Chapter – II

Conceptual Framework
PERSONALITY:

For most people, personality is “what makes one individual different from another.” The statements like “Mahatma Gandhi was a great personality”, “our history teacher does not possess an impressive personality” and “Shyam has no personality at all” are generally heard which speak volumes about individual differences that exist among people. Based on these descriptions, personality seems to refer to an ‘attribute that people possess in varying amounts.’ Yet personality is not something people possess in large or small quantities, nor is a concrete thing that is easily observable such as white skin or black hair. Rather, it is what one is - a sum total of all his traits and attributes which go to make him a unique individual like any one else.

The word personality is derived from persona which originally meant “theatrical mask” worn by dramatis personal (actors) in a play to denote various characters in ancient Greece. Later, the term was also used by the Romans. Even though seemingly far fetched, this idea was a coin of Gordon Allport’s brain and later embodied in more modern personality theories by Carl Jung who considered that ‘personality was at the outer edge of the self, a mask worn by the person in response to the demands of social civilization’. It was a role given to the individual by his culture; a part he was expected to play in life, in other words, his public personality (image). The notion about personality as something fixed as well as dynamic, inherited as well as
acquired and concrete as well as abstract at the same time, has always remained in a flux. For instance, at one stage, personality was conceived of as “the pattern of behavior in a certain way” at other it comprised simply “intelligence of mind.” Allport said, “The term personality refers to both mind in particular and the mind in general. If we wish to study personality we must be ready to shift our attention rapidly from the particular to general, from the Concrete person to the abstract person, and back again”. The “concrete person might refer to observable dimensions of personality as such the physique and movements, the “abstract person” underlines intellectual, mental, spiritual and social qualities (mere abstractions) which are generally acquired and developed. In order to know and understand a person, it would be necessary to have a holistic view of is “being, acting, reacting and interacting in a particular milieu”.

Comparisons, though a natural phenomenon, are unnecessary because each individual is a unique being and a model in him. Insisting upon three standard yardsticks of evaluating human personality, Kluckholn and Murray opine, “Every man is in certain respects: (a) like other men (universal norms). (b) Like some other men (group norms), and (c) like no other men (idiosyncratic norms).” In what proportion, do generality and particularly combine to create a new “unique” individual, will continue of a mind-boggling puzzle. In social context, to put the manner straight, an individual (personality) is a sum total of (a) actually he is (b) what he considers himself to be, and (c) what he is in the estimation of others.
Definitions of Personality

Psychologists seem to be not having a common consensus as far as definition of personality is concerned. Therefore, personality has been defined in different ways. Keeping the interaction of man’s biological inheritance with the environment as the major consideration, Prince (1925) defined personality thus as “a sum total of etiological innate dispositions, impulses, tendencies and of the individual and dispositions and tendencies acquired by experience.” John Locke referred personality to ‘a thinking in being that has and can consider self as itself. For Norman Cannon personality is “the dynamic organization of interlocking behavior that each of us possesses, as he grows from a biological newborn to a bio-social adult in an environment of other individuals and cultured products.” James found ‘self’ (he seldom the word personality) “consisting of layers viewed from within. In sequence, they are: the individual self (body, possessions, family, friends etc.) social self, spiritual self and pure ego.” “Personality”, says Carl Pearson “is the effect upon others of a living being’s appearance, and behavior so far as they are interpreted as distinctive signs of that being.” Eysenck viewed personality as the more or less stable and enduring organization of person’s character, temperament, intellect and physique, which determine his unique adjustment to the environment. Allport (1961) viewed, “Personality as the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustments to be environment”.

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Guildford states that, the individual personality with all its uniqueness surfaces from out of the individual differences that exist. For him, personality is “an individual’s unique pattern of traits’. Maddi (1968) finds wider perspective for personality which he says “is a stable set of characteristics and tendencies that determine those commonalties and differences that have continuity in time and that may or may not be easily understood in terms of the social and biological pressure of the immediate situation alone”. Dr. S. Radhakrishnan remarked, “Personality is the union of our acts and potentialities, a complex unity of body, mind and spirit. It is the symbol of human integrity, of a constant and unique form created in the midst of incessant flux’.

A more recent appropriate definition of personality comes from Walter Mischel (1986) - a noted personality theorist says, “Personality usually refers to the distinctive patterns of behavior (including thoughts and emotions) that characterize each individual’s adaptation with the situations of his or her life”. It may also be defined “as a particular pattern of behavior and thinking prevailing across time and situations that differentiate one individual from another” (Buskist and Gerbing, 1990). It is interesting that the other psychologists placed greater emphasis on the inherited characteristics (fixed and rigid raw material such as physique, temperament intelligence etc.), the modern personologists consider ‘environmental interaction’ as a more powerful determinant of personality than hereditary traits. This apart, the three-fold conception of man as body, mind and spirit implies an important
truth that man is not a mere object, that his spiritual nature is not on the same level as his psychic and corporeal, that his soul and body can participate in a new order of spirit and existence. The dynamic self always interacting, adapting, adjusting, assimilating and integrating - is all that is important in the context of human personality because integration, assessment and organization of certain traits, as Allport (1961) puts it, takes place only when the individual is in the thick of situations and interacts with the environment. Shaping of a personality is ultimately the result of an increasing struggle between the individual and the environment. Eysenck, therefore, believes that “the unique individual is simply the point of interaction of a number of quantitative variables.” While it is easier for the scientist to study commonalty and arrive at trustworthy generalizations, it is impossible to sit on judgment over individuality because no one for sure can say how various qualitative variables interact in each case. No objective yard-stick of science can accurately assess the “uniqueness”. Allport (1961) quotes Sherlock Holmes (the hero of detective stories) saying to his friend Watson, ‘the individual man is an insoluble puzzle, in the aggregate he becomes a mathematical certainty. You can never tell what any one man will do but you can say with precision what an average number will be up to. Individuals vary but percentages remain constant.”

The key concepts of most definitions of personality may be summed up as under:
1. Personality is a dynamic concept. It cannot be restricted to certain inherited traits, tendencies and attributes. The inner core of personality may refer to inherited qualities, characteristics and traits common to all (which exert a constant pressure on each individual); its peripheral facet constitutes the differences which distinguish one individual from other(s).

2. Individuality is a keynote in the notion of personality. Personality psychology; therefore, is “the study of individuals - their distinctive characteristics and traits and the manner in which they integrate all aspects of their psychological functioning as they adapt to their environment.

3. The unique personality emerges out of a sustained interaction between the genetic potential and the environmental forces.

4. Various aspects of personality - body, mind, intelligence, spirit, culture, society - are highly interactive and completely integrated.

   With an essentialist’s approach, Allport (1961) concludes:

   Personality is what a person really is regardless of the way other people perceive his qualities or the methods by ‘which we study him. Our perceptions and our methods may be in error, just as an astronomer may fall short in studying the constitution of a star. But the star is still there. It’s a challenging object of study. My definition, of course, does not deny that a person is variable over time or that his behavior may change from situation to situation. It says simply that the person has an internal structure and range
of characteristics (variables, to be sure) but ascertainable and it is the structure that we hope to study.

There are vigorous debates regarding the number of dimensions that define personality (Costa and McCrae, 1992a, 1992b; Eysenck, 1991, 1992b, 1992c). In this respect, Eysenck strongly advocates that there are only three major dimensions or super factors in the description of personality: extraversion-introversion; emotional stability versus instability, or neuroticism; and psychoticism versus impulse control (Eysenck and Eysenck, 1985). In the ‘PEN’ model, these dimensions or super factors are based on "constitutional, genetic, or inborn factors, which are to be discovered in the physiological, neurological, and biochemical structure of the individual" (Eysenck and Eysenck, 1985).

Researchers on the ‘PEN’ model emphasize the dimensional aspect of personality, as opposed categorization (Eysenck, 1992a; Eysenck and Eysenck, 1985). That is, each person does not necessarily have either 100 percent or zero percent of extraversion, neuroticism, or psychoticism. An individual may show some degree of these super factors on the continuum. A person may have high extraversion, moderate neuroticism and low psychoticism. Eysenck (1992a), for example, provides empirical evidence to support this "dimensional or continuity hypothesis" for psychoticism. Following are three interesting points Eysenck (1992a) suggests after studying psychosis:

1. Psychotic symptoms and illnesses do not form completely separate diagnostic entities, unrelated to each other, but are genetically related
and form a general cluster with severity of illness the major distinguishing marker.

2. Psychosis is not a separate diagnostic entity which is categorically separated from normality; it is merely an extreme along a continuum of abnormality shading into schizoid personality, ‘spectrum’ disorders, psychopath and personality disorder, criminality and alcoholism and average types of behavior right to the other extreme of empathy, altruism and selflessness.

3. This continuum is co-linear with the concept of psychoticism, embodied (however imperfectly) in the P scale of the EPQ, and also in a number of ‘schizotypy’ constructs and scales. All the elements of this theory are empirically testable, and have been so tested on numerous occasions.

On this continuum, a person with high extraversion is sociable, popular, optimistic, and rather unreliable, whereas a person with low extraversion is quiet, introspective, reserved, and reliable. A person with high neuroticism is anxious, worried, moody, and unstable, whereas a person with low neuroticism is calm, even-tempered, carefree and emotionally stable. A person with high psychoticism is troublesome, uncooperative, hostile and socially withdrawn, whereas a person with low psychoticism is altruistic, socialized, empathic and conventional (Eysenck and Eysenck, 1985).

Furthermore, the superfactors of extraversion, neuroticism and psychoticism appear to be universal. Such universality has been
demonstrated in cross-cultural studies using the Eysenck Personality Questionnaire (EPQ). Evidently, the studies show that the same dimensions of personality emerge in many different nations and cultures other than Western countries (Eysenck, 1991; Eysenck and Eysenck, 1985).

Although the overall evidence supports the PEN model quite well, there are also many anomalies to be cleared up. For example, the trait of impulsivity was originally under the superfactor of extraversion in the Eysenck Personality Inventory (EPI), but later it was moved to psychoticism in the Eysenck Personality Questionnaire (EPQ) (Eysenck and Eysenck, 1985). What happened was that impulsivity correlated quite well with extraversion, "but even better with psychoticism" (Eysenck and Eysenck, 1985). Some researchers, such as Gray, disagree with this removal from extraversion and strongly believe that impulsivity, as well as anxiety, should be treated as uniquely important.

Psychologists seem to have no common consensus as far as definition of personality is concerned. Personality has been defined in a variety of ways keeping the interaction of man’s biological inheritance with the environment as the major consideration. Prince (1926) defined personality as “a sum total of all the biological innate dispositions, impulses, tendencies and instincts of the individual and dispositions and tendencies, acquired by experience. Eysenck (1960) looked at personality as “the more or less stable and enduring organization of person’s character, temperament, intellect and physique, which determine his unique adjustment to the environment”. Allport (1961)
believed, “Personality is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustments to his environment”.

The term personality is derived from the Latin term persona. The meaning of the term persona is the actors mask. The mask was chosen and worn to indicate the character that was to be played by the individual. In olden days the actors used to put on the mask while coming on the stage so that their identity will not be made known to the audience and at the same time the role they play will be nearer to reality. So in a broad sense every one is an actor in this world and he must play his role, whether he is successful or not.

As the term personality is very much complex, intricate and integrated, it is difficult to define it in a precise way. So different psychologists have defined personality in their own ways of which only a few definitions are quoted here, May’s definition, is that the personality are quoted under social stimulus value, to this, how an individual impresses upon others by his behaviour and physical appearance and how others judge his behaviour refers to his personality. This judgment of others may be wrong but it is based on the outward appearance of the individual. As the behaviour of an individual towards others vary from person to person and from time to time it is wrong to judge their personality of an individual in terms of social stimulus value. For example: a student may conduct himself very good with his teacher but he may be bad with his parents. So the judgments of the
parent and teachers are different, based upon their own experiences of the
given student’s behaviour. Another definition is that personality is the total
qualities of an individual. The qualities include intelligence, emotions,
thinking, reasoning, learning, memory; etc., they all integrate into a unit to
constitute one’s personality. Kemp has defined personality as the habitual
mode of adjustment which the organism effects between its own egocentric
drives and exigencies of environment. This definition includes practically all
human behaviour because a vast majority of our responses consists of
habitual ways of adjusting.

According to Morton Prince (1924) “Personality is the sum total of all
the biological innate disposition, impulses, tendencies, appetites and instincts
of the individual and the acquired dispositions and tendencies”. This definition emphasizes on the inner aspects of Personality. Floyed Allport
states “Personality is the individual’s characteristic reactions to social stimuli
and the quality of his adaptation to the social features of his environment”. Watson defines that “Personality is the sum of activities that can be
discovered by actual observation over a long enough period of time of give
reliable information”. According to him character is a part of personality.
Symonds defines personality as “the portrait or landscape of the organism
working together in all its phases”. Dashiell defines that “man’s personality is
the total picture of his organized behaviour especially as it can be
characterized by his fellowmen in a consistent way”. Whereas Gordon Alport
defines that personality is the dynamic organization, within the individual of
those psychological systems that determine his unique adjustment to his environment. According to this definition, the various psychological traits which determine the peculiar or personal adjustment of the individual are organized into dynamic unit. So there is always flexible adjustment to the environment. Whittekar defines personality ‘as unique’ organization of characteristics that determines the individual’s typical or recurrent pattern of behaviour. Here we find several ideas concerning personality; first, there is the idea that personality is unique and peculiar to the individual. Secondly, it is composed of many different characteristics in a particular organization. Finally, the unique organization of characteristics is seen as determining a typical or consistent pattern of behaviour. Munn states that personality may be defined as “the most characteristic integration of an individual’s structures, modes of behaviour, interests, attitudes, abilities and aptitudes especially from the stand point to adjustment in social situations”. Eysenck defines that” personality is the more or less stable and enduring organization of a person’s character temperament, intellect and physique, which determines his unique adjustment to the environment”.

Thus, the term personality refers to the whole individual. There are about fifty different current definitions of personality. Most of the definitions have tried to include the whole personal abilities, tendencies and other innate or acquired characteristics that are more or less consistent and distinguishable from other people. However to gain a full understanding of a person, we
must study his inner personality structure as revealed by clinical methods and his traits as measured by various objective methods.

**Traits of personality:** The measurable aspects of personality are referred to as personality traits. Traits are nothing but qualities found in the individual’s behaviour. It is in terms of these traits attempts are made to describe personality. In order to avoid multiplicity of the objectives (qualities) and their subtle differences, the objectives are paired with opposites for example, ascendant-submission, cheerful-gloomy, friendly-hostile, etc. Though these paired traits are not exactly opposite they are opposed to each other and possess a linear continuum from one end to the other. So, a particular individual can be placed anywhere along the line and determine the degree of that trait possessed by the individual.

Regarding the consistency of traits Cattell found a distinction between surface traits and source traits. According to him (1) the surface traits are the qualities of one’s behaviour that are observable directly in action (2) Source traits on the other hand are the qualities found in the organism at deeper level. So, they cannot be observed directly. (3) The source traits determine the surface traits. (4) They are more or less consistent and permanent. But, surface traits are not so consistent because they are influenced not only by source traits but also by many other factors operating at a given time, For example: Feeling of insecurity is a source trait. It cannot be observed directly, but when it expresses through surface traits like restlessness, timidity, high
emotionality, etc. it is observable. Other psychologists have classified the traits of personality as Central traits and Secondary traits.

Cattell from his extensive studies of behaviour has listed 20 groups of principal surface traits and 132 groups of primary source traits. Though he gives 2 lists of traits, there are some common traits in both the lists. He found that the 12 groups of source traits area quite reliable and independent.

**Theories of Personality:**

On the theories of personality one cannot help but be/get impressed by the diversity of theoretical and methodological orientations. The subject matter of personality is so broad that the field has attracted psychologists with widely divergent points of view. Indeed, it is difficult to conceive of any orientation that cannot encompass the study of human personality as we have seen that personality may be approached from such divergent points of view as factor analytical, humanistic, behavioural and psycho-analytic. But apart from this diversity in orientation and despite disputes over specific issues, there is more agreement among the theorists than is apparent on the surface. Indeed it is over contention that differences in methodological orientation are responsible for creating significant portion of surface disagreement, which tends to obscure many fundamental areas of agreement.

With the exception of the learning theorists, there is a general agreement that personality whatever its other attributes might be, is characterized by purpose. Purpose, in turn reflects the dynamic, motivated nature of personality. Again nothing the same previous exception, there is
common, ever increasing emphasis upon the self or ego functions, as the core of personality, the self i.e., gaining ground is not the mechanistic Freudian ego, but a more ‘psychological’ self, perhaps best represented by Garden All Port’s concept of the proprium by Carl Roger’s self, or by the existential concept of being.

There is also good agreement among the various theories on the continuity and consistency of behaviour both as the theoretical aspect of personality and as an important practical issue. Even the behaviorists are willing to admit situational consistency. After all, there would be little value in measuring personality if it were discontinuous, thereby making prediction, the final goal of measurement, impossible. The enduring quality of personality, along with the necessity for measurement, has resulted in the partunating of “units of behaviour” - proceedings, and serials (H. A. Murray), characteristics (C. R. Roger’s) which in the last analysis are different ways of looking at aspects of behaviour. Although no one would pretend that such similar modern units of analysis indicate present agreement, it cannot be denied that these similar units may provide a fundamental basis for future agreement.

All traditional theories of personality have freely used symbolic constructs such as the ego, self, trade are complex. Here we have selected in this study of R. Cattell’s (1950) “Factorial theory of Personality”. He defined as the personality as “that which permits a prediction of what a person will do in a given situation. More recently Cattell (1965) has formulated his
definition as \( R(S.P.) \) which reads ‘R’ the nature and magnitude of response is a function, \( f \) of both environmental situations in which the individual finds himself, \( s \), and his personality \( p \). However, Cattell makes clear that this definition is more denotative (or restrictive) than connotative (or broad). Because personality connotates all of the behaviour of the individual precise description and measurement, which are the first stages of the scientific study of personality, must be begin with a relatively restricted definition. Cattell makes it clear that he favours the trait approach as the more fruitful. Traits are defined as a categorical or relatively permanent feature of personality (Cattell and Scheirer, 1961).

Cattell (1950) set himself the task of measuring all-important dimensions of the normal personality. To accomplish this task, he somehow had to obtain a complete set of categories describing the normal personality. Such a list is not easy to find, but Cattell arrived at a clever solution. It occurred to him that a compendium of all terms describing human personality could be found in the English language. Indeed our language must contain terms descriptive of all major components of human personality. To solve the problem, then, one would somehow have to reduce the large number of terms in English that describe human personality to the smallest number of underlying variables that would account for the information in the original list. Cattell accomplished this task through an extremely complex statistical process known as factor analysis. His initial factor analyses seemed to indicate that the English language could be reduced to about fifteen
underlying factors that encompass human personality as well. To these personality factors, Cattell insightfully added a short measure of intelligence, thereby arriving at the sixteen basic factors of the test.

Many choices are open to the researcher who is conducting a factor analysis. One option allows a decision as to whether the factors found are to be independent of one another, or whether they may be inter-related. Cattell chose to allow his factors to be correlated (as they are in real life) and because of this, was able to develop higher-order set of factors, the so-called second order factors. That is after the original sixteen factors were extracted, he then proceeded to factor analyze the original factors. These second-order factors describe broader aspects of human personality; many sum to be found in almost all scientifically develop personality tests.

It is important to remember that, in the search for significant variables in personality, the 16 PF has a decisive edge over other tests, in that it is deeply embedded in a data-based multivariate personality theory which tends itself readily to both psychodynamic and behaviouristic interpretations.

The subject matter of psychology deals with human behaviour. The field of human behaviour is very wide or rather unlimited because it shows the activity performed by man in any state or condition from birth to death. So all types of activities – inner, outer, conscious, unconscious, physical, mental moral, immoral, social, anti-social good or bad are included. According to singer – “Psychology is the science of human behaviour”. The term “behaviour requires some explanation. In psychology, the term is
used in very wide and comprehensive sense. It does not mean manners or the way of our dealings with other. It implies every activity performed by man. Hence, playing, thinking, walking, reading, talking, writing, eating, abusing, weeping, etc., are different types of behaviour. A man is busy with this or that activity every movement and only death can put an end to his activity. Therefore, in brief, behaviour includes man’s every activity from this birth to death.

**Components of Personality**

While there are many different theories of personality, the first step is to understand exactly what is meant by the term personality. A brief definition would be that personality is made up of the characteristic patterns of thoughts, feelings, and behaviors that make a person unique. In addition to this, personality arises from within the individual and remains fairly consistent throughout life.

**Some of the fundamental characteristics of personality include:**

**Consistency** - There is generally a recognizable order and regularity to behaviors. Essentially, people act in the same ways or similar ways in a variety of situations.

**Psychological and physiological** - Personality is a psychological construct, but research suggests that it is also influenced by biological processes and needs.
**Impact behaviors and actions** - Personality does not just influence how we move and respond in our environment; it also causes us to act in certain ways.

**Multiple expressions** - Personality is displayed in more than just behavior. It can also be seen in our thoughts, feelings, close relationships and other social interactions.

There are a number of different theories about how personality develops. Different schools of thought in psychology influence many of these theories.

Some of these major perspectives on personality include:

- **Type theories** are the early perspectives on personality. These theories suggested that there are a limited number of "personality types" which are related to biological influences.

- **Trait theories** viewed personality as the result of internal characteristics that are genetically based. Psychodynamic theories of personality are heavily influenced by the work of Sigmund Freud and emphasize the influence of the unconscious on personality. Psychodynamic theories include Sigmund Freud’s psychosexual stage theory and Erik Erikson’s stages of psychosocial development.

- **Behavioral theories** suggest that personality is a result of interaction between the individual and the environment. Behavioral theorists study observable and measurable behaviors, rejecting theories that take internal
thoughts and feelings into account. Behavioral theorists include B. F. Skinner and John Watson.

Humanist theories emphasize the importance of free will and individual experience in the development of personality. Humanist theorists include Carl Rogers and Abraham Maslow.

**Dimensions of Personality**

Personality is an integrated whole with certain concrete and some abstract dimensions. Each dimension has a specific purpose and a significant role to play in the totality of one’s being. The maturational changes a result of chronological growth and the environmental interaction, which an individual has throughout largely determined the extent to his personality potential shall be developed. Various aspects of personality are not only inter-dependent but also so meticulously integrated that what happens in one aspect has its relative effect on other compartments. However, for the sake of convenience and better understanding, personality is compartmentalized into physique, mind and intellect, emotionality and sociability.

**Physique (Body)**

Body is the very basis of man’s being, the plinth of personality. It is a gift of nature and a solid, fixed and unalterable part of human personality. The physical traits are determined by the laws of genetics. Being a visible dimension, the physique creates the first impression of personality on others. A healthy, sturdy, robust and handsome (beautiful) body asserts a positive impact, while a weak, small, ugly and deformed physique has a sort of
repulsion about it. A healthy and beautiful body is a blessing, a weak body a curse. The one commands and the other only demands. A layman envisions personality simply as body structure, the outward appearance. Restricted though this concept is, it underscores the truth that the first impression of one’s personality is created by physique alone. A muscular physique, a blooming face and a towering stature draw every one’s attention – consciously or unconsciously.

The body is inherited. It is the medium through which man performs all his life-activities. Though the basic characteristics of the body cannot be altered, certain qualities such as fitness, work efficiency etc. can be developed through education, training and social intercourse. The modern methods of plastic surgery, make-up and beautification, to some extent, add qualitatively to outward appearance of an individual but they cannot modify the inherited characteristics. A healthy individual is an asset to himself and the society because he contributes to his own well-being as well as to that of the society. A sick person is a liability. All ancient great civilizations – Greek, Roman, Indus and Chinese – placed great emphasis on the development of a strong, healthy and beautiful body so that it serves in war and creates healthy atmosphere in peace. Plato considered body as the servant of the soul. ‘A good servant’, said he, ‘ought to be robust and healthy in order to obey the master (soul)’. Physique sans good-bearing and healthy makes a poor impression. No discussion on human personality is complete without reference to physique – its structure, functions, capacities and efficiencies.
Mind and Intellect

Man is the only animal who thinks because he is blessed with highly developed brain and nervous system. “Man,” said “is in reality a weak organism. He does not have the power of the bullock, the cunning of the deer and the dexterity of the monkey or even the sting of a cobra. What he has is a brain and the ability to perform skills and pass on this skill to the next generation”. The human intelligence which chiefly comprises cognitive and psychomotor processes has its seat in man’s mind and intellect. Man is considered as the apex of God’s creation because of his intellectual attributes. Human personality without mind and intellect simply has no meaning. Writers, intellectuals, philosophers, scientists, politicians, leaders, commanders and the like are recognized for their mental qualities and intellectual capabilities. The progress of mankind solely depends on human intellect. While body is the solid part, mind and intellect comprise the subtle and substantial aspect of personality. The qualities of mind and intellect are cultivated through psychic and social interaction as well as education and training. High thinking ability, sound reasoning, judgment, intuition, imagination, decision making etc. are hallmarks of an amiable personality. The existence of personality without mind and intellect is unthinkable.

Emotionality

Man is emotional and sentimental by nature. Instinct and emotions are considered as the ‘bed-rock’ of behavior. In the beginning, they are found in crude form. With training and education, human beings learn how to control
their emotions and education, human beings learn how to control their emotions and canalize their instinctive energy. Since emotions are affective states creating psycho-physiological upheavals under certain circumstances on the one hand and intense feelings on the other. They direct the dynamics of behavior and development of human personality. In discussion of personality, emotionality, or for that matter emotional stability cannot be over looked. Emotional stability means control over emotions, i.e., the individual should not lose his head (reasoning, intuition, judgment) under the sway of affective states of anger, fear, love, sex, repulsion, disgust, hate etc. An emotionally unhealthy individual falls into tantrums and poses a constant threat to him and the society. In this age of carking cares and corroding anxieties – often the result of pursuit of materialistic philosophy – it is necessary to bridle emotions if one is to maintain a healthy state of body and mind. Conversely man needs to be emotional to an extent because emotions are great reservoir of energy. The elite performance is said to occur when levels of arousal and anxiety are optimal. Over-emotionality leads to tilt in the homeostatic and creates psycho-somatic disorders. Emotional stability is a sign of mental health and an important ingredient of personality. Emotionally, psychologists believe, may be an inborn quality, but emotional control can be acquired through education and training.

**Sociability**

Man is gregarious by nature and sociability is a refined form of gregariousness. With the onward march on the road to culture and
civilization, man’s dependence on his fellow-beings has ever been increasing. Nature created man simply as an animal, society made him a social being. The processes of humanization and socialization, which give birth to man’s social-self, take place only in society, particularly through infancy and childhood. Society exists because man is highly sociable. He is receptive to training and education. To be an acceptable member of society, the child has to learn and acquire manners, etiquettes and ways of doing things and follow customs and traditions prevalent from time to time. Within the limits and limitations of his potentialities, every individual can become whatever he likes to be but he has to be a ‘social being’ above everything else. The real recognition to one’s personality comes from society. Away from society, the concept of personality is in itself infectious becomes man realizes his individual-self and the social-self are inseparable. Sociability is an unimpeachable quality of human personality. How an individual interacts with others, how he is influenced by other and influences others, how he adjusts in the social environment and how he makes social environment more congenial for others, is an important aspect of sociability. Human personality without sociability is like a castle built in the air. Social dimensions of personality offer a much wider perspective than physical or intellectual dimensions because good attitudes, inter-personal relationship, value systems and social attributes (cooperation, coexistence, sportsmanship, spirit of give-and-take and the like) are developed only in a social environment.
Extroversion

According to Eysenck (1947) extraversion is at best a behavioral description of personality, but that it does possess biological causal source of implication. He believes that extraversion can be explained at the neural level in that his extraversion introversion scale reflects the strength of the excitatory inhibitory functions of the central (cortical) nervous system. He (1967) also proposed that the extraversion associated reticular cortical loop systems of the brain stem. It means that this dimension involves the reticular activating system. His proposal was founded in the belief that cortical excitation in response to external stimulation (such as the effects of competition) is higher in introverts than extraverts.

It is through the linkage of the reticular formation and hypothalamus with personality dimensions that Eysenck believes differing personalities will reflect their positions on a level of arousal continuum. For example, cortical excitation in response to external stimulation (e.g., a tension situation in sports) is postulated as being higher in introverts than in extroverts. This is because he saw introverts as having weaker nervous systems than extraverts. Conversely, he believed that inhibition will be higher in extraverts as they possess stronger inhibitory mechanisms because of their stronger nervous systems. The reason for this is that weaker nervous system is more sensitive and begins to respond at stimulus intensities, which are ineffective for strong nervous systems. This results in the weaker system’s responses being closer to the maximum level of responding than those of a stronger system through the
stimulus intensity continuum. Eysenck feels that this represents the cortical
supremacy of introverts as producing a constraint of their behavior in
accordance with conditioned and learned patterns of response that lead to the
emergence of those personality traits characterizing introverts. Conversely,
the absence of such supremacy leads to an absence of such constraints and to
the emergence of extraversion traits.

According to Alderman (1974), “Eysenck’s view can be interpreted as
indicating that extroverts are low on excitation and high on inhibition, which
introverts being the opposite. Athletes, then, would react quite differently to a
rise in arousal level from competitive circumstances depending on whether or
not they are mainly extraverts or introverts. For example, an athlete, high on
extraversion would have more trouble “getting up” for a game than one high
on introversion, but would be better able to handle and channel arousal later
in the game because of strong inhibitory mechanism”.

The dominance trait appears to be one of the important personality
traits of sportsmen which has two interesting implications for sports
performance, e.g. (1) Eysenck expects extraverts to have low tolerances for
sensory deprivation and higher tolerances for physical pain because they
have higher thresholds of arousal. It explains why athletes are, in fact, highly
physically active and relatively tolerant of physical pain, which is required in
many endurance events and in the hard physical training programmes
required for skill perfection. (2) It is generally accepted that an optimal level
of arousal, stimulation, or activation, exists in each person where his
performance is maximal. It is usually represented by an inverted U curve relationship which shows that a person’s level of arousal increases, performance increases up to an optimal point, after which further increases in level of arousal result in a deterioration of performance.

As reported by Alderman (1974), “Eysenck has taken this basic premise, related it to his personality variable and stated that if extroverts have stronger nervous systems, which have higher stimulus intensities (i.e., arousal), then they should be able to handle higher levels of arousal before their performance deteriorates. This is undoubtedly true in outstanding athletes. The ability to withstand the extremely high levels of arousal caused by intense competition and the usually higher vociferous spectator reactions, without a consequent drop in performance, is the hallmark of a successful athlete. A partial explanation for this ability to withstand pressure may lie in Eysenck’s neural explanation of extroversion -a trait that continually crops up in athletes”.

Eysenck (1960) developed two broad personality dimensions; the E scale, which is a continuum between extroversion and introversion and the N-scale, which is a continuum between neuroticism and stability. Though this is essentially a behavior description of personality, he did attempt to link overt personality characteristics with their causal biological sources. He believes that behavioral characteristics can be explained at the neural level, with the F scale reflecting the strength of both the excitatory and
inhibitory functions of the central nervous system i.e. (the cortex) and the N scale reflecting the excitation of the autonomic nervous system.

**Neuroticism**

In neuroticism, the individual reacts to some distressing stress situation with more than the usual amount of sadness and dejection. There is high level of anxiety and apprehensiveness, together with diminished activity, lowered self confidence and a general loss of initiative. Eysenck (1947) has proposed that the neuroticism, stability dimension is more associated with the hypothalamus. His explanation revolves centrally around the hypothesized instability of the autonomic nervous system. He maintains that autonomic nervous system reactions are rooted in the person’s constitutional structure, which mediates the reaction of the sympathetic system, is controlled. Eysenck, however, feels that it is the autonomic nervous system that does, in fact, control emotionality. In this context, introverts are seen to be more chronically aroused than extraverts, and neurotic or unstable people tend to become aroused more easily than stable people.

However, Eysenck (1947) states that neuroticism (emotional instability) refers to “general emotional over responsiveness and the liability to neurotic breakdown under stress”. He explains the bipolar dimension of neuroticism stability in terms of the instability of the autonomic nervous system. He maintains that the autonomic reaction is basically dependent on an individual’s constitutional structure, which mediates the strength of the sympathetic or voluntary reaction to incoming stimuli. Although there seem
to be characteristic ways in which various individuals react to this sympathetic stimulation, and the way in which control is indicated by the para-sympathetic system. Eysenck however, considers the autonomic nervous system to be the most likely basis for individual differences in emotionality. This is essentially an integration and conceptualization of earlier thoughts by Jung (1929) and Hull (1943), who suggested that variations in the strength of the excitatory and inhibitory functions if the nervous system could account for temperamental differences in human personality.

Alderman (1974) is of the opinion that the level of emotionality in athletes to a considerable extent is “rooted at the constitutional, neural levels i.e., the inhibitory or excitability of the autonomic nervous system. This genetically and constitutional basis is reflected in the everyday behavior of the individual. In the case of neuroticism this appears as high emotionality or emotional instability”. Emotional instability is characterized by “a low tolerance of frustration immaturity, unsuitability, high excitability, evasiveness, torridness and neurotic fatigability”. On the other hand, emotional stability in athletes is characterized by “maturity, stability, quiets realized; the absence of neurotic fatigue; placidness, unaffectedness, optimism and self discipline”. It is generally felt that high emotionality is related to, or described best by Eysenck’s general neuroticism” and that emotional stability is grounded in what Kane calls personal integration or a mature control of one’s emotions.
On the basis of related evidence, high emotionality in athletes would appear to indicate three things: (i) because neuroticism has virtually a zero relationship to intelligence, achievement by highly emotional athletes in sports is due to something other than intelligence (ii) neuroticism is probably related to successful athletic performance through its manifestation in persistence, and (iii) high anxious subjects show high speed of learning, and superior performance in relatively simple tasks, or in complex tasks where faulty associations have not been present.

**Personality and Sports Performance**

With the emergence of sport psychology as a distinct field of study and research specifically dedicated to the understanding and modification of human behavior in athletic-setting, the researchers (psychologists, physical educationists coaches) seriously began to take interest in the search for those psychological factors - both genetic and environmental - which seemed to have the strongest relationship with athletic performance. The major aim of these efforts was to diagnose and predict performance on the basis of various personality factors as well as to improve trait extraversion introversion because it has been argued that this is the trait for which elite sports persons score higher than is expected (Eysenck, Nias and Cox, 1982), as compared with normative data. Most studies were conducted using 16PF, EPI or EPQ. The meta-analysis, therefore, confirmed the null hypothesis that there would be no difference between athletes and normal population on the extraversion personality trait. Hardman who examined reports on 42 elite athletic
populations (dated 1952-1968) was proved right. The sweeping claims that extraversion is an essential element of the games player’s personality, cannot be accepted. The use of multi-variate and multi-dimensional models in research on the elite athletes is a recent phenomenon whose major objective is to predict performance on the basis of empirical data on a variety of psychological variables in addition to physiological (e.g., heart rate, blood lactate), morphological (e.g., weight, body fat, muscle type), and skill variables (e.g., skating speed, stick handling). The idea is to deal more adequately with the complex nature of human functioning and the multi-factorial determination of performance. It is now being argued that top level athletes in a specific sporting discipline are, to a great extent, homogeneous on physiological, technical and tactical parameters, the differentiation in performance might be attributed mostly psychological factors. Inadequacy of the samples in various studies, and variation in the characteristics required for each sport, makes the existence of a unique set of characteristics for elite athletes across all sports questionable. Even then, with the analysis of a large number of multi-variate and multi-dimensional studies on elite athletes, sport personologists have compiled a list of the non-psychological variables which yielded significant contributions towards discriminating between elite and non-elite athletes. Some variables were significant discriminators across sports and some within a particular sport.
Some authors of the multivariable studies have made comments that may be helpful to the reader to integrate the points significantly made in various studies on personality research as well as to sum up the entire issue.

1. The trait position is not abandoned, although researchers have become progressively more selective in measuring some traits according to their assumed relationship to performance in specific sport.

2. The construction of more sport-specific instrumentation and the grouping of sports according to their physical, psycho motor and demands, including open versus closed skill sports, can be considered as an expression of the organismic integrationist position.

3. There is interest in longitudinal and sequential aspects of psychological variables, including measurement of anxiety variations prior and during the competition.

4. The limitations of self-report measures in psychological assessment are acknowledged but it is argued that such measures, refined and when possible, simplified, maintain relevance and practical priority.

In spite of the fact that psychologists - both academic and sport-have put in their best efforts to understand, diagnose, measure and predict human behavior (or for that matter personality under various conditions and setting the amount of success vis- a- vis efforts have not been very encouraging for the simple reason that the concept of personality is still in a state of flux. In personality research, there has been a shift in goals from prediction to mental training and counseling, and in the starting point of research (e.g. from the
validation of personality constructs in a sport setting to the testing of sport psychological models in their multi-variate complexity). With greater focus on these new goals, more need has been expressed for a methodology and an instrumentation which is sensitive enough to register fluctuations and changes in emotions, behaviors and performance (since the three are so dynamic and intimately related). New methodologies have emerged that enable researchers to capture these changes. Some of these have already been used in sport- psychological contexts. Such techniques include idiographic techniques, stochastic models, and behavioral assessment and modification procedures.

Inter-sport and intra-sport variation in personality traits, behavioral dynamics and sport requirements are an irrefutable reality which makes personality research an exciting area of research. Added to this environmental dynamics and interactionism which turns personality research into a very complex phenomenon similarities and variations in human beings are a fait accompli. In fact, variations pose much greater problems than do semblances. Let us sum up the issue with Ross and Ward (1984): “Human variation is a biological fact. This is strikingly apparent in the Olympic Games where event selectivity reflects concomitant genetic and environmental influences on physique. For this reason the Olympic Games provide an anthropological microcosm which permits human biologists to delineate ‘prototype’ with special structural and functional capacities to excel at highly
defined, ritualistic, physical performance tasking or combination of tasks in orchestrated play."

EMOTIONAL MATURITY

Characteristics of Emotional Maturity include:

1. **Empathy**

   It isn't enough to be able to identify your own emotions. You also need to be able to identify, and relate to, the emotions of others. When you have empathy for other people, only good things can come: understanding, compromise, and a greater emotional intelligence all around. Having empathy for others is also a form of respect and it makes you more approachable, both important traits that make up an emotionally mature person.

2. **Accountability**

   Part of being emotionally mature means being able to admit when you're wrong; and face the consequences for your own mistakes with understanding and dignity. Think about people who don't take accountability for things that they've done. Often, they'll be in denial of any wrongdoing, and sometimes even try to place the blame on somebody else. Part of being accountable means being responsible. You can't have emotional maturity without both. Learn the basics of accountability in this course on management.

3. **Self-Awareness**

   Self-awareness is one of the foundations of emotional maturity. When you're self-aware, it means being able to identify your emotional states,
see your thoughts and actions from all angles, and judge yourself based on the same standards that you judge others. People who are self-aware tend to be better at taking criticism, which is another supporting trait of emotional maturity. This is because they're often more critical of themselves to begin with, being more perceptive of their own actions and emotions. Check out this course on how to harness a strong sense of self-awareness.

4. **Flexibility**

   Flexibility means understanding that not everything is going to go your way, and that's just a fact of life. Being able to make compromises, especially when it involves other people, is a sure sign of emotional maturity. Developing a sense of flexibility requires a few different traits: patience, for one. If you can't keep your cool during times of change or when spontaneous issues arrive, you won't be able to make calm and informed decisions.

5. **A Healthy Amount of Confidence**

   Confidence is one of the elements that makes up emotional maturity, but it has to be a healthy amount. Too much confidence can border into arrogance. Not enough confidence can fall into low self-esteem. You need a balance of confidence and self-awareness to trust in your own decisions, but take the criticism necessary if you've made the wrong choice. Check out this course on boosting your self-confidence.

**LEVELS OF EMOTIONAL MATURITY**

   Level One Maturity - Basic Emotional Responsibility - When a person reaches level one Level One Maturity - Basic. Emotional Responsibility - When
a person reaches level one of emotional maturity, they realize that they can no longer view their emotional states as the responsibility of external forces such as people, places, things, forces, fate, and spirits. They learn to drop expressions from their speech that show disownership of feelings and a helpless or victim attitude towards their feelings. Expressions such as: "They made me feel ...," "It made me feel ... . . . . ," "I made them feel. . . . ," and any others that denote external emotional responsibility are first changed into "I" statements as opposed to "You" or blaming statements. They are, for example, changed from, "You make me so mad when you do that," to "I feel mad when you do that because .." People learn at this level to regularly use the following expressions: "When you did ... , I felt, .. , because .... " "When ... happened, I felt ... , because .... " As time and maturity advance, they begin to use even more accurate statements that inhibit the Blame Game such as: "I chose to feel ... when I did ... , because .... " "I choose to feel ... whenever ... happens" because .. : .. " "I chose to feel ... when 'he, she, it, did ... , because ..." "I am in the habit of choosing to feel ... whenever my/your ... says anything to me, because...

**Maturity - Emotional Honesty** - Emotional honesty concerns the willingness of the person to know and own their own feelings. This is a necessary step to self-understanding and ' acceptance. This issues of resistance to self-discovery are dealt with at this level. They are related solely to the person's conscious and unconscious fears of dealing directly with the critical voices they hear inside. In the past, they have typically lost all interactions
with this internal adversary, so their fears are justified. Now, however, they know how to choose to feel so that they can keep from being destroyed, or they can choose not to interact with their accuser at all. The realization of the old maxim, "To thine own self be true," is the primary goal at this level. This means that we are always true to what we feel: we do not hide, stuff, suppress, or repress what we feel, but, honestly experience it at this level of maturity. Here, you are at least honest with yourself about, how you really feel. As a secondary goal on this level, people learn to locate others with whom they can safely share their real feelings, their real selves. Such work to never again accept self as behavior.

**Maturity - Emotional Openness**  This level concerns the person's willingness and skills in sharing their feelings in an appropriate manner and at appropriate times. Persons at this level experience and learn the value of ventilating feelings, and also the dangers involved in hiding feelings from self and others. Self-disclosure is the important issue at this level of work. Yet, it will never be as important as the willingness of the person to be open to experiencing all of their feelings as they arise without the critical voices' they hear inside trying to change, control, or condemn them. The dangers of suppressing feelings, and the values inherent in exploring and allowing all feelings internal expression are investigated further. At this level, one has the openness, the freedom to experience any emotion without the need, the compulsion to suppress or repress it.
Maturity -Emotional Assertiveness- The person at this level of work enters a new era of positive 'self-expression. The primary goal here is to be able to ask for and to receive the nurturing that One needs and wants--first from self and then from others. As a secondary goal, persons should learn how to express any feeling appropriately in any situation, i.e., without aggressive overtones. This person makes time for their feelings—they prize and respect them. Such understand the connection between suppressed feelings, stress, and illness. Level Five Maturity, Emotional Understanding, and Level Six Maturity, Emotional Detachment, are both covered in another booklet entitled, Self-Concept: The Enemy Within. For ordering information, please look at the end of this booklet.

Maturity -Emotional Understanding- Persons on this level understand the actual cause and effect process of emotional responsibility and irresponsibility. Self-concepts are known as "the" problem. They realize that it is not possible to have a so-called good self-concept without a complimentary bad self-concept. Such experience firsthand, that because of the nature of knowledge and the formation of self-concepts, that all self-concepts contain their opposites. Knowing that though we may hide one half in darkness (unconsciousness) it is still active in us; they begin to regularly leap beyond the pitfalls of self-concepts, self-images, and self-constructs. This knowledge of the Unity of Opposites (of self-concepts, of knowledge) is applied to new situations daily. Other understandings at this level include the following: attempts to capture a moment of self can only kill the self as the self is a living
process and not knowledge or memory; to reduce self to knowledge is literally to kill it; one either has their self and is alive and experiencing, or one has found their self as knowledge and lost it. Self-concepts are always externally referenced by their very nature, and thus forever the perfect targets and hooks for the Blame Game. (For a description of the Blame Game see The Secret of Maturity.) Knowing that self-concepts are the only hooks that can be used in the Blame Game, people at this level remember to work on seeing their own self-concepts and finding release from their own. Self knowledge is used to free the self from self-concepts on this level rather than to form them and imprison the self in them. The main work here is a total shift from identifying with any self-concepts to identifying only with the true self. II Corinthians 10:5 "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God..." Matthew 10:39 "He that findeth his life shall lose it: ..."

Maturity -Emotional Detachment- At this level the person lives without the burden and snare of self-concepts, self-images, self-constructs, and I all group-concepts and thing concepts. They are only aware of self as process, as a sensing being, as an experiencing being, as a living vessel; as unknowable and untrappable--because it is alive and not static or fixed. They have died to the life of self as self-concepts. True detachment from all self-concepts has occurred. Thus true detachment from others has also occurred, which means that absolute emotional responsibility has been achieved (actually discovered). Not having self-concepts to defend or promote, this
person can remain unaffected by the Blame Game, and even experiences unconditional love for their enemies. I Thessalonians 4:4 "That everyone of you should know how to posses his vessel in sanctification and honor."

The following helps in becoming more mature.

A. Start by examining yourself:

A good place to begin is to isolate your emotional hang ups and become totally familiar with yourself. When you discover problems in your life that contribute to unwanted behavior, go to work on them. When you become emotional, ask yourself why you feel as you do. Be aware of "low days" and discipline yourself. There are definite reasons why your emotions are getting out of hand - seek to understand "why." Don't be satisfied with saying, "I'm just that way," or "My mother was like that," or "It runs in the family." God expects you to improve, change and grow. Remember that coming to understand yourself gives peace of mind, eliminates stress, and imparts inner strength. Learn to identify your true feelings and call them what they are - anger, resentment, jealousy, hatred, etc. Don't be afraid or ashamed to examine your feelings. If they are wrong, ask God's forgiveness and ferret out the cause (this requires work). Deal with your problems from God's point of view, rather than from human instincts, and feelings only. Most women, when asked why they feel a certain way, will answer "I don't know." Remember, cause is important. Be willing to change and work on your problems, and growth will come.
B. Specific things to do

1. Grow in confidence and self esteem. So often, emotional reaction results from a woman's feelings of inadequacy - physically, socially and professionally. That is, is she attractive? Is she accepted by the important people in her life? Does she feel like a mis-fit around her coworkers? For example, have you gotten up in the morning and started to get ready for work. Your hair just won't do what you want it to, and you feel lousy in what you are wearing. It seems like nothing goes right the whole day. You're given an important assignment to do at work, but you fall apart emotionally because you started out the day lacking confidence and from then on things keep getting worse.

2. Learn to discipline yourself. When confronted with some form of self-doubt, the mature woman contains her emotions and calmly devises a plan to deal with them. When questioning her appearance, popularity and professional competency, rather than explode, she should consider those who excel in these areas and take pointers from them.

3. Overcome self-consciousness. Force yourself to talk to others, even if it makes you feel uncomfortable. Find out about their lives and be responsive to the things they are interested in. Take the initiative, even though painful, until you form a habit of meeting people. Accept invitations to do new things, instead of finding excuses to avoid them. Remember, action conquers fear; inaction prolongs it.
4. Overcome self-centeredness. Show concern and consideration for others. Specific ways you can do this:
   a. Occasionally make a roommate's bed for her, especially if you know she has an unusually heavy schedule that day.
   b. If you are going shopping, offer to pick up items she may need.
   c. Keep in touch with your family - letters, calls, etc.
   d. Build time in your schedule for other people by learning to listen and encourage.
   e. Volunteer for class or club projects and get involved in a common goal with others.

5. Eliminate self-pity. Recognize the problem and realize you have to reprogram your mind. When your feelings have been hurt, ask yourself the following questions: "How important is this really? What did I do to cause this? How am I to blame?" See things from the other's viewpoint and give him/her the benefit of the doubt. Don't harbor resentments - talk things out. Negative feelings, resentment and tension can actually cause ill health. Try to be more understanding, tolerant and forgiving of others and you will build happiness into your life. Don't blame others for your mistakes.

6. Learn to be a good loser. Develop an attitude of having fun instead of being overly concerned with winning. Congratulate and praise others when they win - be a good loser.
7. Don't be flippant and scatterbrained. Meet problems and obstacles as they arise. Take time to think things out. Learn to react slower, after you have had time to plan a course of action. Get your own mind in gear and make it produce - don't procrastinate. Get organized. Jot things down. Map out plans to solve problems. Set definite goals. Schedule your time instead of wasting it. Set priorities. Learn to say "NO." Think! Think! Think!

8. Select a mature female model (Proverbs 31). Study others whom you consider a pod example of maturity. Observe how they make decisions and conduct themselves. Make friends with serious-minded, God fearing people.

9. Learn to think before you verbalize your feelings. The idea of counting to ten before getting angry is not such a bad one. Sometimes we need a few moments to get our emotions in control before we say or do anything. Remember the scriptures on bridling the tongue. Often if you had thought first, many things would be left unsaid. Learning to think before you act or speak provides another benefit. It teaches you to make quick decisions and reason rationally.

10. Learn to be flexible. Ask yourself, "How can I get the results I want in a more constructive and uplifting way?" There are always alternatives. Break out of old patterns and the shop-worn ways you have always done things.
11. Don't be afraid to ask for help. Ask someone who's a close friend to work with you and remind you when you are slipping into old, unwanted habits. For the "knottier" problems, seek counseling from someone you respect, trust and who is qualified.

12. Take control of your life and learn to be tolerant of others. Don't think in terms of winning or losing in a confrontation - this is what a child does. Look for points to agree with others instead of voicing your differences. Teach yourself tolerance - accept human differences and limitations. Learn patience. Realize it takes time for human beings to see themselves. Be adaptable and willing to change. Learn to give in to others and not insist on your own way. Think self-control, and seek the best results. Pray about it, and God will help you.

**SOCI-O-EMOTIONAL AND COGNITIVE MARKERS**

Although psychological maturity is specifically grounded in the autonomy of one's decision making ability, these outcomes are deeply embedded in not only cognition, but also in lifelong processes of emotional, social and moral development. Various theorists have provided frameworks for recognizing the indicators of maturity. Erikson's stages of psychosocial development describe progression into adult maturity, with each maturational stage characterized by a certain kind of psychosocial conflict. The "Identity" stage is characterized as being mainly concerned with issues of role exploration and role confusion, and also the exploration of sexual and other identities. Adolescents navigate a web of conflicting values and selves
in order to emerge as 'the person one has come to be' and 'the person society expects one to' become'. Erikson did not insist that stages begin and end at globally pre-defined points, but that particular stages such as "Identity" could extend into adulthood for as long as it took to resolve the conflict. Piaget's theory of cognitive development defines the formal operational stage as a plateau reached once an individual can think logically using symbols and is marked by a shift away from "concrete" thought, or thought bound to immediacy and facts, and toward "abstract" thought, or thought employing reflection and deduction. These theories have shaped the investigation of adolescent development and reflect the limitations of cognition prior to adulthood.

While maturity is often termed as a label awarded to a child, research has revealed that children themselves hold a clear sense of their own autonomy and personal jurisdiction. For instance, American elementary-aged school children demonstrated an acknowledgement of the limits of their parents' authority over their choice of dress, hairstyle, friends, hobbies, and media choices. But this constrained earlier concept of personal autonomy later develops into a broader understanding of individual freedoms, with an understanding of freedom of speech as a universal right emerging by elementary school age. However, younger children do have difficulty with maintaining a consistent view on universal rights, with 75% of first-grade children expressing uncertainty about prohibiting freedom of speech in Canada. But this same study also found that 6-11 year old Canadian children
rejected non-democratic systems on the basis of violating principles of majority vote, equal representation, and right to a voice, which provides evidence for an emerging knowledge of political decision-making skills from a young age.

**BIOLOGICAL AND EVOLUTIONARY MARKERS**

Where maturity is an earned status that often carries responsibilities, immaturity is then defined in contrast by the absence of serious responsibility and in its place is the freedom for Unmitigated growth. This period of growth is particularly important for humans, who undergo a unique four-stage pattern of development (infancy, childhood, juvenility, adolescence) that, has been theorized to confer a number of evolutionarily competitive benefits (Locke & Bogin, 2006). In infancy, motor development stretches long into the early years of life, necessitating that young infants rely on their mothers almost entirely. This state of helplessness provides for an intensely close bond between infant and mother, where separation is infrequent and babies are rarely out of a caregiver's arms. For non-human primates and all non-human mammalian species the growth of the first permanent molar marks the end of lactation and the beginning of foraging, setting an early requirement for independence. Human children, on the other hand, do not have an advanced motor control capable of foraging and also lack the digestive capacity for unprepared food, and so have always relied on the active involvement of their mother and other caregivers in their care into childhood.
The pre-frontal cortex, which is responsible for higher cognitive functions such as planning, decision-making, judgment and reasoning, develops and matures most rapidly during early adolescence and into the early 20s. Accompanying the growth of the pre-frontal cortex is continued with synaptic pruning (the trimming of rarely used synapses) as well as an increased myelination of nerve fibers in the brain, which serve to insulate and speed up signal transmission between neurons. The incomplete development of this process contributes to the finding that adolescents use their brain less broadly than do adults when asked to inhibit a response and show less cross-talk (communication across diverse regions of the brain). The brain's "cross-talk" may be related to decision-making concerning risk-taking, with one study of American adolescents finding delayed reaction time and decreased spread across brain regions in a task asking them to determine whether a dangerous action is a good idea or not. Steinberg observes that there is close overlap in the activated brain regions for socio emotional and reward information: which may pose a challenge when making decisions in the most high-risk peer contexts. One study found that preference for small immediate rewards over larger long-term rewards was associated with increased activation with regions primarily responsible for socio emotional decision-making.

CULTURAL AND RELIGIOUS ISSUES

In Jewish religion, the "becoming a Bar or Bat Mitzvah" (literally "an [agent] who is subject to the law") refers to the ceremony declaring that a
Jewish child is morally and ethically responsible for their actions, is eligible to be called to read from the Torah, as well as responsibility to abide by the 613 laws written in the Torah. Traditionally, this ceremony awarded adult legal rights as well as the right to marry. Similarly, Christian churches hold Confirmation as a rite of passage in early adolescence. The rite holds fewer practical responsibilities than the Bar/Bat Mitzvah, but carries ethical and moral consequences. In all churches of age, Christians are responsible for going to church on Sundays and for confessing their sins periodically; within certain denominations it is also a common practice to warn children that it would be a mortal sin (an act punishable by banishment to hell) to lapse in these responsibilities.

Prom is celebrated throughout many countries of the world following or prior to final coursework for the year or after graduation. Various parties, ceremonies, or gatherings are held, ranging in their focus on academics, bonding, or as a farewell. In some Western European countries a post-degree party consists of burning notebooks and final projects. In certain countries, such as Colombia and the United States, the prom has come to take on a dual role of celebrating both academic achievement as well as sexual maturity. Quinceanera, in parts of Latin America, Debut in the Philippines, Ji Li in China, and sweet 16 in the United States coincide closely with graduation, which highlights the importance and broad recognition of the transition; however, these celebrations have been most prominently celebrated only by girls until recently.
A number of traditions are associated with the earlier critical maturation point of menarche. A girl's menarche is celebrated in varying ways, with some traditional Jewish customs defining it as a contamination, with the customs shaped around cleaning it away and ensuring it does not make anything or one unclean. This served a historical purpose of blocking, women from taking part in economic or political events. The Maori of New Zealand, the Tinne Indians of the Yukon, the; Chichimilia of Mexico, and the Eskimos, among other groups, all hold varyingly negative beliefs about the time of menarche and what dangers it brings.

For boys and young men, practices such as scarification and hazing act as a rite of passage into a group. These practices test and assert the expectations for pain tolerance and allegiance for men in those groups. Various branches of the military hold similar formal proving rituals, such as boot camp, that, aside from serving to train entrants, also demarcate an initial recognition of maturity in the organization, with successive experiences building upon that. Many occupations and social groups recognize similar tiers of maturity within the group across many cultures", which emphasize maturity as a form of status.

AGE

While older persons are generally perceived as more mature and to possess greater credibility, psychological maturity is not determined by one's age. However, for legal purposes, people are not considered psychologically mature enough, to perform certain tasks (such as driving, consenting to sex,
signing a binding contract or making medical decisions) until they have reached a certain age. In fact, judge Julian Mack, who helped create the juvenile court system in the United States, said that juvenile justice was based on the belief that young people do not always make good decisions because they are not mature, but this means that they can be reformed more easily than adults. However, the relationship between psychological maturity and age is a difficult one, and there has been much debate over methods of determining maturity, considering its subjective nature, relativity to the current environment and/or other factors, and especially regarding social issues such as religion, politics, human stem-cell research, genetic engineering and abortion.

WELL-BEING (WB)

Meaning and Definitions:

The literature on psychological well-being or well-being has progressed rapidly since the emergence of the field over five decades ago. As recent surveys show psychologists and other social scientists have taken huge steps in their understanding of the factors influencing psychological/subjective well-being.

Well-being, Well-being is a complex construct that concerns optimal psychological functioning and experience. In part, this reflects the increasing awareness that just as positive affect is not the opposite of negative affect (Cacioppo and Bernston, 1999), well-being too is not the absence of mental health illness.
For more than twenty years, the study of psychological well-being has been guided by two primary conceptions of positive functioning. One formulation, traceable to Bradburn’s (1969) seminal work, has distinguished between positive and negative affect and defined happiness as the balance between the two. The second conception, which has gained prominence among sociologists, emphasizes life satisfaction as the key indicator of well-being.

Psychological well-being refers to how people evaluate their lives. According to Diener, these evaluations may be in the form of cognitions or in the form of affect. The cognitive part is an information based appraisal of one’s life that is when a person gives conscious evaluative judgments about one’s satisfaction with life as a whole. The affective part is a hedonic evaluation guided by emotions and feelings such as frequency with which people experience pleasant/unpleasant moods in reaction to their lives. The assumption behind this is that most people evaluate their life as either good or bad, so they are normally able to offer judgments. Further, people invariably experience moods and emotions, which have a positive effect or a negative effect. Thus, people have a level of subjective well-being even if they do not often consciously think about it, and the psychological system offers virtually, a constant evaluation of what is happening to the person.

Current social indicators can capture phenomena such as crime, divorce, environmental problems, infant mortality, gender equality, etc. Thus, they can capture aspects of quality of life that add to the description
drawn by economic indicators. However, these social indicators fail to capture the subjective well-being of people because they do not reflect the actual experiences such as the quality of relationships, the regulation of their emotions and whether feelings of isolation and depression pervade in their daily life. On the other hand, economic indicators fail to include side effects and the tradeoffs of market production and consumption. For example, the environmental costs of industries certainly are not observed from the national accounts. Another disadvantage of economic and social measures in terms of their links to psychological well-being is that they are based on models of rational choice, whereby people follow a set of logical rules when making development plans. However, works by Kahneman (1994) in Psychology and Economics reveal that people do not always make rational choices, and that these choices do not necessarily enhance psychological well-being.

Currently in Bhutan, economic and social indicators are available and frequently updated as most organizations do some research on it. Even the media and policies provide emphasis on such indicators, while no national measures of psychological well-being exist. The measurement of psychological well-being has advanced so much over the years that it is time to give a privileged place to people’s well-being in policy debates. A GNH society calls for the inclusion of well-being indicators at par with economic ones. Media should provide attention to how a society is progressing in terms of psychological well-being and politicians should base their campaigns on their plans for reducing distress, increasing life satisfaction and happiness level.
Psychological well-being leads to desirable outcomes, even economic ones, and does not necessarily follow from them. In a very intensive research done by Diener and his colleagues, people who score high in psychological well-being later earn high income and perform better at work then people who score low in well-being. It is also found to be related to physical health. In addition, it is often noticed that what a society measures will in turn influence the things that it seeks. If a society takes great effort to measure productivity, people in the society are likely to focus more on it and sometimes even to the detriment of other values. If a society regularly assesses well-being, people will provide their attention on it and learn more about its causes. Psychological well-being is therefore valuable not only because it assesses well-being more directly but also for its beneficial consequences.

Psychological well-being or well-being (these two are used interchangeably) consists of factors like self-esteem, positive effect, satisfaction, wellness, efficiency, social support, somatic symptoms, personal control and the like. The well-being is a constituent of quality of life which is conceptualized as a composite of physical, psychological social well-being of individuals, as perceived by the person and the group. An important aspect is happiness, satisfaction and gratification subjectively experienced which is often called subjective well-being or psychological well-being. Thus well-being is based on subjective experience instead of objective life condition, it has both positive and negative affects and it is a global experience (Okum and Stock, 1987).
Quality of life is multidimensional concept, which includes specific core domains including physical, psychological, social and occupational well-being, physical pain, mobility, sleep appetite and nausea; sexual functions; personal social and sexual relationship; engagement in social and leisure activates; occupation ability and desire to carry out paid employment, ability to cope with house whole duties, etc., all constitutes the contributory factors.

Psychological well-being represents a proactive stance toward emotional health. Well-being refers to a person’s ability to cope with events in daily life function, responsibility in society and experience personal satisfaction. Mental health has several dimensions, each of which contributes to peoples’ overall health and well-being (Kisku Kiran K., 2001).

According to Hettler (1980) wellness encompasses of six dimensions namely social, occupational, spiritual, physical, intellectual and emotional. A health individual needs a good physical and psychological well-being. Psychological well-being is directly or indirectly affected by many psychological factors among which self-esteem and emotional maturity are of vital importance to the several problems facing the entire life span, the problems of the transition phase starting from late adolescent to early adulthood is a crucial one for the development of the individual. When coped up, it leads to successful achievement of the developmental tasks in the present and future.

Ryff (1989) explored the construct of well-being extensively in the light of various measures, i.e., autonomy environmental mastery, personal growth,
positive relations with others, purpose in life, self-acceptance, family bonding etc. He also suggested a multidimensional model of PWB that distilled six psychological dimensions of challenged thriving. In combination, these dimensions encompass a breadth of wellness that includes positive evaluations of oneself and one’s past life (self-acceptance), a sense of continued growth and development as a person (personal growth), the belief that one’s life is purposeful and meaningful (purpose in life), the possession of quality relations with others (positive relations with others), the capacity to manage effectively one’s life and surrounding world (environmental mastery), and a sense of self-determination (autonomy).

Bhogale and Jayaprakash (1993) found satisfaction variables to be closely related to well-being while distress and meaningless represented a negative aspect or ill-being. Thus, PWS is a component both positive and negative. The factors like satisfaction, positive effect, social support and several others clearly reveal the multidimensionality of psychological well-being.

**Characteristics of Psychological Well-being:**

According to Diener, Psychological well-being has several characteristics. First, the field covers the entire range of well-being from agony to ecstasy. It does not focus only on undesirable states such as depression or hopelessness. Instead, individual differences in levels of positive well-being are also considered to be important. Thus, the field of psychological well-being includes the undesirable states that are treated by
clinical psychologist, but is not limited to the study of these undesirable states. In other words, the field is concerned not just with the causes of depression and anxiety but also with the factors that differentiate slightly happy people, moderately happy and extremely happy people.

Secondly, Psychological well-being is defined in terms of the internal experience of the respondent. An external frame of reference is not imposed when assessing psychological well-being. Although many criteria of mental health are dedicated from outside by researchers (e.g., maturity, autonomy and realism). Psychological well-being is measured from the individual's own perceptivity. In the field of psychological well-being, a person's beliefs about his or her own well-being are of paramount importance.

A final characteristic of psychological well-being focuses on long term states, not just momentary moods. Although a person's moods are likely to fluctuate with each new event, the researcher is most interested in the person's moods over time. Often, what leads to happiness at the moment may not be the same as what produces long-term psychological well-being. Thus, importance is in relatively enduring feelings of well-being, not in fleeting emotions.

**Components of Psychological Well-being:**

There are three primary components of psychological well-being viz., satisfaction, pleasant affect and low levels of unpleasant affect. Psychological well-being is structured such that these three components form a global factor of interrelated variables. Global satisfaction can be divided into satisfaction
with the various domains of life such as recreation, love, marriage, friendship and so forth.

Theories on Well-being/Psychological Well-being:

Telic theories of Psychological well-being maintain that happiness is gained when some state, such as a goal is reached. One theoretical postulate offered by Welson is that the satisfaction of needs causes happiness and conversely, persistence of unfulfilled needs causes unhappiness.

Activity theories maintain that happiness is a byproduct of human activity. The most explicit formation about activity and psychological well-being is the theory of flow (Csikszentmihalyi, 1990). Activities are seen as pleasurable when the challenge is matched to the personal skill level. If the activities are too easy, boredom will develop. If it is too difficult, anxiety will result.

Judgment theories maintain that happiness results from a comparison between some standard and actual conditions. In Social Comparison Theory, one uses the other people as standard. If a person is better off than others, that person will be satisfied and happy.

Factors Influencing Psychological Well-being:

Researchers need to use both pleasant and unpleasant affects, because both are major components of psychological well-being. Bradhum and Caphovitz discovered that these two styles of emotion formally believed to be polar opposites, from two separable factors that often correlate with different variable. Although researchers can combine positive and negative affect into
an affect balance or global happiness score, they may lose valuable information about the two types of affects.

In defining happiness, it is common sense to combine the frequency and intensity of pleasant emotions. That is people considered to be happy and those who are intensely happy most of the time. However, Diener and his colleagues observed that the frequency is a better predictor of happiness. Thus, feeling pleasant emotion most of the time and infrequently expressing unpleasant emotions even if the pleasant emotions are only mild is sufficient for high reports of happiness.

The next fundamental question that engages the emotion of researchers involved predictor of happiness. Since economic affluence is concerned by many as synonym for happiness, a great deal of research has been carried to such relationship Csikszentmihalyis (1990). Such studies have included cross-cultural samples ranging from low income group to high income groups. The overall pattern that averages from such studies indicated that economic affluence contributes to psychological well-being up to a level but it loses its impact after certain level (Diener, 1996).

The other element in the category of prediction includes close relationship and social support system. Human being always searches for close social and personal relationship. For seeking acceptance and belongingness, we spend a lot of money on clothes, cosmetics and diet and fitness aids, similarly being attached to friends and partners with whom we can share intimate relationship has effects.
In India, where low income threaten basic human needs more often being relatively well-off does predict well-being. The other element in the category of prediction includes close relationship and social support system.

A specific manifestation to close relationship is indicated by marital status a mountain of data reveals that most people are happier when attached than when detached. Repeated surveys have predicted consistent results compared with those who never marry and especially compared with those who have separated or divorced. Married people are reported to be happier and most satisfied with life. By marriage an intimated relationship is developed, commitment increased and as result loneliness is reduced which offers a dependable lover and a good companion.

Psychological well-being or subjective well-being is a new field of research that focuses on understanding the complete range of well-being from utter despair, to elation and total life satisfaction. Most people in surveys around the world report predominantly positive feelings (Diener and Diener, 1996) although this varies according to the wealth of the nation, because most people are not depressed most of the time, it makes sense to study positive forms of well-being, not just the absence of well-being. When we examine the entire range of well-being, we obtain hints about factors that can increase quality of life. As people come to meet their basic physical needs, they will increasingly turn to concerns about quality of life. If psychologists are to meaningfully contribute to public discussions about quality of life, they must understand psychological well-being through theory and research in this area.