALITY**

#### **Erik Erikson: Psychosocial stages of development**

##### **TRUST VS MISTRUST:**

The oral-sensory stage of psychosocial development, paralleling Freud's oral stage of psychosexual development, occurs during our first year of life, the time of our greatest helplessness. The infant is totally dependent on the mother or primary caregiver for survival, security, and affection. During this stage the mouth is of vital importance. Erikson wrote that the infant "lives through, and loves with, [the] mouth" (1959, p. 57). However, the relationship between the infant and his or her world is not exclusively biological. It is also social. The baby's interaction with the mother determines whether an attitude of trust or mistrust for future dealings with the environment will be incorporated into his or her personality. If the mother responds appropriately to the baby's physical needs and provides ample affection, love, and security, then the infant will develop a sense of trust, an attitude that will characterize the growing child's view of himself or herself and of others. In this way, we learn to expect "consistency, continuity, and sameness" from other people and situations in our environment (Erikson, 1950, p. 247). Erikson said that this expectation provides the beginning of our ego identity and he recalled that he had formed such a bond of trust with his mother.

On the other hand, if the mother is rejecting, inattentive, or inconsistent in her behavior, the infant develops an attitude of mistrust and will become suspicious, fearful, and anxious. According to Erikson, mistrust can also occur if the mother does not display an exclusive focus on the child. Erikson argued that a new mother who resumes a job outside the home and leaves her infant in the care of relatives or in a day care center risks promoting mistrust in the child. Although the pattern of trust or mistrust as a dimension of personality is set in

infancy, the problem may reappear at a later developmental stage. For example, an ideal infant–mother relationship produces a high level of trust, but this secure sense of trust can be destroyed if the mother dies or leaves home. If that occurs, mistrust may overtake the personality. Childhood mistrust can be altered later in life through the companionship of a loving and patient teacher or friend. The basic strength of hope is associated with the successful resolution of the crisis during the oral-sensory stage. Erikson described this strength as the belief that our desires will be satisfied. Hope involves a persistent feeling of confidence, a feeling we will maintain despite temporary setbacks or reverses.

### **AUTONOMY VS DOUBT AND SHAME**

During the muscular-anal stage at the second and third years of life, corresponding to Freud's anal stage, children rapidly develop a variety of physical and mental abilities and are able to do many things for themselves. They learn to communicate more effectively and to walk, climb, push, pull, and hold on to an object or let it go. Children take pride in these skills and usually want to do as much as possible for themselves. Of all these abilities, Erikson believed the most important involved holding on and letting go. He considered these to be prototypes for reacting to later conflicts in behaviours and attitudes. For example, holding on can be displayed in a loving way or in a hostile way. Letting go can become a venting of destructive rage or a relaxed passivity.

The important point is that during this stage, for the first time children are able to exercise some choice, to experience the power of their autonomous will. Although still dependent on parents, they begin to see themselves as persons in their own right and they want to exercise their newfound strengths. The key question becomes how much will society, in the form of parents, allow children to express themselves and do all they are capable of doing?

The major crisis between parent and child at this stage typically involves toilet training, seen as the first instance when society attempts to regulate an instinctual need. The child is taught to hold on and let go only at appropriate times and places. Parents may permit the child to proceed with toilet training at his or her own pace or may become annoyed. In that case, parents may deny the child's free will by forcing the training, showing impatience and anger when the child does not behave correctly. When parents thus thwart and frustrate their child's attempt to exercise his or her independence, the child develops feelings of self-doubt and a sense of shame in dealing with others.

Although the anal region is the focus of this stage because of the toilet training crisis, you can see that the expression of the conflict is more psychosocial than biological. The basic strength that develops from autonomy is will, which involves a determination to exercise freedom of choice and self-restraint in the face of society's demands.

### **INITIATIVE VS GUILT:**

The locomotor-genital stage, which occurs between ages 3 and 5, is similar to the phallic stage in Freud's system. Motor and mental abilities are continuing to develop, and children can accomplish more on their own. They express a strong desire to take the initiative in many activities. Initiative may also develop in the form of fantasies, manifested in the desire to possess the parent of the opposite sex and in rivalry with the parent of the same sex. How will the parents react to these self-initiated activities and fantasies? If they punish the child and otherwise inhibit these displays of initiative, the child will develop persistent guilt feelings that will affect self-directed activities throughout his or her life.

In the Oedipal relationship, the child inevitably fails, but if the parents guide this situation with love and understanding, then the child will acquire an awareness of what is permissible behavior and what is not. The child's initiative can be channeled toward realistic and socially sanctioned goals in preparation for the development of adult responsibility and morality. In Freudian terms, we would call this the superego.

The basic strength called purpose arises from initiative. Purpose involves the courage to envision and pursue goals.

### **INDUSTRIOUS VS INFERIORITY:**

Erikson's latency stage of psychosocial development, which occurs from ages 6 to 11, corresponds to Freud's latency period. The child begins school and is exposed to new social influences. Ideally, both at home and at school, the child learns good work and study habits (what Erikson referred to as industriousness) primarily as a means of attaining praise and obtaining the satisfaction derived from the successful completion of a task. The child's growing powers of deductive reasoning and the ability to play by rules lead to the deliberate refinement of the skills displayed in building things. Here Erikson's ideas reflect the sex stereotypes of the period in which he proposed his theory. In his view, boys will build tree houses and model airplanes; girls

will cook and sew. However, whatever the activities associated with this age, the children are making serious attempts to complete a task by applying concentrated attention, diligence, and persistence. In Erikson's words, "The basic skills of technology are developed as the child becomes ready to handle the utensils, the tools, and the weapons used by the big people" (1959, p. 83).

Again, the attitudes and behaviors of parents and teachers largely determine how well children perceive themselves to be developing and using their skills. If children are scolded, ridiculed, or rejected, they are likely to develop feelings of inferiority and inadequacy. Praise and reinforcement foster feelings of competence and encourage continued Striving. The basic strength that emerges from industriousness during the latency stage is competence. It involves the exertion of skill and intelligence in pursuing and completing tasks.

The outcome of the crisis at each of these four childhood stages depends on other people. The resolution is a function more of what is done to the child than of what the child can do for himself or herself. Although children experience increasing independence from birth to age 11, psychosocial development remains mostly under the influence of parents and teachers, typically the most significant people in our life at this time. In the last four stages of psychosocial development, we have increasing control over our environment. We consciously and deliberately choose our friends, colleges, careers, spouses, and leisure activities. However, these deliberate choices are obviously affected by the personality characteristics that have developed during the stages from birth to adolescence. Whether our ego at that point shows primarily trust, autonomy, initiative, and industriousness, or mistrust, doubt, guilt, and inferiority, will determine the course of our life.

### **IDENTITY COHESION VS ROLE CONFUSION:**

Adolescence, between ages 12 and 18, is the stage at which we must meet and resolve the crisis of our basic ego identity. This is when we form our self-image, the integration of our ideas about ourselves and about what others think of us. If this process is resolved satisfactorily, the result is a consistent and congruent picture. Shaping an identity and accepting it are difficult tasks, often filled with anxiety. Adolescents experiment with different roles and ideologies, trying to determine the most compatible fit. Erikson suggested that adolescence was a hiatus between childhood and adulthood, a necessary psychological moratorium to give the person time and energy to play different roles and live with different self-images. People who emerge from this stage with a strong

sense of self-identity are equipped to face adulthood with certainty and confidence. Those who fail to achieve a cohesive identity—who experience an identity crisis—will exhibit a confusion of roles. They do not seem to know who or what they are, where they belong, or where they want to go.

They may withdraw from the normal life sequence (education, job, marriage) as Erikson did for a time or seek a negative identity in crime or drugs. Even a negative identity, as society defines it, is preferable to no identity, although it is not as satisfactory as a positive identity. Erikson noted the potentially strong impact of peer groups on the development of ego identity in adolescence. He noted that excessive association with fanatical groups and cults or obsessive identification with icons of popular culture could restrict the developing ego. The basic strength that should develop during adolescence is fidelity, which emerges from a cohesive ego identity. Fidelity encompasses sincerity, genuineness, and a sense of duty in our relationships with other people.

#### **INTIMACY VS ISOLATION:**

Erikson considered young adulthood to be a longer stage than the previous ones, extending from the end of adolescence to about age 35. During this period we establish our independence from parents and quasi-parental institutions, such as college, and begin to function more autonomously as mature, responsible adults. We undertake some form of productive work and establish intimate relationships—close friendships and sexual unions. In Erikson's view, intimacy was not restricted to sexual relationships but also encompassed feelings of caring and commitment. These emotions could be displayed openly, without resorting to self-protective or defensive mechanisms and without fear of losing our sense of self-identity. We can merge our identity with someone else's without submerging or losing it in the process. People who are unable to establish such intimacies in young adulthood will develop feelings of isolation. They avoid social contacts and reject other people, and may even become aggressive toward them. They prefer to be alone because they fear intimacy as a threat to their ego identity.

The basic strength that emerges from the intimacy of the young adult years is love, which Erikson considered to be the greatest human virtue. He described it as a mutual devotion in a shared identity, the fusing of oneself with another person.

#### **GENERATIVITY VS STAGNATION**

Adulthood—approximately ages 35 to 55—is a stage of maturity in which we need to be actively involved in teaching and guiding the next generation. This need extends beyond our immediate family. In Erikson’s view, our concern becomes broader and more longrange, involving future generations and the kind of society in which they will live. One need not be a parent to display generativity, nor does having children automatically satisfy this urge. Erikson believed that all institutions—whether business, government, social service, or academic—provide opportunities for us to express generativity. Thus, in whatever organizations or activities we are involved, we can usually find a way to become a mentor, teacher, or guide to younger people for the betterment of society at large. When middle-aged people cannot or will not seek an outlet for generativity, they may become overwhelmed by “stagnation, boredom, and interpersonal impoverishment” (Erikson, 1968, p. 138). Erikson’s depiction of these emotional difficulties in middle age is similar to Jung’s description of the midlife crisis. These people may regress to a stage of pseudo-intimacy, indulging themselves in childlike ways. And they may become physical or psychological invalids because of their absorption with their own needs and comforts.

Care is the basic strength that emerges from generativity in adulthood. Erikson defined care as a broad concern for others and believed it was manifested in the need to teach, not only to help others but also to fulfill one’s identity.

### **EGO INTEGRITY VS EGO DESPAIR:**

During the final stage of psychosocial development, maturity and old age, we are confronted with a choice between ego integrity and despair. These attitudes govern the way we evaluate our whole life. Our major endeavors are at or nearing completion. We examine and reflect on our life, taking its final measure. If we look back with a sense of fulfilment and satisfaction, believing we have coped with life’s victories and failures, then we are said to possess ego integrity. Simply stated, ego integrity involves accepting one’s place and one’s past. If we review our life with a sense of frustration, angry about missed opportunities and regretful of mistakes that cannot be rectified, then we will feel despair. We become disgusted with ourselves, contemptuous of others, and bitter over what might have been.

At 84, Erikson reported the results of a long-term study of 29 people in their 80s on whom life-history data had been collected since 1928. The book, *Vital Involvement in Old Age*, indicates in its title Erikson’s prescription for

achieving ego integrity (Erikson, Erikson, & Kivnick, 1986). Older people must do more than reflect on the past. They must remain active, vital participants in life, seeking challenge and stimulation from their environment. They must involve themselves in such activities as grandparenting, returning to school, and developing new skills and interests. As an older person himself, Erikson said that generativity (the focus of mature adulthood) was even more important than he had thought when he was first developing his theory. “Much of the despair [of older people] is in fact a continuing sense of stagnation” (quoted in Cheng, 2009, p. 45). Generativity, developed in the seventh stage of life, may be the most important factor contributing to ego integrity in the eighth and final stage. The basic strength associated with this final developmental stage is wisdom. Deriving from ego integrity, wisdom is expressed in a detached concern with the whole of life. It is conveyed to succeeding generations in an integration of experience best described by the word heritage.

## **Gordon Allport: Personality traits**

### **TYPES OF TRAITS**

Traits are determining tendencies or predispositions to respond consistently over time and across situations. Allport proposed that traits may be classified into a three-fold and somewhat overlapping category system according to the degree to which they pervade and influence individual behaviour.

- 1) **Cardinal Trait:** If a trait is extremely pervasive, that is, if almost all of a person’s activities can be traced to its influence, it is a cardinal trait. The meaning may be grasped by considering many trait adjectives derived from history and fictional characters. To give an example when someone is being referred to as being a Gandhian, the cardinal disposition of being ‘nonviolent’ is being inferred.
- 2) **Central Trait:** Less pervasive but still quite generalised disposition of the individual. These are also called the building blocks of personality. To cite an example, a person being outgoing, sociable, etc. In other words, central traits are those tendencies that a person often expresses, which people around the person can readily discern.
- 3) **Secondary Trait:** Dispositions which are less conspicuous, less generalised,

less consistent and less relevant as compared to cardinal or central traits. These are called secondary traits. To give an example, food preferences of an individual. However it must be remembered that to know of the secondary traits of a person, the person must be known quite intimately in order to discern the secondary traits.

### **Common Traits versus Individual Traits**

Allport [1937] also distinguished between *common* traits and *individual* traits. The former (also called dimensional or nomothetic traits) includes any generalised disposition to which most people within a given culture can be reasonably compared. For example, social attitude, anxiety, value, and the like are generalised disposition and the majority of people within the particular culture could be measurably compared with one another on those common traits and dimensions.

Traits never occur in any two people in exactly the same way. Thus, those characteristics peculiar to the individual which do not permit comparisons among individual are referred to as individual traits. These are also called as personal dispositions or morphological traits and these traits always operate in unique ways within each person, and this category of traits most accurately pinpoints the personality structure of any given individual, that is the organised focus of his life. The true personality surfaces only when the individual traits are examined which can be obtained from such resources as a persons' case history, diary, letters, and other such documents.

### **THE PROPIUM: DEVELOPMENT OF SELFHOOD**

One thing that motivates human beings is the tendency to satisfy biological survival needs, which Allport referred to as opportunistic functioning. He noted that opportunistic functioning can be characterised as reactive, past-oriented, and biological. Allport also felt that opportunistic functioning was relatively unimportant for understanding most of human behaviour, as he was of the view that most behaviours of individuals is motivated by something very different. This different aspect is the one that helps express one's unique self. This type of something motivating the functioning of a person in terms of expressing of the self was termed by Allport as propiate functioning. Allport also said that most of what persons do in life are a matter of being who the persons are, what are their individual qualities, etc. Propriate functioning can be characterised as proactive, future-oriented, and psychological.



Propriate comes from the word ‘proprium’, which is Allport’s name for that essential concept, the self. He had reviewed hundreds of definitions for that concept and came to feel that, in order to be more scientific, it would be necessary to dispense with the common word self and substitute something else. However despite the word proprium was considered a good substitute, this term never could actually substitute self and ‘self’ continue to be used to represent the individual’s unique features that motivate the person’s behaviour. To get an intuitive feel for what propriate functioning means, think of the last time you wanted to do something or become something because you really felt like doing or becoming that something that would be expressive of the things about yourself that you believe to be most important. Remember the last time you did something to express your self, the last time you told yourself, “that’s really me!” Doing things in keeping with what you really are, that’s propriate functioning.

### **The Proprium Defined**

Putting so much emphasis on the self or proprium, Allport wanted to define it as carefully as possible. He considered proprium from two basic view points, viz., phenomenological and functional.

Phnomenological means the self is considered in terms of what it experiences. Allport suggested that the self is composed of all the aspects of a person experiencing, that is what the person sees as most essential or important and not incidental or accidental. It also means warm as against being cold in terms of emotions, and central which means that the self is the central part and not peripheral of the self.

Allport considered the self as having seven functions, as given below:

- 1) Sense of body
- 2) Self-identity
- 3) Self-esteem
- 4) Self-extension
- 5) Self-image
- 6) Rational coping
- 7) Propriate striving

### **Stage Aspects of personality Definition**

Stages	Aspects of personality	Definition
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1	Sense of bodily self	Awareness of bodily sensations. First aspect of proprioception that evolves during the first year of life. Infants become aware of sensations coming from muscles, tendons, and joints etc. These recurrent sensations constitute the bodily self.
2	Sense of Identity	Continuity of self despite changes taking place. Second aspects of proprioception evolves through language, the child recognises him/herself as a distinct and constant point of reference. By learning one's name, clothing, toys etc. helps in strengthening the sense of identity
3	Sense of self esteem	Pride in one's accomplishments. Self-esteem is the feeling of pride that results when a person accomplishes things on one's own. This aspect of proprioception emerges during the third year of life. It depends on the child's success in mastering tasks and his urge to explore and manipulate the environment
4	Sense of self extension	Self comes to include relevant aspects of the social and physical environment. This evolves during 4 to 6 years of

		<p>age,when children realise that their physical bodies also belongs to certain aspects of their environment,including people.Children learn the meaning of “mine</p>
5	Self Image	<p>Aspirations of the person begins to reflect the goals and expectations of significant others. It evolves around 5 or 6 years. It is the time the child realises what is expected of him/her by significant others. The child begins to distinguish between the ‘good me’ and the ‘bad me’</p>
6	Sense of self as rational copier	<p>Abstract reasoning and logic applied to solving everyday problems.This occurs between 6 and 12 years of age,when the child realises that s/he has the rational capacity to find solutions to life’s problems and thereby cope effectively with reality demands.Reflective and formal thinking appears</p>
7	Propriate striving	<p>Unified sense of self and planning for long range goals. Allport[1961] believed that the core problem of an adolescent is</p>

		<p>the selection of career and other life goals. Pursuing long range goals, having a sense of directedness and intentionality in striving for defined objectives, imparting to life a sense of purpose etc. are part of and essence of propriate striving. Realisation of propriate striving requires a unified sense of selfhood. And hence, this occurs only in adulthood, when all aspects of self are consolidated</p>
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## **FUNCTIONAL AUTONOMY**

### **Functional autonomy of motives**

Allport didn't believe in looking too much into a person's past in order to understand his present. This belief is most strongly evident in the concept of functional autonomy. This concept states that the motives for a certain behaviour today are independent (autonomous) of their origins. For instance a person might have wanted to become an Information Technology specialist, because of the person getting first rank and getting prizes in it. However as of today the motive is different. That is, the person is n IT specialist because that itself is giving the person all that needs to be achieved. To take another example, a person might have developed a taste for pizzas, due to some reason, but that is actually not important, what is important is that the person likes pizzas as of today and that is what the person is now and that matters. Allport thus did not believe in looking too much into a person's past in order to understand the present. This perhaps led to the term functional autonomy in which a person's motives today are independent (autonomous) of their origins.

The concept of *functional autonomy* of motives provides the necessary base for a theory of motivation. It simply means that adult motives are not related to past motives. The past is past, there are no strings attached. In other words, the reasons why an adult now engages in some behaviour are independent of whatever reasons that might have originally caused her/him to engage in that behaviour.

Allport suggested that much of adult behaviour is caused by functionally autonomous motives. For example, he pointed to the case of a young student who first undertakes a field study in college because it is required, because it pleases his parents, or because it comes at a convenient hour. As he starts working he finds himself absorbed in the topic, perhaps for life. The original motives with which he started on the project is no more present. What was a means to an end becomes an end itself.[1961,p.235]

### **Types of Functional Autonomy**

Allport [1961] differentiated between two types of functional autonomy, viz., (i) preservative functional autonomy (ii) Propriate functional autonomy.

The first, preservative *functional autonomy* refers to feedback mechanisms in the nervous system that are governed by simple neurological principles. These mechanisms become neurologically self-maintaining over

time and help to keep the organism on track. E.g. eating and going to bed at the same time each day. The main feature is repetitious activity.

The second, *proprie functional autonomy* refers to the acquired interests, values, attitudes and intentions of the person. It is the master system of motivation that imparts consistency to the person's striving for a congruent self image and a higher level of maturity and growth. People may not be constantly rewarded to sustain their efforts. Thus, it represents the striving for values and goals, and the sense of responsibility that people take for their lives.

## **THE MATURE PERSONALITY**

Allport [1961] believed that the emergence of personal maturity is a continuous and lifelong process of *becoming*. The behaviour of a mature person is functionally autonomous and is motivated by conscious processes. While the behaviour of immature persons is dominated by unconscious motives stemming from childhood experiences, Allport concluded that the psychologically mature adult is characterised by six attributes, namely

- 1) Has a widely extended sense of self
- 2) Has a capacity for warm social interactions
- 3) Demonstrates emotional security and self acceptance
- 4) Demonstrates realistic perception, skills and assignments
- 5) Demonstrates self insight and humour
- 6) Has a unifying philosophy of life.

Each of these are explained in detail in the following paragraphs:

1) *The mature person has a widely extended sense of self:* Truly mature persons can get 'outside' of themselves. They actively participate in work, family and social relationships, hobbies, political and religious issues, or whatever else they experience as valuable.

2) *The mature person has a capacity for warm social interactions:* There are two kinds of interpersonal warmth, that is, intimacy and compassion. The intimate aspect of warmth is seen in a person's capacity to show deep love for family and close friends. Compassion is reflected in a person's ability to tolerate differences (concerning values or attitudes ) between the self and others ,which allows the person to show profound respect and appreciation for the human condition and a sense of kinship with all people.

3) *The mature person demonstrates emotional security and self-acceptance:*

Mature adults have a positive image of themselves and are thus able to tolerate frustrating or irritating events as well as their shortcomings without becoming inwardly hostile. They also deal with their emotions, like, depression, anger, guilt, in such a way that they do not interfere with the well-being of others.

4) *The mature person demonstrates realistic perception, skills, and assignments:* Healthy people see things as they are, not as they wish them to be. They are in direct contact with the reality. They do not distort it perceptually to fit their needs and fantasies. Healthy people possess appropriate skills for their work, provisionally setting aside personal desires and impulses while task takes a priority.

5) *The mature person demonstrates self-insight and humour:* Mature adults have an accurate picture of their own strengths and weaknesses. Humour is an important aspect in self insight because it prevents unnecessary self glorification and just plain phoniness. Humour is the ability to laugh at the things one cherishes (including oneself) and still cherish them.

6) *The mature person has a unifying philosophy of life:* Mature person can “put it all together”, with a clear, consistent, and systematic way of seeing meaning in their lives. A person needs to have a value system that will present him a dominant goal or theme that makes his life meaningful. Different people may develop different central values around which their lives will revolve. A mature person has a set of deeply held values which serve as a unifying foundation of his/her life. A unifying philosophy of life therefore provides a kind of overriding value orientation that gives meaning and significance to everything the person does.

## **CATTELL’S TRAIT THEORY OF PERSONALITY**

Raymond Cattell was born in 1905 and died in 1998. He was educated in Britain and he obtained his doctorate from University of London and after which he worked as director, child guidance clinic for 5 years. He came to the US to work with E.L.Thorndike and developed officer selection methods. He established an Institute for Personality and Ability testing. He taught at University of Illinois for 30 years and more and went to Hawaii in 1978 and until death he was teaching in the University of Hawaii. Cattell thought that clinicians observations were not a scientific basis for understanding or classifying personality. He used inductive method of scientific inquiry to

develop his theory of personality. That is, he gathered large amount of data and used factor analysis on the data looking for clusters.

For Cattell personality was that which permitted a prediction of what a person will do in a given situation. The underlying basic factors of a person's personalities was termed by him as source traits. He used factor analysis and found common clusters of surface traits. These clusters were termed by Cattell as Source traits. He gathered data about the individual from the liferecord etc., took self reports and used the Questionnaire data and used tests and obtained test results which all put together with source traits gave the personality of an individual.

Cattell has identified 35 primary traits of which 23 characterised normal individuals and 12 characterised abnormal individuals. He developed a scale called 16 PF which was designed to assess 16 different source traits associated with normal behaviour. Cattell said that humans are innately driven by ergs, which means goals were created because of hunger, curiosity, anger, fear, or other basic motivations which are found in both humans and primates.

Cattell distinguished two types of intelligence viz., (i) Fluid intelligence (ii) Crystallised intelligence.

According to him, Fluid intelligence allows the persons to learn new things regardless of past experience, whereas the crystallized intelligence is the ability to solve problems based upon previous experience. Cattell believed that intelligence was primarily an inherited trait. Cattell was of the view that personality has to be considered in terms of not only traits but also various other variables including attitudes. Cattell defined attitude as the desire to act in a specific way in response to a specific situation. Attitudes are interconnected within the Dynamic lattice, that is dynamic lattice is Cattell's attempt to display graphically his theoretical analysis of the relationship between the mind's instinctive driving forces and their overlying semantic and attitudinal superstructure. The specific attitudinal connections within the dynamic lattice are controlled by susidiation chains, that is some attitudes are subordinate to other attitudes. The subsidisation chain helps determine when specific attitude will produce a specific behaviour. Environmental factors were considered essential by Cattell to determine personality and behaviour. Ergs are goals created because of hunger, thirst etc. The organism is motivated to get food when hungry. These are called ergs. Socially created goals are called socially shaped ergs and Cattell gave it the term socially shaped ergic manifolds. In short form it was called SEM. Cattell used SEM to help explain



the contribution of the environment to human behaviour. SEM's are socially acquired and can satisfy several ergs at one time. Because SEMs are socially acquired, they vary in number and type by culture. SEM's get their energy from the ERG's. Humans are innately driven by *ergs*, which are goals created by curiosity, anger, hunger, fear, and many other basic motivations. Through research Cattell developed list of ergs which are for instance, Food- Seeking, Mating, Gregariousness, Parental Protectiveness, Exploration, Safety, Self-Assertion, Pugnacity, Narcissistic Sex, and Acquisitiveness. Some of the major socially shaped ergic models are profession, family and home, spouse, religion. Together with attitudes, ERHGs and SEMs interact to produce behaviour. According to Cattell, if you can systematically identify their attitudes, ERG's and SEM's, you should then be able to reliably predict future behaviour. Cattell's trait theory of personality attempts to explain the interaction between the genetic and personality systems and the socio cultural milieu within which the organism is functioning. It delves deep into the complicated transactions between the personality system and the more inclusive sociocultural matrix of the functioning organism. According to him these traits are genetically and environmentally determined, and the ways in which genetic and environmental factors interact decide the behaviour of the individual. Cattell opines that an appropriate theory of personality must take into account the multiple traits that comprise the personality. The theory should be able to indicate the ways in which genetic and environmental factors interact to influence behaviour. He believes that an appropriate theory of personality functioning and growth must be based on systematic research methods and precise measurements. Multivariate statistics and factor analysis are his preferred methods of personality study.

## **CATEGORIES OF TRAITS**

According to Cattell, behaviour is determined by the interaction of traits and situational variables, but his major organising concept of personality resides in his descriptions of the various kinds of traits he has identified. Traits are relatively permanent and pervasive tendencies to respond with consistency from one situation to another and from one time to another. Traits are hypothetical mental structures inferred from behaviour which predispose the person to behave uniformly across various circumstances and across time. Traits reflect the person's stable and predictable characteristics and are by far the most important of Cattell's concepts. Cattell (1965,1978) relies heavily on factor

analysis to investigate the structural elements of personality. He concludes that traits can be classified in several ways (Cattell also uses the term *factors*) such as (i) surface traits (ii) source traits (iii) constitutional traits (iv) Environmental mold traits (v) ability trait (vi) temperament (vii) dynamic traits (viii) common traits (ix) Unique traits.

i) **Surface Traits versus Source Traits.** A *surface trait* is a set of behavioural characteristics that all seem to ‘hang’ together. For instance, the observed characteristics of inability to concentrate, indecisiveness, restlessness etc., may cluster together to form the surface trait of neuroticism. Here, the trait of neuroticism is observed by a cluster of overt elements that seem to go together. It does not derive from any single factor or element. Surface traits do not have a unitary basis and are not consistent overtime and hence, they are not given much value for behavioural accountability. On the other hand, *source traits* are the basic, underlying structures which constitute the building blocks of personality. They represent the unitary dimension or factors that ultimately determine the consistencies in each person’s observed behaviour. Source traits exist at a “deeper” level of the personality and are the causes of behaviour in diverse domains over an extended period of time. After extensive factor analytic research, Cattell[1979] concluded that there are approximately 16 source traits that constitute the underlying structure of personality. These were put forward by him as (i) warmth (ii) Reasoning (iii) Emotional stability (iv) Dominance (v) Liveliness (vi) Rule Consciousness (vii) social boldness (viii) Sensitivity (ix) vigilance (x) Abstractness (xi) Privatness (xii) Apprehension (xiii) Openness to change (xiv) Self reliance (xv) Perfectionism (xvi) Tension.

*16 PF* (Sixteen Personality Factor Questionnaire), designed by Cattell consists of the above 16 personality trait factors. It is a self report scale that has proved to be quite useful and popular in both applied and research settings. Cattell considered personality traits to have multi level hierarchical structure. In his research Cattell tried to find out the primary traits of personality and found that these primary traits came together in meaningful groupings and formed broader global traits. These global traits were termed by him as secondary traits. For example the first global trait he found was the introversion extraversion. It resulted from the natural affinity of five primary traits that defined different reasons for an individual to move toward people and away from people. Cattell

stated that there was a natural tendency for these traits to go together in the real world, and these represented important social behavioural domains. The primary traits that constituted the extraversion-introversion dimension were :

- **Warmth (Factor A)**: the tendency to move toward others seeking closeness and connection because of genuine feelings of caring, sympathy, and concern (versus the tendency to be reserved and detached, and thus be independent and unemotional).
- **Liveliness (Factor F)**: the tendency to be high-energy, fun-loving, and carefree, and to spontaneously move towards others in an animated, stimulating manner. Low-scorers tend to be more serious and self-restrained, and to be cautious, unrushed, and judicious.
- **Social Boldness (Factor H)**: the tendency to seek social interaction in a confident, fearless manner, enjoying challenges, risks, and being the center of attention. Low-scorers tend to be shy and timid, and to be more modest and risk-avoidant.
- **Forthrightness (Factor N)**: the tendency to want to be known by others—to be open, forthright, and genuine in social situations, and thus to be self-revealing and unguarded. Low-scorers tend to be more private and unself-revealing, and to be harder to get to know.
- **Affiliative (Factor Q2)**: the tendency to seek companionship and enjoy belonging to and functioning in a group (inclusive, cooperative, good follower, willing to compromise). Low-scorers tend to be more individualistic and self-reliant and to value their autonomy.

In a similar manner, Cattell and his colleagues found that four other primary traits consistently merged to define another global factor called as Receptivity or Openness (versus Tough-Mindedness). This factor was made up of four primary traits that describe different kinds of openness to the world and these were identified as • Openness to sensitive feelings, emotions, intuition, and aesthetic dimensions

**(Sensitivity – Factor I)**

- Openness to abstract, theoretical ideas, conceptual thinking, and imagination

**(Abstractedness – Factor M)**

- Openness to free thinking, inquiry, exploration of new approaches, and innovative solutions (**Openness-to-Change – Factor Q1**) and
- Openness to people and their feelings (**Warmth – Factor A**).

Another global factor, **Self-Controlled (or conscientious) versus Unrestrained**, resulted from the four primary factors that came together. These were as given below:

- **Rule-Consciousness (Factor G)** involves adopting and conscientiously following society's accepted standards of behaviour
- **Perfectionism (Factor Q3)** describes a tendency to be self-disciplined, organised, thorough, attentive to detail, and goal-oriented
- **Seriousness (Factor F)** involves a tendency to be cautious, reflective, self-restrained, and deliberate in making decisions; and
- **Groundedness (Factor M)** involves a tendency to stay focused on concrete, pragmatic, realistic solutions. Because the global factors were developed by factor-analysing the primary traits, the meanings of the global traits were determined by the primary traits which made them up. In addition, the global factors helped in understanding the meaning and function of each of the primary traits. Thus, the two levels of personality are essentially inter-connected and inter-related.

## **ROLE OF HERDITY AND ENVIRONMENT**

Cattell has tried to determine the relative contributions of heredity and environment to the development of traits. He devised a statistical technique for this purpose and called it *multiple abstract variance analysis (MAVA)*. This test estimates not only the presence or absence of genetic influence but also the degree to which traits are due to genetic or to environmental influences [Cattell, 1960]. MAVA involves gathering data on the resemblances between identical twins raised in the same family, non-twin siblings raised in the same family, identical twins raised apart, and non-twin siblings raised apart. Results from MAVA technique (based on personality tests administered to assess a particular trait) suggest that the importance of genetic and environmental influences varies widely from trait to trait. For example, Cattell's data indicate that about 65 to 70 percent of the variation in scores on measures of intelligence and assertiveness can be accounted for by genetic factors, whereas the genetic influence on traits such as conscientiousness and neuroticism is half that. Cattell estimates that about two-thirds of personality is determined by environmental influences and one-third by heredity. Along with immediate situational factors, Cattell believes that much of people's behaviour is determined by the groups to which they belong (such as families, peer groups, school, and the like). Just as people can be described in terms of their traits, so can traits be used to describe

social groups with which people are associated. The trait dimensions along which groups can be objectively described are called their *syntality*. Using factor analysis Cattell[1949]studied the syntality of various religious, school, and peer groups. He also studied several traits that compose the syntality of entire nations (Cattell et al., 1952). The major traits found to identify the syntality of countries included size, morale, affluence, and industriousness.

## **HANS J. EYSENCK: DIMENSIONS OF PERSONALITY**

### Eysenck's 3 Dimensions of Personality

British psychologist Hans Eysenck developed a model of personality based upon just three universal traits.

- **Introversion/extraversion:** Introversion involves directing attention to inner experiences, while extroversion relates to focusing attention outward on other people and the environment. A person high in introversion might be quiet and reserved, while an individual high in extroversion might be sociable and outgoing.
- **Neuroticism/emotional stability:** This dimension of Eysenck's trait theory is related to moodiness versus even-temperateness. Neuroticism refers to an individual's tendency to become upset or emotional, while stability refers to the tendency to remain emotionally constant.
- **Psychoticism:** Later, after studying individuals suffering from mental illness, Eysenck added a personality dimension he called psychoticism to his trait theory. Individuals who are high on this trait tend to have difficulty dealing with reality and may be antisocial, hostile, non-empathetic, and manipulative.

## Robert McCrae and Paul Costa: Five Factor Model

### 1. Openness

This trait features characteristics such as imagination and insight.<sup>1</sup> People who are high in this trait also tend to have a broad range of interests. They are curious about the world and other people and eager to learn new things and enjoy new experiences. People who are high in this trait tend to be more adventurous and creative. People low in this trait are often much more traditional and may struggle with abstract thinking.

#### High

- Very creative
- Open to trying new things
- Focused on tackling new challenges
- Happy to think about abstract concepts

#### Low

- Dislikes change
- Does not enjoy new things
- Resists new ideas
- Not very imaginative
- Dislikes abstract or theoretical concepts

### 2. Conscientiousness

Standard features of this dimension include high levels of thoughtfulness, good impulse control, and goal-directed behaviors.<sup>1</sup> Highly conscientious people tend to be organized and mindful of details. They plan ahead, think about how their behavior affects others, and are mindful of deadlines.

#### High

- Spends time preparing
- Finishes important tasks right away
- Pays attention to detail
- Enjoys having a set schedule

#### Low

- Dislikes structure and schedules
- Makes messes and doesn't take care of things

- Fails to return things or put them back where they belong
- Procrastinate important tasks
- Fails to complete necessary or assigned tasks

### 3. Extraversion

Extraversion (or extroversion) is characterized by excitability, sociability, talkativeness, assertiveness, and high amounts of emotional expressiveness.<sup>1</sup> People who are high in extraversion are outgoing and tend to gain energy in social situations. Being around other people helps them feel energized and excited. People who are low in extraversion (or introverted) tend to be more reserved and have less energy to expend in social settings. Social events can feel draining and introverts often require a period of solitude and quiet in order to "recharge."

#### High

- Enjoys being the center of attention
- Likes to start conversations
- Enjoys meeting new people
- Has a wide social circle of friends and acquaintances
- Finds it easy to make new friends
- Feels energized when around other people
- Say things before thinking about them

#### Low

- Prefers solitude
- Feels exhausted when having to socialize a lot
- Finds it difficult to start conversations
- Dislikes making small talk
- Carefully thinks things through before speaking
- Dislikes being the center of attention

### 4. Agreeableness

This personality dimension includes attributes such as trust, altruism, kindness, affection, and other prosocial behaviors.<sup>1</sup> People who are high in agreeableness tend to be more cooperative while those low in this trait tend to be more competitive and sometimes even manipulative.



### High

- Has a great deal of interest in other people
- Cares about others
- Feels empathy and concern for other people
- Enjoys helping and contributing to the happiness of other people
- Assists others who are in need of help

### Low

- Takes little interest in others
- Doesn't care about how other people feel
- Has little interest in other people's problems
- Insults and belittles others
- Manipulates others to get what they want

## 5. Neuroticism

Neuroticism is a trait characterized by sadness, moodiness, and emotional instability.<sup>1</sup> Individuals who are high in this trait tend to experience mood swings, anxiety, irritability, and sadness. Those low in this trait tend to be more stable and emotionally resilient.

### High

- Experiences a lot of stress
- Worries about many different things
- Gets upset easily
- Experiences dramatic shifts in mood
- Feels anxious
- Struggles to bounce back after stressful events

### Low

- Emotionally stable
- Deals well with stress
- Rarely feels sad or depressed
- Doesn't worry much
- Is very relaxed