

Culture and Personality

SOC 323



**University of Ibadan Distance Learning Centre
Open and Distance Learning Course Series Development**

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Vice-Chancellor's Message

The Distance Learning Centre is building on a solid tradition of over two decades of service in the provision of External Studies Programme and now Distance Learning Education in Nigeria and beyond. The Distance Learning mode to which we are committed is providing access to many deserving Nigerians in having access to higher education especially those who by the nature of their engagement do not have the luxury of full time education. Recently, it is contributing in no small measure to providing places for teeming Nigerian youths who for one reason or the other could not get admission into the conventional universities.

These course materials have been written by writers specially trained in ODL course delivery. The writers have made great efforts to provide up to date information, knowledge and skills in the different disciplines and ensure that the materials are user-friendly.

In addition to provision of course materials in print and e-format, a lot of Information Technology input has also gone into the deployment of course materials. Most of them can be downloaded from the DLC website and are available in audio format which you can also download into your mobile phones, IPod, MP3 among other devices to allow you listen to the audio study sessions. Some of the study session materials have been scripted and are being broadcast on the university's Diamond Radio FM 101.1, while others have been delivered and captured in audio-visual format in a classroom environment for use by our students. Detailed information on availability and access is available on the website. We will continue in our efforts to provide and review course materials for our courses.

However, for you to take advantage of these formats, you will need to improve on your I.T. skills and develop requisite distance learning Culture. It is well known that, for efficient and effective provision of Distance learning education, availability of appropriate and relevant course materials is a *sine qua non*. So also, is the availability of multiple plat form for the convenience of our students. It is in fulfilment of this, that series of course materials are being written to enable our students study at their own pace and convenience.

It is our hope that you will put these course materials to the best use.



Prof. Abel Idowu Olayinka
Vice-Chancellor

Foreword

As part of its vision of providing education for “Liberty and Development” for Nigerians and the International Community, the University of Ibadan, Distance Learning Centre has recently embarked on a vigorous repositioning agenda which aimed at embracing a holistic and all encompassing approach to the delivery of its Open Distance Learning (ODL) programmes. Thus we are committed to global best practices in distance learning provision. Apart from providing an efficient administrative and academic support for our students, we are committed to providing educational resource materials for the use of our students. We are convinced that, without an up-to-date, learner-friendly and distance learning compliant course materials, there cannot be any basis to lay claim to being a provider of distance learning education. Indeed, availability of appropriate course materials in multiple formats is the hub of any distance learning provision worldwide.

In view of the above, we are vigorously pursuing as a matter of priority, the provision of credible, learner-friendly and interactive course materials for all our courses. We commissioned the authoring of, and review of course materials to teams of experts and their outputs were subjected to rigorous peer review to ensure standard. The approach not only emphasizes cognitive knowledge, but also skills and humane values which are at the core of education, even in an ICT age.

The development of the materials which is on-going also had input from experienced editors and illustrators who have ensured that they are accurate, current and learner-friendly. They are specially written with distance learners in mind. This is very important because, distance learning involves non-residential students who can often feel isolated from the community of learners.

It is important to note that, for a distance learner to excel there is the need to source and read relevant materials apart from this course material. Therefore, adequate supplementary reading materials as well as other information sources are suggested in the course materials.

Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist you using convenient technology including Google Hang Out, You Tube, Talk Fusion, etc. but you have to take advantage of these. It is also going to be of immense advantage if you complete assignments as at when due so as to have necessary feedbacks as a guide.

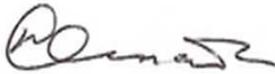
The implication of the above is that, a distance learner has a responsibility to develop requisite distance learning culture which includes diligent and disciplined self-study,

seeking available administrative and academic support and acquisition of basic information technology skills. This is why you are encouraged to develop your computer skills by availing yourself the opportunity of training that the Centre's provide and put these into use.

In conclusion, it is envisaged that the course materials would also be useful for the regular students of tertiary institutions in Nigeria who are faced with a dearth of high quality textbooks. We are therefore, delighted to present these titles to both our distance learning students and the university's regular students. We are confident that the materials will be an invaluable resource to all.

We would like to thank all our authors, reviewers and production staff for the high quality of work.

Best wishes.

A handwritten signature in black ink, appearing to read 'Bayo Okunade', written in a cursive style.

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Introduction

Welcome to Soc 323 Course Manual. This course deals with theories of interaction between personality modes and social – cultural patterns. It will show how typical personality traits that are frequently exhibited in a particular society (modal personality), influence the functioning of institutions with cross- cultural examples. The course will also show the various methods of assessing personality. The course is very relevant in that it will bring into fore the relationship between culture personality and national character. The course will also cover culture and mental illness.

Table of Contents

STUDY SESSION 1: CULTURE AND PERSONALITY	12
INTRODUCTION	12
LEARNING OUTCOMES FOR STUDY SESSION 1	12
1.1 CULTURE AND PERSONALITY	12
1.2 APPROACHES TO STUDYING CULTURE AND PERSONALITY	15
ACTIVITIES: 5 Minutes	16
1.3 THE LINK BETWEEN CULTURE AND PERSONALITY	17
SUMMARY OF STUDY SESSION 1	17
SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 1	18
SAQ 1.1 (Tests learning outcomes 1.1)	18
SAQ 1.2 (Tests learning outcomes 1.2)	18
SAQ 1.3 (Tests learning outcomes 1.3)	18
STUDY SESSION 2: CONCEPT OF CULTURE	19
INTRODUCTION	19
LEARNING OUTCOMES FOR STUDY SESSION 2	19
2.1 CONCEPT OF CULTURE	19
2.2 COMPONENTS OF CULTURE	20
2.2.1 IDEOLOGICAL COMPONENT	21
2.2.2 TECHNOLOGICAL COMPONENTS	21
2.2.3 ORGANIZATIONAL COMPONENT	21
2.3 BASIC CONCEPTS OF CULTURE	22
IDEAL AND REAL CULTURE	22
CULTURAL RELATIVISM	22
XENOCENTRISM	22
ETHNOCENTRISM	22
ACCULTURATION	23
CULTURAL INTEGRATION	23
CULTURAL ASSIMILATION	23
CULTURAL LAG	23
CULTURE BOUND SYNDROME	23
2.4 THE CONCEPT OF PERSONALITY	23
2.5 INDIVIDUAL'S IDENTITY	25
2.5.1 EGO	25
2.5.2 SOCIAL IDENTITY	25
2.5.3 PSYCHO-SOCIAL IDENTITY	26
2.5.4 SELF-CONCEPT	26
2.5.5 MODEL IDENTITY (EGO IDEAL)	26
SUMMARY OF STUDY SESSION 2	26
SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 2	27
SAQ 2.1 (Tests learning outcomes 2.1)	27
SAQ 2.2 (Tests learning outcomes 2.2)	27
SAQ 2.3 (Tests learning outcomes 2.3)	27
SAQ 2.4 (Tests learning outcomes 2.4)	27
SAQ 2.5 (Tests learning outcomes 2.5)	27
STUDY SESSION 3: THEORIES OF CULTURE	28

INTRODUCTION	28
LEARNING OUTCOMES	28
3.1 CHARACTERISTICS OF CULTURE	28
3.2 THEORIES OF EVOLUTION:	28
19 TH CENTURY SCIENTIFIC DISCOVERY	29
3.2.1 LUBBOCK’S THEORIES OF CULTURE:	29
3.2.2 HERBERT SPENCER’S THEORY OF CULTURE	30
3.2.3 THEORY OF CULTURAL EVOLUTION BY HENRY MORGAN	31
3.2.4 UNIQUENESS & DIFFUSIONISM	31
3.2.5 FUNCTIONALISM	32
3.2.6 ECOLOGY AND ECONOMY	33
3.2.7 CULTURE AREAS	33
3.2.8 CULTURAL ECOLOGY:	33
3.2.9 THE INTERPRETATION OF CULTURE	34
SUMMARY OF STUDY SESSION 3	34
SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 3	35
SAQ 3.1 (Tests learning outcomes 3.1)	35
SAQ 3.2 (Tests learning outcomes 3.2)	35
SAQ 3.3 (Tests learning outcomes 3.3)	35
STUDY SESSION 4: THEORIES OF PERSONALITY	36
INTRODUCTION	36
LEARNING OUTCOMES	36
4.1 THEORIES OF PERSONALITIES	36
4.1.1 BIOLOGICAL THEORIES BY WILHEIM SHELDON	36
4.1.2 GENETIC THEORIES	37
4.1.3 PSYCHOANALYTIC THEORIES BY SIGMUND FREUD	38
4.1.4 MARK HULL: HULLIAN THEORY	40
4.1.5 THE EXISTENTIAL AND HUMANISTIC THEORIES	41
4.1.6 THE HUMANISTIC THEORY	41
4.1.7 THE EXISTENTIAL THEORY	43
4.1.8 TRAIT THEORY OF PERSONALITY	43
4.1.8 GORDON ALLPORT’S TRAIT THEORY	43
4.1.9 RAYMOND CATTELL’S 16 PERSONALITY FACTOR QUESTIONNAIRE	44
4.1.10 THE FIVE – FACTOR THEORY OF PERSONALITY	44
4.2 EYSENCK’S THREE DIMENSIONS OF PERSONALITY	44
4.2.1 INTROVERSION/EXTROVERSION	44
4.2.2 NEUROTICISM/EMOTIONAL	45
4.2.3 PSYCHOTICISM	45
4.2: ASSESSING THE TRAIT APPROACH TO PERSONALITY	45
SUMMARY OF STUDY SESSION 4	45
SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 4	45
SAQ 4.1 (Tests learning outcomes 4.1 & 4.2)	46
SAQ 4.2 (Tests learning outcomes 4.3)	46
SAQ 4.3 (Tests learning outcomes 4.4)	46
STUDY SESSION 5:	CULTURE, PERSONALITY AND NATIONAL CHARACTER

INTRODUCTION	47
LEARNING OUTCOMES FOR STUDY SESSION 5.....	47
5.1 HISTORY OF THE DEVELOPMENT OF NATIONAL CHARACTER.....	47
5.2 APPROACHES TO NATIONAL CHARACTER ANALYSIS.....	48
5.3 NATIONAL CHARACTER.....	49
5.4 IMPORTANCE OF NATIONAL CHARACTER.....	50
SUMMARY OF STUDY SESSION 5	50
SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 5.....	50
SAQ 5.1 (Tests learning outcomes 5.1 and 5.3)	51
SAQ 5.2 (Tests learning outcomes 5.2).....	51
SAQ 5.3 (Tests learning outcomes 5.4).....	51
STUDY SESSION 6 MODAL PERSONALITY.....	52
INTRODUCTION	52
LEARNING OUTCOMES FOR STUDY SESSION 6.....	52
6.1 CONCEPT OF MODAL PERSONALITY	52
6.2 TYPES OF MODAL PERSONALITY	52
6.2.1: TRADITION ORIENTED PERSONALITY	53
6.2.2: INNER-DIRECTED PERSONALITIES.....	53
6.2.3: OTHER DIRECTED PERSONALITIES.....	53
6.3 METHODS OF ASSESSING MODAL PERSONALITY`	53
6.3.1: OBSERVATION OF BEHAVIOUR.....	54
6.3.2 THE COLLECTION OF LIFE HISTORIES.....	54
6.3.3 PROJECTIVE TESTS	54
6.3.4 THE ANALYSIS OF CULTURAL MATERIALS.....	55
SUMMARY OF STUDY SESSION 6.....	55
SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 6.....	55
SAQ 6.1 (Tests learning outcomes 6.1).....	55
SAQ 6.2 (Tests learning outcomes 6.2 and 6.3).....	55
STUDY SESSION 7: CULTURE AND MENTAL ILLNESS	56
INTRODUCTION	56
LEARNING OUTCOMES FOR STUDY SESSION 7.....	56
7.1 CULTURE AND MENTAL ILLNESS	56
7.2 THE IMPACT OF MENTAL ILLNESS ON CULTURE.....	58
7.3 SOCIOLOGICAL IMPACT OF MENTAL ILLNESS	59
SUMMARY OF STUDY SESSION 7	59
SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 7.....	59
SAQ 7.1 (Tests learning outcomes 7.1).....	59
SAQ 7.2 (Tests learning outcomes 7.2).....	59
SAQ 7.3 (Tests learning outcomes 7.3).....	60
NOTES ON SOC 323 STUDY SESSIONS	61
NOTES ON SAQ STUDY SESSION 1	61
NOTES ON SAQ STUDY SESSION 2	62
NOTES ON SAQ STUDY SESSION 3	63
NOTES ON SAQ STUDY SESSION 4	65
NOTES ON SAQ STUDY SEESION 5	66
NOTES ON SAQ STUDY SESSION 6	67

NOTES ON SAQ STUDY SESSION 7	67
REFERENCES	69

STUDY SESSION 1: CULTURE AND PERSONALITY

Expected duration: 1 week or 2 contact hours

INTRODUCTION

This course deals with theories of interaction between personality modes and social – cultural patterns. It will show you how typical personality traits that are frequently exhibited in a particular society (modal personality), influence the functioning of institutions with cross- cultural examples.

The course will also show the various methods of assessing personality. The course is very relevant in that it will bring into fore the relationship between culture personality and national character. The course will also cover culture and mental illness. The purpose of the course is you understand the growth and development of personal or social identity as it relates to the surrounding environment.

LEARNING OUTCOMES FOR STUDY SESSION 1

When you have studied this session, you should be able to:

- 1.1 Define the concept of Culture and Personality
- 1.2 Discuss the history of culture and personality
- 1.3 Identify and explain five approaches to the study of culture and personality

1.1 CULTURE AND PERSONALITY

Culture stands as mid-point portion of the pyramid that reflects its multiple layers of group interactions (e.g., from national to local community). Culture includes those ways of thinking and behaving that are taught by social groups, including family, friends, community, and work colleagues, developed through direct interaction but also through exposure to media (Hofstede & Hofstede, 2005).

Among many other things, culture includes,how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function. (Hall, 1981, pp. 16-17)



Figure 1.1: A view of Nigerian Cultural Attire
 Source: Distance Learning Institute, University of Ibadan

Since humans acquire culture through the learning processes of enculturation and socialization, people living in different places or different circumstances develop different cultures. Every culture is learnt just like you learn yours too, but learning is also constrained by human nature.

BOX 1.1: CONCEPT OF CULTURE

Culture as it relates to individual can be seen as a more or less consistent pattern or way of thought and action. You should note that, each culture has characteristic purposes which are *not necessarily* shared by others in the society. In other words, every individual has some clues and ignores others just as you also have.

There are varieties of culture ranging from work to family, community, regional cultures, national and even international cultures which are usually based on shared heritage and language.

- Human nature, which is INHERITED
- Culture, which is LEARNED
- Personality is both LEARNED and INHERITED.

This suggests that personality is in part a reflection of the natural variability within human nature and cuts across cultures. But, also, there is no one-to-one correspondence of personalities across cultures due to the blend of cultural and natural influences on personality. Some discernable personalities and even some emotions may be culturally unique (Kitayama & Markus, 1994).

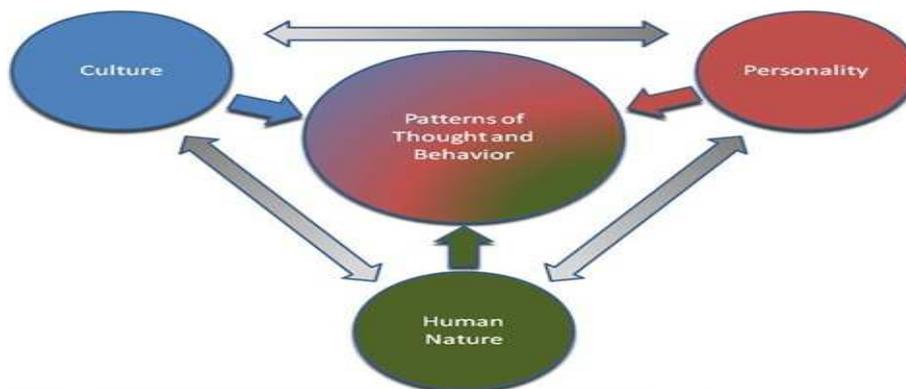


Figure 1.2: Pattern of Thought and Behaviour
 Source: Distance Learning Institute, University of Ibadan

1.1.1 HISTORY OF CULTURE AND PERSONALITY

The **culture and personality** movement was at the core of anthropology in the first half of the 20th Century. Culture and personality was one of the reactions against the 19th century social evolution and diffusionism just as functionalism school of Radcliffe Brown and Malinowski was. The views of Franz Boas and some of the students (such as Ruth Benedict) argued against that of the early evolutionists, such as Louis Henry Morgan and Edward Tylor, who believe each culture goes through the same hierarchical evolutionary system



Figure 1.3: Culture and Personality Components
 Source: Distance Learning Institute, University of Ibadan

Culture and personality examines the relationships existing between individuals' psychological aspects and his cultures as identified in **Figure 1.3**.

Culture and personality was too divided to be really considered a 'School of Thought'. It had no orthodox viewpoint, centralized leadership, or coherent training programme (Levine 2001), however there were also basic ideas that most practitioners would agree with. This would include adult behaviour as being 'culturally patterned', childhood experiences influencing the individual's personality as an adult, and the adult personality characteristics influencing the cultural institution such as religion (Levine, 2001).

Theorists of culture and personality school argued that socialization created personality patterns. It shapes a person's, emotions, thoughts, behaviours, cultural values and norms

to fit into and function as productive members in surrounding human society. The study of culture and personality wanted to examine how different socialization practices resulted into different personality types.

There is some debate on exactly how culture and personality emerged. Some believe redeveloped from an interaction between anthropology from an interaction and Freud's psychoanalysis (Singer,1961). Robert A. Levine (2001) put the beginning 1918 with W.I Thomas and Florian Zaniecki, publication 'The Polish Peasant in Europe and American'. Thomas and Zaniecki stated when viewed as a factor of casual explanation of social happenings; when viewed as a product of social evolution the human personality is a ground of the casual explanation of social happenings; when viewed as a product of social evolution it is causally explicable by social happenings'.

The field developed more with later work by Margaret Mead and Ruth Benedict's *Coming of Age in Samoa* (1928) provided 'the first sustained consideration of the relation between personality and culture' (Winthrop, 1991). *Culture and personality reached a peak during the 1930s and 1940s and lost support after 1950.*

It was viewed as being scholarly, and a few remaining practitioners changed the name to psychological anthropology to avoid the stigma (Levine, 2001). Modern psychological anthropology attempts to bridge the gap between anthropology and psychology by examining how cultures understand human identity with 'cross - cultural study of social, political and cultural historical constitution of the self' (Lindholm, 2001).

▪ Fill up the gaps below with reference to their ways of acquisitions.

I. Human nature is _____

II. Culture is _____

III. Personality is _____ and _____

R Taking reference from the study, your responses should be

(I) Inherited

(II) Learned

(III) Inherited and Learned

1.2 APPROACHES TO STUDYING CULTURE AND PERSONALITY

Anthropologists identified five viewpoints in studying culture and personality and these are:

1. The most important popular view was by *Ruth Benedict, Margaret Mead and Geoffrey Gore*. Their approach to the study of culture and personality was known as Configuration approach combined the Boasian idea of cultural relativism with psychological ideas. The approach was criticized as exaggerating the consistency of the culture and avoiding particulars. Benedict was criticized as being too humanistic and not using enough quantitative data.
2. A second view, which was anti – culture personality held that there was no need to discuss an individual's psyche. Levine (1982) was of the view that humans have developed adapted responses to environmental conditions in order to survive.

Personality types or traits have a single normal distribution replicated in each human society.

3. A third view, which had Freud, and those who followed Him as contenders involved *looking at individual psychological aspects* the cause of social behaviour. The last two views ***Personality Mediation and Two-Systems***, are the only two other theories that are maintained in contemporary anthropology (Levine, 2000). Abram Kardiner, a psychoanalyst with Ralph Linton, an anthropologist developed personality mediation. It theorizes that the environment affects the primary institutions, like the subsistence and settlement patterns of a society. This, in turn, affects the basic personality structure, which then affects the secondary institution such as religion. *Personality becomes an intervening variable*. This view reconciled sociological and cultural approach with that of psychological reductionism.
4. Inkeles and Levinson and Melford Spiro developed the **two - systems** view. It held that culture and personality interact and balance one another. Spiro specifically was interested ‘in ways in which personality affects the operations of sociocultural systems’(Levine,2001) Culture and personality are viewed as aspects of a total field rather than as separate systems or even as legitimate analytical abstraction from data of the same order (Kluckhohn, 1954). In other words, culture and personality are interdependent and track along an interconnected curve. Culture influences socialization patterns, which in turn shapes some of the variance of personality (Maccoby, 2000). Because of distinctive socialization practices in different society, each society has unique culture and history. Based on this perspective, one should not assume universal laws govern how culture run. There has been renewed interest in connection between culture and personality by psychological anthropologists (Hofstede and McCrae, 2004). There have been recent attempts made to make the techniques more operationalized and to relate personality back to all features of culture. Some of these anthropologists believe that personality trait levels are rooted genetically as more biological aspects have been taken into consideration.

BOX 1.2 FIVE APPROACHES TO STUDYING CULTURE AND PERSONALITY

1. Configuration approach
2. Anti – culture personality
3. Looking at individual psychological aspects
4. Personality mediation
5. Two-systems

ACTIVITIES: 5 Minutes

Human Nature, Culture and Personality

Draw out two examples each for human nature, Nigeria culture, and personality you know

1.3 THE LINK BETWEEN CULTURE AND PERSONALITY

Personality is shaped by both genetic and environmental influences. Among the most important of the latter are cultural influences. Culture is transmitted through language and modeling of behavior what conditions permit humans to communicate through shared language, by living in the same historic period, and when they are significantly proximal to influence each other.

It is important to know that although biological factors have an important role in shaping personality, they do not account for most of the variance. Maccoby (2000) noted that ecology among other factors shapes the culture, which in turn shapes the socialization patterns, which shapes some of the variance of personality.

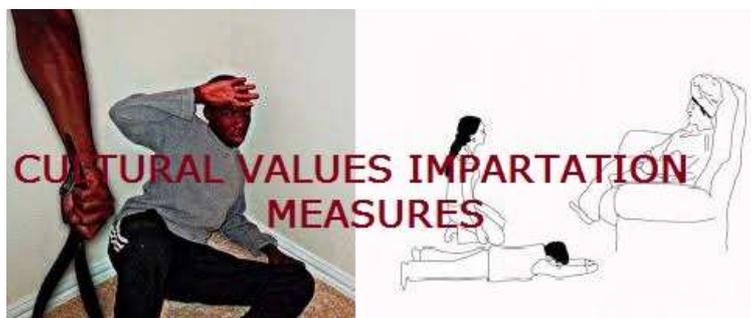


Figure 1.4: Culture Impartation

Source: <http://www.stuffnigerianpeoplelike.com/2009/08/27/beatings/>

For example, Trandis (1986, 1999), has shown reliable links between socialization practices and personality. Both within and between cultures when parents accept their children(there is much hugging, comforting) the children become sociable , emotionally stable, have high esteem, feel self-adequate and have a positive world view. When parents are rejecting (hitting, using sarcastic language, humiliating, neglecting) their children become adults who are hostile, unresponsive, unstable, immaturely dependent, and have impaired self – esteem and a negative worldview.

SUMMARY OF STUDY SESSION 1

In Study Session 1, you have learned that:

1. Culture stands as how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function.
2. Culture and Personality developed as a reaction against 19th Century social evolution and diffusionism promoted by evolutionists such as Edward Tylor and Henry Morgan.
3. Personality is shaped by both genetic and environmental influences. Among the most important of the latter are cultural influences. Culture is transmitted through

language and modelling of behaviour what conditions permit humans to communicate through shared language, by living in the same historic period, and when they are significantly proximal to influence each other.

4. Culture and Personality is a field of study that examined the interaction between psychological aspects of the individual and the overarching culture.
5. There are five main approaches to the study of culture and personality – configuration approach, anti – culture personality approach, individual psychology approach, personality mediation approach and two – systems approach.

SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 1

Now, that you have completed this study session, you can assess how well you have achieved its learning outcomes by answering the following questions. Write your answers in your study diary and discuss them with your Tutor at the next Study Support Meeting. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 1.1 (Tests learning outcomes 1.1)

- Will you say that, culture is related to Personality?
- Justify your choice of answer by explanation.

SAQ 1.2 (Tests learning outcomes 1.2)

Culture and development are not facts of today but traceable with history. How will you justify this?

SAQ 1.3 (Tests learning outcomes 1.3)

- How will you approach the study of culture and personality?
- Identify other approaches available to studying culture and personality.

STUDY SESSION 2: CONCEPT OF CULTURE

Expected duration: 1 week or 2 contact hours

INTRODUCTION

Culture distinguishes one human group from others, which could be through the way you greet and ways of your dressing. It also serves as distinguishing factor of humans from other animals.

Your culture as well every individual's includes beliefs, rules of behaviour, language, rituals arts, technology, and styles of dress, ways of producing and cooking food, religion, political and economic systems.

Therefore, this study will introduce you to the concept of culture, its components, basic concepts, personality and individual identities.

LEARNING OUTCOMES FOR STUDY SESSION 2

When you have studied this session, you should be able to:

- 1.1) Define various concepts of culture
- 1.2) Identify and explain components of Culture
- 1.3) Explain the basic concepts of Culture
- 1.4) Define the term Personality
- 1.5) Explain the concept of Individual Identity

2.1 CONCEPT OF CULTURE

Culture comes from the Latin roots Colere (to inhabit to cultivate or to honour). Culture refers to the various patterns of behaviour and thinking that people in social groups learn, create and share. People are identified through their behaviour and thinking process.

Culture is to Society what memory is to individuals (Kluckhohn, 1954). It includes what has worked in the experience of a society so that it was worth transmitting to future generations.

Barkow et. al (1992) distinguished three Kinds of culture; metaculture, evoked culture and epidemiological culture. They argued that psychology underlies culture and society, and biological evolution underlies psychology.

Different definitions of culture affect different theories of human activity. Sir Edward B.Tylor (1871), viewed culture from ethnographic sense as a complex whole which includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by man as a member of society.



Figure 2.1: Nigeria Cultural Dressing
Source: Distance Learning Centre, University of Ibadan

Culture is a set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses in addition to art and literature lifestyles, ways of living together, value systems, traditions, and beliefs.

BOX 2.1: CONCEPT OF CULTURE

The final way by which sociologists conceive of culture is to refer to it as a design for living. As a design or blue print for living, each culture constitute a unique lifestyle, a unique combination of rules, roles and relationships that provide a guide for socially defined appropriate behaviour.

- How will you relate human memory to culture with respect to what you have learnt so-far?
- Your response should create a link between the two concepts as culture is seen to perform the same function like memory to humans.

2.2 COMPONENTS OF CULTURE

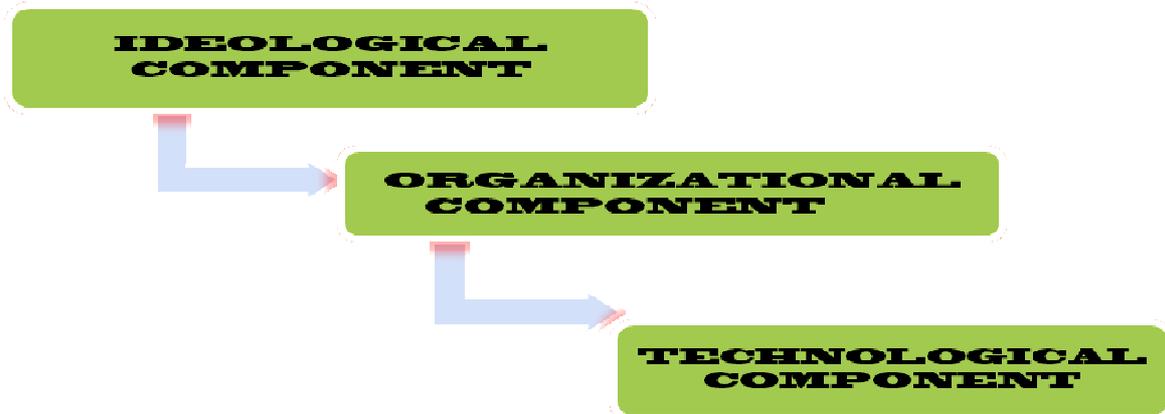
There are three components of culture at least, and these are presented below in picture.



Figure 2.2: Human Mental Process
Source: Distance Learning Centre, University of Ibadan

Some anthropologist would define culture entirely as mental rules guiding behavior although wide divergence exist between the acknowledged rules for correct behavior and what people actually do.

Lapiere, T. (1965), presented three universal ingredients of culture which are:



2.2.1 IDEOLOGICAL COMPONENT

The ideological component of culture includes ideas, beliefs and values that are shared by a human grouping. Also included here are scientific facts, myths, religious beliefs, superstitions.

2.2.2 TECHNOLOGICAL COMPONENTS

It consists of all the material items that members of the society have and use. These also include non-material phenomenon as skills and art used by man to produce material goods. It is important to note that no society can survive without meeting certain basic needs of man such as food, shelter, and clothing. They urge to meet this needs give rise to technological components of Culture.

2.2.3 ORGANIZATIONAL COMPONENT

This consists of the means by which members of the society coordinates their behavior and interest. No group society or community can survive without co-operation, the natural question that arises here is – How is cooperation achieved through coordination of activities? The answer lies in the various social norms that are those standards, rules and behavioral expectations defined by a society as appropriate or in appropriate for organizing the social interaction of its members.



Figure 2.3: Organizational Component
 Source: Distance Learning Centre, University of Ibadan

2.3 BASIC CONCEPTS OF CULTURE

There are basic concepts associated with culture, for a comprehensive understanding of the phenomenon of Culture these concepts are:

IDEAL AND REAL CULTURE

By ideal Culture, it means the patterns of behavior that are formally approved and that members of a society are expected to observe i.e. it must be done and they are like rules and regulations. On the other hand, Real Culture refers to those patterns of behavior that members of society actually observe for example, the Ideal is the Bible and the real is the actual thing you do to suit your own ways.

Note that the gap between the real and Ideal Culture kinds to be wider in modern mass society than in traditional folk society. This is because, the populations of moderns urban industrial societies need to adjust their thinking and behavior to various inconsistencies or contradictions between what is known as ideal and Real Culture.

CULTURAL RELATIVISM

According to Robert Redfield (1953), cultural relativism means the values expressed in any Culture are to be both understood and themselves valued only according to the way the people who carry the Culture see things. Hobbes and Blank (1975) opines that Cultural relativism embodies the following principles:

1. Every Cultural trait has meaning and legitimacy within its own cultural context.
2. Every Culture should be judged by its own Cultural criteria.
3. Standards of right and wrong and of good and bad are relative to the culture in which they appear.

It can be deduced from the above that to argue that one's lifestyle or culture is superior or inferior to another is to violate the principles of cultural relativity. Cultural relativism stresses that different social context give rise to different norms and values. While cultural relativism does not support that, you must unquestionably accept every form of behavior, characteristics of a Culture. It does not require a serious and unbiased effort to evaluate norms, values and customs in light of the distinctive Culture of which they are past.

XENOCENTRISM

Sociologists and anthropologist have developed an extension of cultural relativism known as xenocentrism. This simply refers to the belief that the product, styles or ideas of one's society are inferior to those that originated elsewhere. This essence is the reverse of ethnocentrism.

ETHNOCENTRISM

This refers to the view of things of which one's own group is the centre of everything and all others are sealed and rated with reference to it. It is a form of cultural deceit in which people assume the superiority of their way of life. Ethnocentrism involves intense identification with the familiar and a devaluation of the foreign. E.g. some people called vile ethnocentric.

ACCULTURATION

This refers to the adoption of new traits or patterns in the course of culture contacts. It is usually the way one learns from another and thereby enriches his life, e.g. weavon, jeans. Sometimes all these come in form of socialization by watching televisions, etc.

CULTURAL INTEGRATION

This refers to the bringing together of conflicting cultural elements resulting in a harmonious and coercive whole {Pentecostalism}

CULTURAL ASSIMILATION

This refers to a .sub-process of assimilation that refers to the extent to which an ethnic or minority group adopts and internalizes the Cultural patterns of the larger society.

CULTURAL LAG

This refers to the disharmony between the related parts of a single culture produced through unequal rates of change. The term cultural lag is used to describe the period of maladjustment during which the non-material culture is still adapting to the new culture.

CULTURE BOUND SYNDROME

This refers to a disease or illness from its specific social context, e.g. polio found in Kano and Sokoto.

2.4 THE CONCEPT OF PERSONALITY

The word personality itself stems from the Latin word ‘persona’ which referred to a theatrical mask work by performers in order to either project different roles or disguise their identities.

A brief definition would be that personality is made up of the characteristic patterns of thoughts, feelings and behaviours that make a person unique. Personality arises from within the individual and remains fairly consistent throughout life.



Figure 2.4: Various Personalities

Source: <http://noahrickun.com/why-personality-assessments-matter-to-your-sales-training/>

Personality refers to a pattern of relatively permanent traits and unique characteristics that give both consistency and individuality to a person's behavior.

- ❖ Funder (1997) defined personality as 'an individual's characteristic pattern of thought, emotion and behaviour, together with the psychological mechanisms – hidden or not – behind those patterns'. Characteristic sampling of the information in the environment, which corresponds to the sampling that occurs in different cultures, can be one of the bases of individual differences in personality.
- ❖ Personality can also be seen as one of the cognitions, emotions and habits activated when situations stimulates their expressions. Generally, they determine the individual's unique adjustment to the world. This view is supported by data that indicate the importance of the situation. For example, the authoritarian personality is characterized by submission to authorities, aggression toward people who are different and conventionalism (Pettigrew, 1999).
- ❖ Interestingly Russians who are high on this trait reject laissez-faire individualism, whereas Americans who are high on this trait support this type of individualism. Rejection of individualism is consistent with Russian conventionalism whereas support for individualism is consistent with American conventionalism.
- ❖ Personality refers to the distinctive patterns of behaviour that characterize an individual's adaptation to the environment. Anthropologists have generally attributed the formation of personality to a complex interaction between an individual's genetic inheritance and his life experiences.

Community integration and the growth of mutually meaningful identities are created out of the idiosyncrasies of the numerous individuals of that community. Each society however has certain cultural imperatives with an inbuilt flexibility or tolerance which allows for personal uniqueness or personal identity. In other words, each individual organizes his behavior based on socially provided and shared motives. Cultural values may or may not sanction the expression of such subjective personal motives.

BOX 2.1: CULTURAL PERSPECTIVES

Individuals are creative enough to find outlets in their culture for diverse personal desires. For this reason, you can conclude that every man is:

Like all other men

Like some other men

Like no other man

Your personality makes you unique. You as a human-being, you share some features of personal identity. These features are determined by universal aspects of human biology, by the physical environment, by the fact of your socio-cultural environment and membership of various groups. Individuals have always maintained their identities. Despite culture demands or cultural comparatives, they have always found outlets for their hopes and development.

2.5 INDIVIDUAL'S IDENTITY

There are various concepts under individual's identity that you will be learning about. These encompass the following;

2.5.1 EGO

This is referred to as an individual's private/personal identity which consists of one's subjective sense of personal continuity through time and some awareness of one's own characteristics. This identity requires the complex, cognitive, personal capacity and a memory to provide continuity of self-experience.

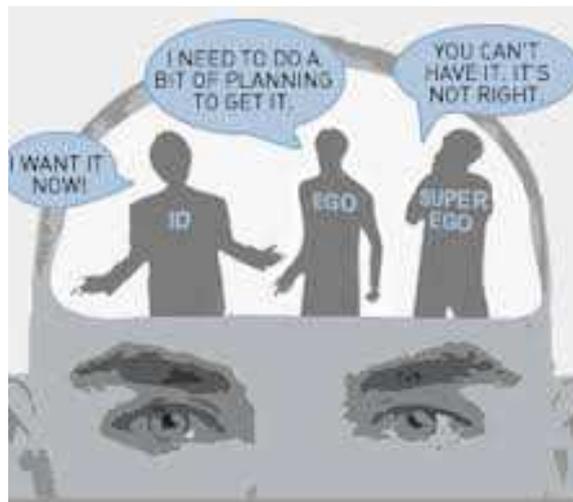


Figure 2.5: Varieties of Ego

Source: Distance Learning Centre, University of Ibadan

Some of the modern non-human primates have ego identities but their incapacity to speak or evolve a language has limited their utilization of these identities. The apes are unable to communicate their subjective experiences to one another or their off springs, but you as a man can. This one major feature distinguishes human from non-human primate.

2.5.2 SOCIAL IDENTITY

This aspect reflects the position of an individual in a Community/society. This involves a person's social roles, status, position or identification in the Community. These features enter into the individuals' cognition and memories. This he perceives himself accordingly, (he begin to see himself within the role he plays in a particular society) who he is or what he is on the social ladder.

Social identity in this sense has both ego-subjective and public collective aspects. Goffman (1963) suggested that social identity often consists of others expectations of the person and that these images enter into the private experience of the subject because of this communication with others. Sometimes a person has a difficult time maintaining a constant or a coherent image of him without this communication with others but this negative image may change as the judgments of others concerning him reach him.

2.5.3 PSYCHO-SOCIAL IDENTITY

This according to Erik Erikson (1968) is simultaneously subjective objective, individual and social. The subjective aspect of this implies more emotion than is involved in social identity. It is an intense sense of finally becoming oneself or getting it together. The experience may be only half-conscious or even unconscious and it may be only temporary. Erikson suggests that psychosocial identity is a developmental maturational process.

He observes that after adolescence when the grown-up body grows together, when matured sexually seeks partners and when the fully developed mind begins to envisage a historical perspective and seeks new loyalties, all development must fuse with each other in a new sense of sameness and continually. It is apparent however that many people may never attain the quality of identify experience because their cultural settings may not offer an opportunity for such a degree of personal and social integration (Oke, 2009) Meanwhile, there are some minor aspects of identity processes, which essentially supplement the three types of culture discussed above and these are:

2.5.4 SELF-CONCEPT

This is the individual's consciousness of his appearance, strength, beauty and capabilities. It is generally compared with the views that others have of this person and his qualities.

2.5.5 MODEL IDENTITY (EGO IDEAL)

It is an individual's private view of the ideal person he might become. It is standard against which an individual can measure himself.

Stigmatized identities involve private and public images of kinds of people who are to be deplored or despised. Elements of stigmatized identities are found in the unconscious worlds of an individual.

Identity confusion is characterized by a state of acute emotional and intellectual impairment. This is often associated with prolonged, unusually painful, life experiences such as repeated victimization, deprivation war or imprisonment.

SUMMARY OF STUDY SESSION 2

In Study Session 2, you have learned that:

1. The term Culture refers to the various patterns of behaviour and thinking that people in social groups learn create and share.
2. Culture could include peoples' beliefs, rules of behaviours, language, rituals arts, technology, styles of dressing, ways of producing food, religion, political and economic systems
3. There are three components of culture – ideological, technological and organizational component
4. Some basic concepts of culture include – ideal and real culture, cultural relativism, xenocentricism, ethnocentricism, acculturation, cultural integration, cultural assimilation, cultural lag and culture bound syndrome

5. Personality refers to a pattern of relatively permanent traits and unique characteristics that give both consistence and individuality to a person's behaviour.
6. The three main aspects of an individual's identity are Ego, Social and Psychosocial identities.

SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 2

Now, that you have completed this study session, you can assess how well you have achieved its learning outcomes by answering the following questions. Write your answers in your study diary and discuss them with your Tutor at the next Study Support Meeting. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 2.1 (Tests learning outcomes 2.1)

Sociologists conceived culture as a design for living.

What do you understand by 'A DESIGN FOR A LIVING'?

SAQ 2.2 (Tests learning outcomes 2.2)

Identify and expatiate the three components of culture

SAQ 2.3 (Tests learning outcomes 2.3)

1. They are formally approved and members of that society are expected to observe them. Which culture concept is this?
2. Your lifestyle or culture is superior or inferior to mine and mine is not superior to yours. Which concept of culture identified this?
3. Xenocentrism and ethnocentrism are in contrast to each other. How?
4. If your contact with me from another culture made you learn my culture, which culture concept have you fulfilled here?
5. List and explain other basic concepts of culture you know.

SAQ 2.4 (Tests learning outcomes 2.4)

1. _____ arises from within you as an individual and remains fairly consistent throughout life. What is it?
2. Explain your choice of answer further.

SAQ 2.5 (Tests learning outcomes 2.5)

Discuss the various aspects of an individual's personality

STUDY SESSION 3: THEORIES OF CULTURE

Expected duration: 1 week or 2 contact hours

INTRODUCTION

You have learnt in the previous study that, culture stands as what distinguishes your group from other tribes or other people's with emphasis that, this could be through the way you greet and ways of your dressing. You were also taught that, culture serves as distinguishing factor of humans from other animals. The study you are going to learn today will be based on characteristics of culture as well as various theories of culture.

LEARNING OUTCOMES

At the end of the lectures the students should be able to

- 3.1.1 Highlight and explain various theories of culture
- 3.1.2 Differentiate between various theories of culture
- 3.1.3 Identify and discuss characteristics of culture

3.1 CHARACTERISTICS OF CULTURE

Culture distinguishes one human group from others, which could be through the way you greet and ways of your dressing. It also serves as distinguishing factor of humans from other animals. Your culture as well every individual's includes beliefs, rules of behaviour, language, rituals arts, technology, and styles of dress, ways of producing and cooking food, religion, political and economic systems.

TABLE 3.1: CHARACTERISTICS OF CULTURES

TRANSMITTED	Culture is transmitted from one generation to the other through the process of socialization.
DYNAMIC	Culture is dynamic because it changes from time to time.
SHARED	Culture is shared between and among members of the society.
RELATIVE	Culture is relative because what is acceptable in one culture may be detested by another culture.
ADOPTIVE	Culture is adoptive because it enables people to survive in the environment in which they find themselves.

3.2 THEORIES OF EVOLUTION:

By the age of enlightenment in the 18th century, many European scientist and philosophers had come to believe that culture had gone through progressive stages of improvement throughout human existence. The first anthropologists including Tylor also promoted such theories on Cultural evolution. Many people in the upper classes in the 19th century Victorian England use the term Culture in a sense similar to its original meaning.

BOX 3.1: VICTORIAN CULTURE

In the Victorian usage, culture refers to the controlling of the unrefined behaviours and taste associated with the lower classes. This the Victorian term culture referred to the refined taste intellectual training and mannerisms of the upper classes.

However, many anthropologists, sociologists and historian of that same period use the term civilization from the Latin word of citizen as a scientific description of what the upper classes called Culture. Civilization thus also meant the pinnacle of cultural evolution.

19TH CENTURY SCIENTIFIC DISCOVERY

New scientific discoveries in the early and mid-centuries demonstrated that **the world and its people had existed much longer than ever thought**. These new ideas greatly influenced how anthropologist thought about human biological social and cultural development. The account of the Bible had promoted the idea of a divine creation of the world between ten thousand/6,000 years ago.

In contrast, the observations of Scottish geologists Sir Charles Lyell-in the early {1800s} led him to suggest that the earth was much older and had changed gradually overtime. His geological theories and archeological discoveries of ancient stone tools in the early 1800s influenced a number of new theories of Culture.

3.2.1 LUBBOCK'S THEORIES OF CULTURE:

Based on Lyell's work and on theories proposed in the early 1800s by Danish archeologist Christian Thormsen and J. J. Worsaae in 1865, British naturalist Sir John Lubbock proposed that human societies had gone through long stages of cultural development.



Figure 3.1: John Lubbock Culture Theory Founder
Source: <http://www.flickr.com/photos/smithsonian/2551002057/>

Sir John Lubbock proposed that human societies had gone through long stages of cultural development. Each marked by advancement in technology. Each marked by advancement in technology.

BOX 3.2: LUBBOCK'S THEORIES

Lubbock thought the early stages were represented in the present day by the so-called primitive societies. The stages included the: Paleolithic stage (Old Stone Age)
Neolithic stage (new Stone Age)
Bronze Age
Iron Age

Lubbock argued that other forms of cultural development such as maturity and spirituality accompanied each stage of technological development.

3.2.2 HERBERT SPENCER'S THEORY OF CULTURE

Coinciding with the groundbreaking theory of biological evolution proposed by British naturalist Charles Darwin in the 1860s, British social philosopher Herbert Spencer put forward his own theory of biological and cultural evolution.

Spencer argued that all worldly phenomena including human societies change over time advancing towards perfection.

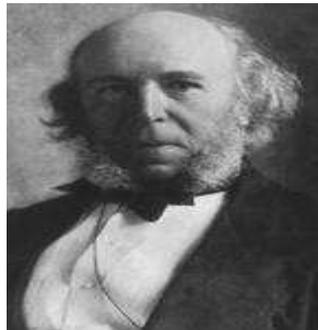


Figure 3.2: Herbert Spencer Culture Theory
Source: <http://es.wikipedia.org/wiki/Sociolog%C3%ADa>

Although, racist and ethnocentric theory of cultural evolution promoted by Spencer did not agree with the theory of Darwin, it became commonly known by the misapplied name of Social Darwinism. Social Darwinism helped the European nations justify their domination of people around the world through colonialism that is, the taking of new lands to gain natural resources and human labour.

BOX 3.3: HERBERT SPENCER HUMAN EVOLUTION POSITION

Herbert Spencer argued that human evolution was characterized by a struggle he called the “survival of the fittest”, in which the weaker races and society must eventually be replaced by stronger, more advanced races and societies.

3.2.3 THEORY OF CULTURAL EVOLUTION BY HENRY MORGAN

American anthropologists Louis Henry Morgan introduced another theory of cultural evolution in the late 1800s; Morgan along with Tylor was one of the founders of modern anthropologist. In his work, he attempted to show how all aspects of Culture change together in the evolution of societies.



Figure 3.3: Louis Henry Morgan Culture Theory
Source: http://en.wikipedia.org/wiki/Lewis_H._Morgan

Thus in his view, diverse aspects of culture such as the structure of families, forms of marriage, categories of kinship, ownership of government, technology and systems of food production all changed as society evolved.

Morgan called his evolutionary stages “ethnical periods and labeled them savagery (with three stages



Barbarianism (also with three stages) and civilization, Morgan did not necessarily believe that use of his theory to promote racism, ethnocentrism or exploitation. But like others of his time, he considered western civilization to be the highest form of culture. Morgan believed that race, nationality, language and culture were all related and that the Europeans were the most biologically and culturally advanced people.

3.2.4 UNIQUENESS & DIFFUSIONISM

Racists and ethnocentric theorist of cultural evolution fell out of favour with most anthropologists in the early 20th century.

In the early 1900s, the North America German born American anthropologist Franz Boas developed a theory of culture known as *historical particularism*. *Historical*

particularism emphasized uniqueness of all cultures and this gave new direction to the anthropology.

The *theory of diffusionism* came up from other anthropologists who believed that *cultural innovations such as inventions had a new origin and passed from society to society*. By the beginning of the 20th Century anthropologist had developed research methods for studying the cultures of individual small societies. Before 20th Century, anthropologists had developed research methods for studying the cultures of individual small societies.

Anthropologists could compare their findings with those of other studies to develop universal theories of Culture. *This form of study become known as ETHNOLOGY from the Greek word Ethnos meaning nation or race.*

BOX 3.4: BOAS CULTURE VIEW

Though Boas worked as an ethnologist, he felt that the culture of any society must be understood as the result of the unique history and not as one of many cultures belonging to a broader evolutionary stage or type of culture.

Historical particularism became a dominant approach to the study of culture in American anthropology largely through the influence of many students of Boas. However, a number of anthropologists in early 1900s also rejected the particularistic theory of culture in favor of diffusionism. Some attributed virtually every important cultural achievement to the inventions of a few especially gifted peoples that according to diffusionist then spread to other Cultures.

For example, British anthropologist Elliot Smith and W. W. Perry incorrectly suggested on the basis of inadequate information that farming, pottery making originated in ancient Egypt and diffused throughout the world. In fact, all of these cultural developments occurred separately at different times in many parts of the world.

3.2.5 FUNCTIONALISM

In the early 1900s, French sociologist Emile Durkheim developed a theory of culture that would greatly influenced anthropology.

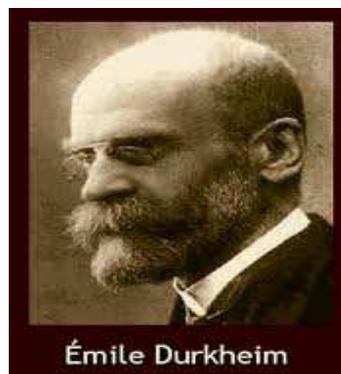


Figure 3.4: Emile Durkheim Culture Theory
Source: <http://es.wikipedia.org/wiki/Sociolog%C3%ADa>

Durkheim proposed that religious beliefs function to reinforce social solidarity. An interest in the relationship between the function of the society and culture known as Functionalism became a major thing in the European and especially British anthropology. Functionalists view culture as the collection of integrated part that work together to keep a society functioning.

British functionalist such as Bronislaw Malinowski and A. R. Radcliffe Brown also became known as social anthropologist because of their interest in the working of societies. They wrote detailed ethnographies that described every cultural and existential aspect of the people. They also focused on important rituals that appeared to preserve a people's social structure such as initiation ceremonies that formally signify children entrance into adulthood.

3.2.6 ECOLOGY AND ECONOMY

Beginning in the 1930s several American anthropologists developed a new interest in the material /economic and ecological foundations of culture. *Anthropologists emphasize the importance of discovery, that is, how natural environment, technology and the ways in which people produce and distribute their necessities such as food, influence other parts of cultures.* They propose that material culture and particularly those aspects relating to making a living determines the shape of culture as a whole.

3.2.7 CULTURE AREAS

American anthropologist Alfred Kroeber and early proponents of economic/ecological theories of culture created a map of Native American groups in North America that divided them according to what he called CULTURE AREAS. According to Kroeber, *all groups included within the same Culture areas shared similar ways of life because they occupied the same ecological region.* They therefore relied on many of the same natural resources such as sources of food, and develop similar kinds of technology and social organization.

Case Study:

The native people of the pacific North West coast culture areas Kwakiuti and Haida have a number of cultural similarities many of the peoples of this region relied heavily on fishing and the hunting of massive animals for food.

They manufacture large buildings, impressive boats and clothing from the wood and bark of cedar trees.

Many groups live in chiefdoms that rely on the collection and redistribution of wealth in lavish ceremonies.

3.2.8 CULTURAL ECOLOGY:

In research done between 1930's and 1960's American anthropologist Julian Steward noticed that similar types of cultures developed under similar environmental conditions but in geographical separate places.



Figure 3.5: Julian Steward Culture Theory
Source: <http://books.nap.edu/html/biomems/jsteward.html>

Steward attributed these cultural similarities to correspondences in their culture corelie; *These aspects of culture that might be influenced by the similar ways in which different people adapt to similar natural environments* e.g. Steward argued that the similarities in culture and social organization among foraging band, societies around the world had such today with the similar ecologies of the places in which they lived.

3.2.9 THE INTERPRETATION OF CULTURE

In the 1950s, anthropologist began to distinguish between two {2} ways of interpreting culture from an Emic and Efic perspective. The people native to a society have an Emic understanding of its culture, someone who comes from outside a society such as an anthropologist gains an Efic understanding of its culture.

- People living within a particular culture do not usually analyse its meaning
- They do not think for instance about why they perform all kinds of ceremony rather than another.
- They do not think for instance about why they produce food one way rather than another.

CASE STUDY:

A native of the Nigeria for example might say that Nigerians commonly go to the movies on Friday and Saturday nights but not discussed or even understand the significance of this behaviour. Anthropologist on the other hand specialize in comparing and analyzing culture, for this reason anthropologist have traditionally regarded innovation in a foreign culture as a fundamental part of doing research.

But in the 1960s, some anthropologist began attempting to describe and analyze culture from an Emil perspective and as an insider experiences it.

SUMMARY OF STUDY SESSION 3

In Study Session 3, you have learned that:

1. Culture differs one from and other looking at their characteristics. These characteristics include the following;
 - Culture is learned and not genetically given.

- Culture is transmitted from one generation to the other through the process of socialization.
 - Culture is dynamic because it changes from time to time.
 - Culture is shared between and among members of the society.
 - Culture is relative because what is acceptable in one culture may be detested by another culture.
 - Culture is adoptive because it enables people to survive in the environment in which they find themselves.
2. There are several theories of culture these are;
- 19th Century Scientific Discovery
 - Lubbock's Theories of Culture
 - Herbert Spencer's Theory Of Culture
 - Theory of Cultural Evolution By Henry Morgan
 - Uniqueness & Diffusionism
 - Functionalism
 - Ecology and Economy
 - Culture Areas
 - Cultural Ecology
 - The Interpretation of Culture

SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 3

Now, that you have completed this study session, you can assess how well you have achieved its learning outcomes by answering the following questions. Write your answers in your study diary and discuss them with your Tutor at the next Study Support Meeting. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 3.1 (Tests learning outcomes 3.1)

There are good numbers of theories that attempt studying culture. List and explain those you are familiar with.

SAQ 3.2 (Tests learning outcomes 3.2)

What made evolutionary and diffusionist theories of culture different?

SAQ 3.3 (Tests learning outcomes 3.3)

Can you identify various areas where culture stands distinct in terms of features?

STUDY SESSION 4: THEORIES OF PERSONALITY

Expected duration: 1 week or 2 contact hours

INTRODUCTION

You must have experienced a situation where there seems to be a connection between your body type and the temperament it exhibits! Some philosophers and psychologists are of the view that, human personality is underwritten by physical types. You will therefore be learning about theories of personality.

LEARNING OUTCOMES

At the end of the lecture, students should be able to:

- 4.1) Explain the theories of personality
- 4.2) Differentiate between the theories of personality
- 4.3) Assess the theories of personality

4.1 THEORIES OF PERSONALITIES

Many theories have come up with their various theories to study the concept of human personalities. Examining human origins, environments, cultures among others and how these factors relate with personalities. Below are some of the theories and their founder.

4.1.1 BIOLOGICAL THEORIES BY WILHEIM SHELDON

This biological theory is commonly referred to as body type or somatotype theory.

William Sheldon through his pragmatism influenced the study that, the psychological makeup of humans had biological foundations which he classified according to three body types

BOX 4.1: WILHEIM SHELDON CLASSIFICATIONS

He used his classification system in explaining various delinquencies believing that, delinquents can be at high level at the class of mesomorphy because they believed to be associated with temperament while he believed ectomorphy class experiences low level of delinquency.

- Endomorphs he said were soft and have tendency toward a viscerotonic (comfortable, extrovert and relaxed)
- Mesomorphs he said are muscular and square with the tendency towards somotonic personality (aggressive, dynamic, active and assertive).
- Ectomorphs on the other hand he believed are thin with fine bones. He believed they have tendency toward a cerebrotonic personality (sensitive, introvert, thoughtful).

4.1.1 PERSONALITY AND BODY TYPES

Sheldon proposed that individual differences in personality are related to differences in body type. He classified three ways or body types.

1. Endomorph (fat)
2. Mesomorphy (muscular)
3. Ectomorphy (lean)

Using photographs and physical measurement, *Sheldon found different evidence for 46 different types of body fluids, variations of the three ways or classifications.* More important, Sheldon claimed to have found evidence for three different kinds of temperament that were correlated with the three different body types.

Sheldon reported that **Endomorph** were generally extroverted and socialite. **Mesomorphs** were often aggressive, adventurous and assertive. **Ectomorphs** were typically introverted and inhibitor. He also claimed to find a relation between body types and different kinds of abnormal behavior.

Unfortunately, Sheldon's methods of rating temperament were not as objective as they might be. The fact that there may be a relationship between body type and personality should tell you nothing about the nature of such relationship.

4.1.2 GENETIC THEORIES.

Genetic Theories / Genes: It is possible that variations in certain actions of personality can be accounted for, in part, by different genotypes. This is not to say that instructions for making personalities are contained in the DNA, genetic influence could be quite indirect.

For example, different gene combinations can cause variations in height. For example, people who are significantly shorter or taller than average undoubtedly encounter distinct perceptions, expectations and reactions from others, which may influence their personalities in different ways. In this example, genotype would be related to individual differences in personality but only indirectly. Genetic influence on personality need not be as indirect as suggested by the example of body height, however.

PSYCHOLOGIST HANS EYSENCK

He hypothesized that a very important dimension of personality is introversion – Extroversion also called SOCIABILITY. He argued further that individual differences in sociability are influenced by genetic factors. But how would genes contribute to whether a person is introverted or extroverted? EYSENCK proposed that different genotypes can propose different/various cortical arousal in the brain.

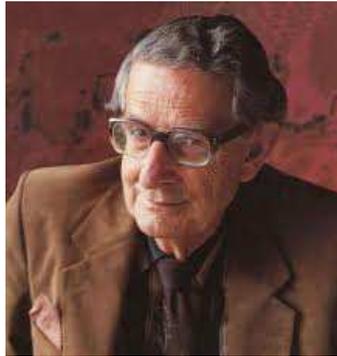


Figure 4.1: Hans Eysenck Theory

Source: http://en.wikipedia.org/wiki/Hans_Eysenck

Persons with extremely high levels of central nervous system arousal, for example would be overly sensitive to the environment. They would find it difficult to habituate for stressful stimuli, and would develop conditioned fear responses and avoidance responses rather easily. They would tend to shy away from external stimulation including social stimulation and thus be characterized as **Introverts**. But individuals with very low levels of central nervous system arousal would be hungry for stimulation. They would try to raise existing cortical arousal by seeking external stimulation and social stimulation and this characterize as **Extroverts**.

4.1.3 PSYCHOANALYTIC THEORIES BY SIGMUND FREUD

Sigmund Freud who happened to be a psychoanalyst believed that, personality and behaviour are products of constant interaction between and among conflicting psychological forces which operate at three different levels of awareness. These are Pre-conscious, Conscious and Unconscious.

THE STRUCTURE OF PERSONALITY

Sigmund's theory is grounded by biological motivating forces and thus could qualify as a biological theory of personality. He believed that we are all born with life's preserving instinct, which he called **EROS**. These survival and reproductive instincts (needs motives) give rise to psychic energy called **LIBIDO** that impels the organism to act in ways that would promote self-preservation and propagation.

According to Freud, the Libido is contained in the ID, which is one of the three components of personality. Basic needs produce an increase in Libido, which is experienced as physiological tension. The ID converts this tension into an impulse or desire, which if gratified, would reduce the tension.

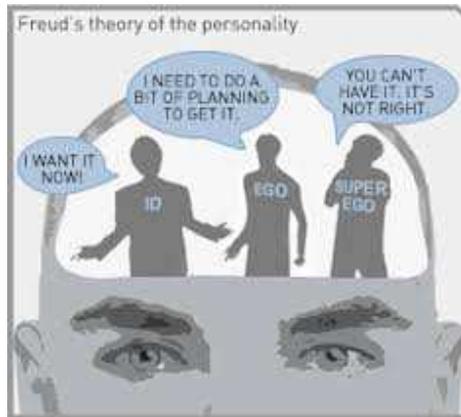


Figure 4.2: Personality Concepts and Categories
 Source: Distance Learning Centre, University of Ibadan

The second major personality component is the **EGO**, which represents the rational part of personality and often referred to as the **Reality principle**. In effect, the Ego works in the service of ID trying to satisfy the individual's needs, but he does so in a realistic fashion.

The third component of personality is the **Super Ego**, which is often, equated to conscience. The Super ego does not develop until four (4) or five (5) years of age, according to Sigmund Freud when children begin to internalize parental standards of what is good or evil.

The Super Ego consists of an internalized code of morality capable of exerting control over behavior. It serves to keep the ID in check by inhibiting anti-social and distinctive impulse behavior. It serves to keep the ID in check by inhibiting anti-social and destructive impulses and it attempts to channel the functioning of the ego along moralistic lines. The major conflict in personality, according to Freud, is that between Superego and ID with the Ego serving as a mediator between conflicts.

MENTAL AWARENESS:

In addition to the three components of personality mind Freud hypothesized three areas of the mind.

- 1) Unconscious
- 2) Preconscious
- 3) Conscious

According to him, the unconscious part of the mind contains unacceptable ID impulses and desires and information that has been buried by the Ego because it would produce intolerable guilt and anxiety if allowed to reach the conscious level of awareness. You cannot recall information from the unconscious part of the mind except under circumstances such as during hypnotic drug - induced states, or in dreams. Yet the unconscious mind plays an important role in directing behavior and shaping personality.

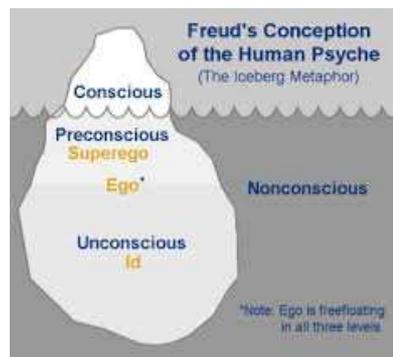


Figure 4.3: Freud's Conception of Conscious Human Psyche
 Source: Distance Learning Centre, University of Ibadan

The **Preconscious** part of the mind houses information that may be temporarily forgotten, but can be recalled. The **Conscious** part of the mind is concerned with immediate perceptions and things you can recall with no difficulty. Many theories of personality are based on principles of practical conditioning, institutional learning and observational learning. They differ from other forms of personality theories in a number of ways. Most importantly, many theories generally characterize personality in terms of overt behavior rather than in terms of inner events such as unconscious motivation or unconscious self-awareness. In addition, many theories focus almost entirely on the process that influences personality rather on the structures of personality. Many theories emphasize external environment influences on personality and tend to ignore physiological or genetic factors.

Finally, many theories are generally more concern with conventional and rigorous scientific explanation of their ideas than many other personality theories.

4.1.4 MARK HULL: HULLIAN THEORY

Hull formulated the most elaborate system and an ambitious theory of pre learning over proposed. Hull believed his theory could explain not only learning but also all behavior. Hull did not theorize about personality in particular, but some of his contemporary and followers did, most notable among this group were Psychologist Neal Millen and Sociologist John Dollard, who applied some of his basic Hullian principle to the concept of personality.



Figure 4.4: Mark Hull Theory
 Source: http://researchandscholarship.blogspot.com/2013_01_01_archive.html

It is interesting that though both Dollard and Miller had been trained in Psychoanalysis, their approach to personality was an attempt to provide an explanation for personality that was more scientific than Freud's and that was grounded in the experimental psychology of learning. According to them, personality can be best understood as a set of habits, learned stimulus response and associations. Individual differences in personality are due to sets of habits.

A modified version of Hull's drive concept of motivation and its relation to learning occupied a central position in Dollard & Miller's account of personality. To them, people are motivated to acquire habits because of drives i.e. energizing stimuli that can arise because of an unmet need or a disruption in homeostasis caused by any intense stimuli. The function of drive is to arouse the individual to do whatever is required to reduce the drive and thereby fulfill the need and restore homeostasis.

Dollard and Miller saw drive reduction as an equivalent to reinforcement in their view, stimulus response association that are consistently followed by drive reduction are reinforced and would become an established part of an individual's personality.

4.1.5 THE EXISTENTIAL AND HUMANISTIC THEORIES

Humanistic and existential theories of personality focus upon the conscious element of personality and in this regard are more akin to neo – Freudian's theory than to Freudian theory himself. They also emphasize individual's uniqueness and freedom of choice more than other personality theories.

4.1.6 THE HUMANISTIC THEORY

This emphasizes that you are innately motivated to strive for what they call self-actualization that is the tendency to develop your potentials in ways that maintain or enhance organism. This is quite similar to Alfred Adler's notion that human beings strive to be the most complete individuals you can become.

Adler's influence is also seen in much emphasis of humanistic theories i.e. conscious experience, individual uniqueness and individual freedom. Humanistic theory has been characterized as the third force in psychology the first two forces being psychoanalytic and behavioristic theories.



Figure 4.5: Humanistic Psychology
Source: http://en.wikipedia.org/wiki/Karl_rogers

Essentially the humanistic position is a reaction against Freud's views of human as creatures driven by irrational hedonistic forces from within.

Moreover, humanistic psychologists both reject Freudian and behaviorist theories on determination, the idea that forces over which human beings have little or no control structure your personalities. They take special issue with the stimulus response model theory of behavioristic learning and found it overly restrictive in that, it focus on external behavior of individual and ignores the world of subjective perception or experiences.

Karl Rogers has been a leading proponent of humanistic psychology for over 30 years, especially its application to psycho - therapy. For him, the most important aspect of personality is the self. The self is the conscious part of personality that is concerned with thinking, feeling and making judgments. He is especially concerned with thoughts, feelings and judgments that are directed inwards to form your self-awareness and self-concepts.

Self-concept or ideas of who you are as human being is based upon self-awareness, that is perception of ourselves in relation to others. This perception is influenced by how others react towards you. If parents and other significant people in your live provide you with unconditional love then you will develop a healthy unconditional, positive regards for ourselves. Rogers, like other humanistic psychologists, believe that your basic motivation is to maintain and actualize the self.

But this striving for self - actualization can be impeded if you do not accept ourselves because what you are or if you value ourselves only when you do things that have been approved by your parents or other significant people in your lives.

ABRAHAM MASLOW is perhaps best known for his proposed hierarchy of human needs and his descriptive account of what it means to be self-actualized.

According to him, the basic needs are the most important in nature and must be satisfied before the needs in the higher up must be moved to. Next is the need for safety from physical danger, then as you progress to the hierarchy there is the need for love and belongingness needs and the need for esteem and approval.



Maslow's Hierarchy of Needs

Figure 4.6: Human Needs Hierarchy

Source: Distance Learning Centre, University of Ibadan

Then you are the need for self-actualization. He believed that self-actualization will not be a pressing urge unless all other needs on the hierarchy have been satisfied and he thought that relatively few people ever become completely self-actualized because most are still preoccupied with fulfilling needs that are lower level.

4.1.7 THE EXISTENTIAL THEORY

Existential psychologists place great emphasis on individual freedom and responsibility and do not take the form of human nature as seen by the humanists. While humanistic psychologists place emphasis on self-actualization many psychologists place value on authenticity {openness} with self and others, awareness and acceptance of self, honesty with self and others, and human condition and the harmonious integration of nature of others and ourselves.

Unlike the humanistic psychologist, existentialists do not argue that you have an innate drive to achieve authenticity. If you are to become authentic, you must choose to do so in a face of existential anxiety. Becoming an authentic person entails opening ourselves to some terrifying aspect of existence, including the realization that you must die and that you cannot control all the events in your lives. Finally, that since you can make choices, you are therefore responsible for much of your destiny.

4.1.8 TRAIT THEORY OF PERSONALITY

It is one of the major theoretical areas in the study of personality. The Trait theory suggests that individual personalities are composed of broad dispositions. For example, consider how you would describe the personality of a close friend. Chances are that you would list a number of traits such as outgoing, kind and even – tempered. A trait can be thought of as a relatively stable characteristic that causes individuals to behave in certain ways.

Unlike other theories of personality, the trait approach is focused on differences between individuals. The combination and interaction of various traits forms a personality that is unique to each individual. Trait theory is focused on identifying and measuring these individual personality characteristics.

4.1.8 GORDON ALLPORT'S TRAIT THEORY

In 1936, psychologist Gordon Allport discovered that one English Language dictionary alone contained more than 4000 words describing different personality traits. He categorized these traits into three levels:

CARDINAL TRAITS:

These are traits that dominate an individual's whole life, often to the point that the person becomes known specifically for these traits. People with such personalities often become so known for these traits that their names are often synonymous with these qualities. Consider the origin and meaning of the following descriptive terms:- Freudian, Machiavellian, Christ – like etc. Allport suggested that cardinal traits are rare and tend to develop later in life.

CENTRAL TRAITS:

Are the general characteristics that form the basic foundations of personality. These traits unlike the cardinal traits are not dominating, but are the major characteristics you might use to describe another person. Terms such as intelligent, honest, shy and anxious are considered as central traits.

SECONDARY TRAITS:

These traits are sometimes related to attitudes or preferences and often appear only in certain situations or under specific circumstances. Some examples would be getting anxious when speaking to a group or impatient while waiting in line.

4.1.9 RAYMOND CATTELL'S 16 PERSONALITY FACTOR QUESTIONNAIRE

In his theory, Raymond Cattell reduced the number of main personality of Allport's initial list of over 4000 to 171 mostly by eliminating uncommon traits. Then using a statistical technique known as factor analysis, he identified closely related terms and eventually reduced the list to just 16 key personality traits. According to Cattell, these 16 traits are the sources of all human personality. He also developed one of the most widely used personality assessments known as the Sixteen Personality Factor Questionnaire. (16PF).

4.1.10 THE FIVE – FACTOR THEORY OF PERSONALITY

Both Cattell's and Eysenck's theory have been the subject of considerable research, which has led some theorists to believe that Cattell focused on too many traits while Eysenck focused on too few. As a result, a new theory often referred to as the 'Big Five Theory' emerged. This five-factor model of personality represents five core traits that interact to form human personality. While researchers often disagree about labels for each dimension, the following are described most commonly;

1. Extroversion
2. Agreeableness
3. Conscientiousness
4. Neuroticism
5. Openness

4.2 EYSENCK'S THREE DIMENSIONS OF PERSONALITY

Hans Eysenck, a British Psychologist developed a model of personality based upon three universal traits.

4.2.1 INTROVERSION/EXTROVERSION

Introversion involves paying direct attention on inner experiences, while extroversion relates to paying attention on other people and the environment. So a person high in introversion might be quiet and reserved while an individual high in extroversion might be sociable and outgoing

4.2.2 NEUROTICISM/EMOTIONAL

This dimension of Eysenck trait theory is related to moodiness versus even temperaments. Neuroticism refers to an individual's tendency to become upset or emotional, while stability refers to the tendency to remain emotionally constant.

4.2.3 PSYCHOTICISM

After studying individuals suffering from mental illness, Eysenck added a personality dimension he called psychoticism to his trait theory. Individuals who are high on this trait tend to have difficulty dealing with reality and may be anti – social, hostile, non – emphatic and manipulative.

4.2: ASSESSING THE TRAIT APPROACH TO PERSONALITY

While most agree that people can be described based upon the personality traits, theorists continue to debate the number of basic traits that can make up human personality. While trait theory has objectively what some personality theories lack (such as Freud's psychoanalytical theory), it also has weaknesses. Some of the most common criticisms of trait theory centre on the fact traits are often poor predictions of behaviour. While an individual may score high on assessments of a specific trait, he or she may not always behave that way in every situation. Another problem is that trait theories do not address how or why individual differences in personality emerge or develop.

SUMMARY OF STUDY SESSION 4

In Study Session 4, you have learned that:

1. Sheldon proposed that individual differences in personality are related to differences in body type. He classified three ways or body types.

- I. Endomorph (fat)
- II. Mesomorphy (muscular)
- III. Ectomorphy (lean)

2. Biological theory is commonly referred to as body type or somatotype theory.

Sheldon proposed that individual differences in personality are related to differences in body type. He classified three ways or body types.

- I. Endomorph (fat)
- II. Mesomorphy (muscular)
- III. Ectomorphy (lean)

Like culture, there are several theories of Personality.

The theories tried to explain the various positions of psychologists on the concept of personality.

The theories have their weaknesses and strengths.

SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 4

Now, that you have completed this study session, you can assess how well you have achieved its learning outcomes by answering the following questions. Write your answers in your study diary and discuss them with your Tutor at the next Study Support Meeting.

You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 4.1 (Tests learning outcomes 4.1 & 4.2)

One of the theories of personalities was nicknamed body type or somatotype theory.

1. Which personality theory is this?
2. Who is the author of this personality?
3. Identify and discuss the body types of this theory.
4. Explain other theories of personality
5. How does a biological and genetic theory differ?

SAQ 4.2 (Tests learning outcomes 4.3)

How will you define the concept of Modal Personality?

SAQ 4.3 (Tests learning outcomes 4.4)

List and discuss the methods of assessing modal personality?

STUDY SESSION 5: CULTURE, PERSONALITY AND NATIONAL CHARACTER

Expected duration: 1 week or 2 contact hours

INTRODUCTION

In the preceding Study Sessions, you learnt about culture, personality and the relationship between culture and personality. Having all these at the back of your mind you will be learning at the issue of national character and how it relates with or affect culture and personality.

LEARNING OUTCOMES FOR STUDY SESSION 5

At the end of the lecture, students should be able

- 5.1) To define and explain the concept of national character
- 5.2) To trace the history of national character
- 5.3) To explain the approaches to studying national character
- 5.4) To enumerate and discuss the importance of national character

5.1 HISTORY OF THE DEVELOPMENT OF NATIONAL CHARACTER

Europe has had a long history of self – conscious awareness of national differences. In ordinary conversation and in essays one finds discussions of the differences between Danes and Swedes, between Belgians and Dutch, between Germans and Italians, or even between northern and southern Belgians, northern and southern Dutch. *Every national group develops over a period of time certain stereotypes of members of other national entities.*

Commonly held stereotypes may be discussed in a tone of objective detachment or with varying degree of approval of the traits considered. While the perception of behavioural differences has led to a great deal of verbal expression and impressionistic writing, only since the 1940s have serious efforts been made to explore systemically the validity or the precise nature of the perceived differences with respect to underlying personality configurations.

The social or cultural anthropologist's observation of the behavioural configurations found in highly divergent non – Western Cultures have afforded him a picture wider view of manifest variability in human behaviour than is found within the Western European tradition.

The anthropologist has had to contend with radically different language, structures and cognitive –perceptual patterns which define the natural and social environment, divergent patterns of causality and logic; unusual decision – making patterns in social groups, patterns of internalized or coerced responsibility and authority unknown in the West,

different patterns of expressing, disguising or denying feelings and emotions – not to mention wide variation in moral definitions and values.

Almost every generally accepted, unquestioned ‘universal’ concerning the psychological nature of man and the basic elements of social, economic or political life has been seriously challenged by the anthropological data which present full specter of world cultures.

During the course of World War II, a number of anthropologists developed the idea that their concern with culturally determined personality differences had equal relevance to understanding differences among Western nations. They believed that careful evaluation of characteristics common to significant segments of the populations involved in the world conflict could lead to more meaningful analysis of diverse sociopolitical developments occurring within these national states.

Moreover, they contended that a systematic analysis of the differences in national character, within the Western Societies would lead to insights into the periodic tensions and misunderstanding that had arisen between individual members of both then allied and enemy national groups.

5.2 APPROACHES TO NATIONAL CHARACTER ANALYSIS

Studies of national character differ both in their underlying theoretical assumptions and in their research objectives. All of them assume however, that there are elements held in common by members of a particular state that can be traced in some manner to the relatively enduring formative influence of cultural character of that state on malleable human nature. It is further assumed that **common experiences have a centripetal effect that to some degree or in some areas outweighs the centrifugal effects of idiosyncratic experiences.**

As an underlying objective, national character studies all share a desire to make the perception of national differences more comprehensible and to order them more systematically into over – all patterns. *However, the variables considered are often neither comparable nor rigorously defined.* There are variations in what is subsumed under the concept of ‘national character’ depending on the author’s approach.

Margaret Mead a vigorous proponent of the national character studies distinguished three approaches (1953).

1. First, there is analysis of relationships between basic learning common to children within a nation or culture and later characteristics witnessed in the behaviour of adults within the same society. Formative childhood experiences are immediate focus of such studies.

2. Second, there are societal studies of the pattern and structure of interpersonal relationships. There are cultural sanctions operating continually throughout the society to reinforce behavioural patterns, and thus there is an unexpected consistency in cultural configurations. Cultural constraints become fixed and internalized aspects of personality.

3. Third, there are studies comprising simple comparative descriptions of cultural configurations, which distinguish one national unit from another, different life styles and ways of looking at things are defined as part of national character.

Studies of this last variety remain from a psychological standpoint, at least, surface descriptions of what seem to be consistent culturally defined values, or behaviour patterns, without reference to possible underlying motivations or personality mechanisms.

BOX 5.1: MEAD'S APPROACH

In contrast, studies included in the first two categories mentioned by Mead seek to push beyond the descriptive level to trace out certain underlying structurally consistent aspect of personality that are manifested in the overt behaviour peculiar to members of a given society.

5.3 NATIONAL CHARACTER

National character refers to the standards or beliefs, ideas, hopes, and aspirations of an individual, which he shares with other members of the nation. In addition, it is used to describe the enduring personality characteristic and unique lifestyles found among the populations of a particular nation.

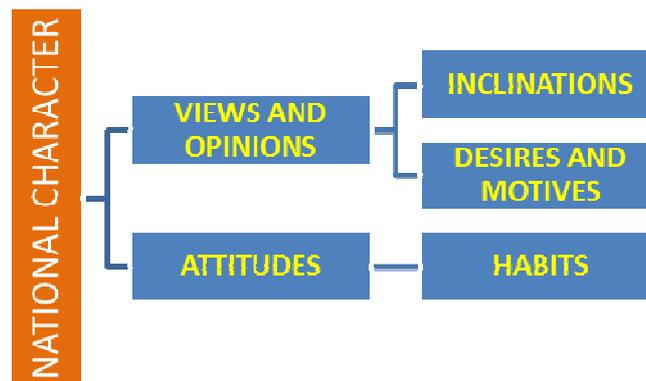


Figure 5.1: National Character

Source: Distance Learning Centre, University of Ibadan

The history and legal system have great effects on national character. National character could be identified through processes and symbols, which are peculiar to the citizens of a nation. This refers to the things used to identify a people and which binds them together to enable them have a sense of belonging. Such processes include structures and institutions while the symbols refer to physical objects standing for authority {Federal character, Quota system, English language.

National Character also covers the principles aimed at giving people equal opportunities irrespective of their ethnic background, religion, class, gender, language and so on. Everyone has to be equally represented in all aspects of national life.

CASE STUDY:

Introduction of NYSC, Federal Universities, Unified Schooled symbols: physical things that stands for a particular thing e.g. Coat of arms, National Flag, National Pledge, Currency, National Anthem {this form a particular behavior that is of people in a particular society - for example the colours on the Nigerian Flag – Green – Agriculture. White – Peace

5.4 IMPORTANCE OF NATIONAL CHARACTER

National character has good numbers of benefits and importance it offers the community ranging from personal to national benefits. Importance of national character include the following

1. It promotes unity, Justice and loyalty.
2. It ensures equality of all citizens.
3. It gives a sense of belonging.
4. It ensures equitable distribution of economy wealth and infrastructure.
5. It prevents marginalization of disadvantaged group.

SUMMARY OF STUDY SESSION 5

In Study Session 5, you have learned that

1. The awareness of national differences started in Europe
2. The study of National Character was first carried out during the course of World War II
3. There are three distinct approaches to the study of national character
 - a) Analysis of relationships between basic learning common to children within a nation or culture and later characteristics witnessed in the behaviour of adults within the same society.
 - b) Societal studies of the pattern and structure of interpersonal relationships.
 - c) Studies comprising simple comparative descriptions of cultural configurations, which distinguish one national unit from another, different life styles and ways of looking at things are defined as part of national character.
4. National Character can be used to describe the enduring personality characteristics and unique lifestyles found among populations of a particular nation
5. National Character has its importance in any nation which include;
Promotion of unity, justice, loyalty, equality of all citizens, sense of belonging, equitable distribution of economy wealth, infrastructure and prevention of marginalization of disadvantaged group

SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 5

Now, that you have completed this study session, you can assess how well you have achieved its learning outcomes by answering the following questions. Write your answers in your study diary and discuss them with your Tutor at the next Study Support Meeting.

You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 5.1 (Tests learning outcomes 5.1 and 5.3)

Everyone has to be equally represented in all aspects of national life irrespective of their ethnic background, religion, class, gender, language and so on.

What concept as studied above captures this?

How can the identified concept identified be approached?

SAQ 5.2 (Tests learning outcomes 5.2)

Every national group develops over a period of time certain stereotypes of members of other national entities.

- How can you explain above sentence with your knowledge of National character historical development?

SAQ 5.3 (Tests learning outcomes 5.4)

Discuss with relevant examples the importance of National Character

STUDY SESSION 6 MODAL PERSONALITY

Expected duration: 1 week or 2 contact hours

INTRODUCTION

This course deals with modal personality showing you different conceptions of modal personalities as well as modal personality, methods of assessing modal personality, tradition oriented, inner-directed and other directed personalities.

LEARNING OUTCOMES FOR STUDY SESSION 6

At the end of the lecture, students should be able to

- 6.1) define modal personality
- 6.2) enumerate and explain the three common types of modal personality
- 6.3) explain various ways of assessing modal personality

6.1 CONCEPT OF MODAL PERSONALITY

Anthropologists have referred to typical personality traits that are frequently exhibited in a particular society as modal personality. When you say for instance, that the modal personality trait of a society are physical aggression, nosiness, display of wealth, you are not saying that all the individuals in that society exhibit such trait. What we are saying is that most people in that society are aggressive noisy and materialistic to a bigger degree than most people in some other society.

Modal personality like other cultural traits is not static, it is subject to change just as life experiences change in society. As Embers reacted, individual often alter their behavior to adapt to changing circumstances and when enough individuals in the society have altered their own behavior or the way they bring up their children, modal personality characteristics will presumably change.

BOX 6.1: CONCEPT OF CULTURE

As a culture consist of learned and shared patterns of behaviour, beliefs and feelings and its dynamic personality too consists in part of learned ways of behaving and feeling and is also subject to change.

6.2 TYPES OF MODAL PERSONALITY

In the early 1950's, David Riesman proposed that there are three common types of modal personality that occur around the world.

1. Tradition oriented
2. Inner-directed
3. Other directed personalities.

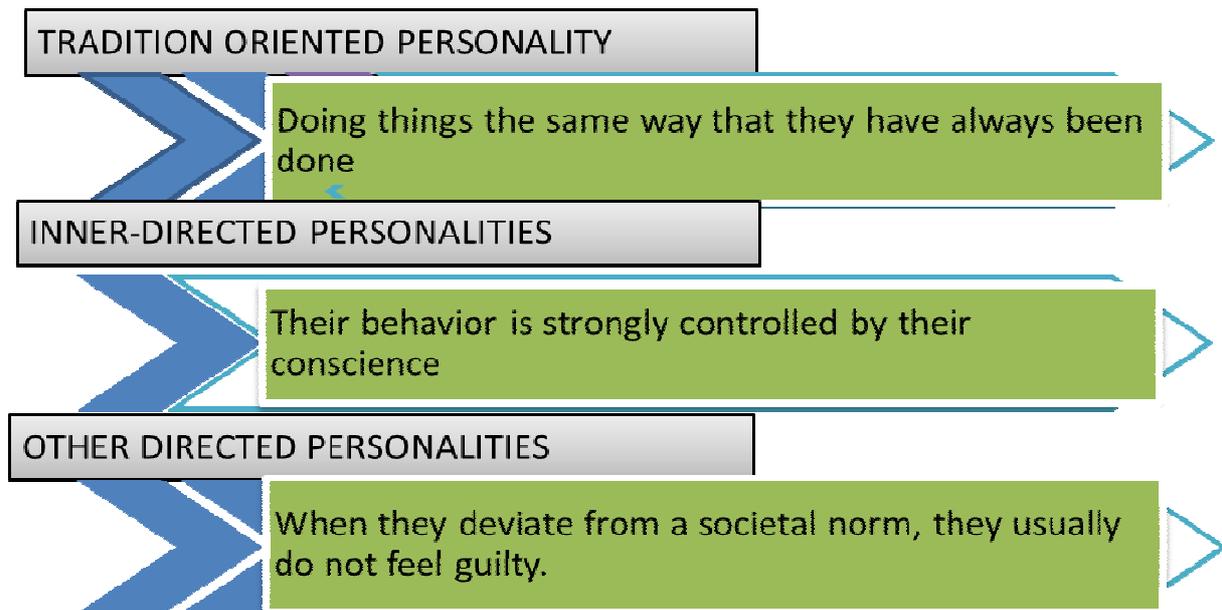


Figure 6.1: Types of Modal Personality
 Source: Distance Learning Centre, University of Ibadan

6.2.1: TRADITION ORIENTED PERSONALITY

Tradition-oriented personality places a strong emphasis on **doing things the same way that they have always been done**. Individuals with this sort of personality are likely to try new things and to seek new experiences.

6.2.2: INNER-DIRECTED PERSONALITIES

They are guilt oriented. That is to say, **their behavior is strongly controlled by their conscience**. As a result there is little need for a police to make sure that they obey the laws. These individuals monitor themselves. If they break the law, they are likely to turn themselves in for punishment.

6.2.3: OTHER DIRECTED PERSONALITIES

They have more ambiguous feelings about right and wrong. **When they deviate from a societal norm, they usually do not feel guilty**. However, if they are caught in the act or exposed publicly, they are likely to feel ashamed.

6.3 METHODS OF ASSESSING MODAL PERSONALITY

Most of the methods used by anthropologist to determine modal personality are similar to or derive from procedures used by psychologists to assess individual personality characteristics. The anthropologists generally use four major methods and these are:

1. Observation of behavior
2. The collection of life History
3. Projective tests
4. The Analysis of cultural materials

6.3.1: OBSERVATION OF BEHAVIOUR

This method involves a close and intensive investigation of

- How people behave
- What they say and
- How they perform tasks.

It includes the postures they take and the emotions they do and do not show in their day-to-day activities. This is often a fine consuming and difficult process and whenever it is possible and appropriate, the anthropologists are likely to decide on an alternative method to collect the information.

Observation is often necessary, however, when subjects are unable to report accurately upon their activities or a particular type of behavior this may be because some behavior patterns are unconscious and cannot be verbalized or as may happen at times behavior patterns conflict with the ideals of the society. If the researcher decides that observation is the most appropriate way he must then carefully plan how to go about the observation, who he must observe and how he has to observe then since he cannot observe every person in the society or record everything he sees.

6.3.2 THE COLLECTION OF LIFE HISTORIES

This may take over the form of autobiography (one's life history written by oneself) or biography (one's life history written by others). Life history often provides information on an individual's attitudes and values. They also provide information about childhood experiences. The effectiveness of this method depends on the skill of the researcher as an interviewer, his sensitivity to the personality of the subject and his acceptance by the social group.

A major problem with the use of life history is its representativeness. Successful members of a community for example are usually either too busy or uninterested to cooperate therefore life history informant may represent some of the most maladjusted individuals in the society.

6.3.3 PROJECTIVE TESTS

This utilized stimuli that are so ambiguous that the subject in order to respond to the stimuli is obliged to structure them according to its own preoccupations, needs and conflicts which are largely unconscious. In a sense, he is projecting his personality traits on the ambiguous test stimuli. There are various forms of projective tests but the two most widely used are the **Rorschach and Thematic Apperception Test (TAT)**. The Rorschach consists of ten [10] cards each carrying an inkblot.

The cards are always shown in the same order to each subjects being tested. The subject is asked to describe what he sees in the various shapes and from his responses; inferences are then made about his personality.

The TAT also consists of a series of pictures. These pictures, which depict some life situations, are shown to the subjects in a given order. The subject is then asked to

describe what is going on in each illustration, what he thinks happened before the scene and how he thinks things would turn out. His interpretation is then analyzed for insights into his needs and conflict.

6.3.4 THE ANALYSIS OF CULTURAL MATERIALS

This method involves essentially **the study of folk tales, myths, legends and other cultural features of the society under scrutiny**. This approach is similar to the protective tests. It is suggested that the popularity of a particular folktale in a society is a response to certain needs and conflict that are generally shared by the members of that society.

Put differently, people's attachment to a particular folk tale is a projection of some of their modal personality trait. If this assumption is accepted, can you then suggest that the strong attachment to the various folk tales involving *Alabahun Ijapa, the tortoise, oko Yanibo* is revealing Yoruba norms, values, beliefs, aspirations, conflict and contradictions, that is, Yoruba modal personality. The tortoise is a smart, intelligent creature but also cunning, deceitful and corrupt often victim of his own mischief and hence a subject of ridicule, but at times he uses his superior intelligence to solve serious, personal and social problems.

SUMMARY OF STUDY SESSION 6

In Study Session 6, you have learned that:

1. Modal personality are personality traits that are frequently exhibited in a particular society
2. There are three types of modal personality – Tradition Oriented, Inner – directed and other directed personalities
3. The methods of assessing modal personality are observation methods, collection of life histories, projective tests and analysis of cultural materials

SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 6

Now, that you have completed this study session, you can assess how well you have achieved its learning outcomes by answering the following questions. Write your answers in your study diary and discuss them with your Tutor at the next Study Support Meeting. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 6.1 (Tests learning outcomes 6.1)

Modal personality like other cultural traits is not static, but rather subject to change just as life experiences change in society. Discuss this sentence in reference of your knowledge on this study.

SAQ 6.2 (Tests learning outcomes 6.2 and 6.3)

Identify the types of modal personality and methods of accessing it

STUDY SESSION 7: CULTURE AND MENTAL ILLNESS

Expected duration: 1 week or 2 contact hours

INTRODUCTION

You probably may have discovered difference in the way you speak, dress, behave, act, talk or do any other activities if compared with another person's own who is an origin of another town, country of tribe. These differences might be product of the way you are individually brought up in a cultured and traditional environment where you individually belong to.

This study therefore will be examining the concept of culture as it relates to mental illness. That is, you will be learning about how mental illness can influence the cultural outlook

LEARNING OUTCOMES FOR STUDY SESSION 7

At the end of the lecture, students should be able to:

- 7.1) Explain with relevant examples, the concept of culture and mental illness
- 7.2) Explain the impact of mental illness on culture
- 7.3) Explain the Sociological impact of mental illness

7.1 CULTURE AND MENTAL ILLNESS

According to Oke (2009) anthropologists have emphasized the fact that **neither health nor disease may be considered as absolute seeing important function of culture as maintenance of norms.**



Figure 7.1: Culture and Mental Illness

Source: Distance Learning Centre, University of Ibadan

The way normal health is viewed differs from across societies or subgroups. The state of being normal can be seen as what is usual, expected and generally regarded as desirable.

BOX 7.1: DEFINITION OF CULTURE

Culture therefore is a dynamic factor related to virtually every state of health or disease and its related behaviour. This shows that man's physiological state is largely conditioned by socio – cultural factors.

An anthropologist, Mahchlam (1958) in his study observed that some patients start to feel worse after their symptoms are explained to them and such patients have their counterparts in the whole community or cultural group. Being ill is a process with both subjective and objective components although it may in a given instance lack one or the other (Oke, 2009).

Some anthropologists suggested however, that unlike other health problems or diseases, only the more complex or advanced societies normally produced serious mental disorders, members of simple or primitive societies were regarded as uncomplicated and were not likely to have disorders such as neuroses and certain forms of psychosis (Oke, 2009). It is important you note that even amongst the simple societies, there are individuals who exhibited abnormal behaviour, which can be regarded as mental illness.

- How will you describe the word “Mental Abnormality”?
- The disparity in forms of mental illness in some societies has been attributed to the variance in child-training practices and other aspects of culture (Oke, 2009). There are biological causes of some mental illnesses, but your focus in this course will be on socio – cultural and socio – psychological causes of mental illness.

Oke (2009) cited some examples of mental illness : The Embers reported that during the Second World War many German officials working for the Nazi were regarded as normal by their neighbours and fellow workers, although they committed acts of inhumanity which were so vicious that observers in some other parts of the world would regard them as criminally insane. Another example was the Saora of Orissa, an Indian tribe.

These people mentioned above believe that certain of their womenfolk are regularly courted by lovers from the supernatural world, who marry the women and have children: though they have never seen by any human being and yet are allegedly suckled at night. Such beliefs are regarded as a sign of mental disorder in some societies especially the Euro – American Societies (Oke, 2009).

The manifestations of mental illnesses vary from one society to another. Anthony Wallace (1969) a Canadian – American anthropologist reported a case of ‘Witiko psychosis’, a mental illness found among the males of some North American Indian Tribe mostly the Ojibwa and Cree. The illness manifests through somatic delusions whereby the sufferer believes he is possessed by the Spirit of a cannibal creature, Witiko, who is afflicted by a supernatural and cannibalistic impulses. According to modern scholars those afflicted by this disorder are said to be starving.

According to Seymour Parker (1962) cited in Oke(2009), in offering a psychological explanation to Witiko psychosis noted that the afflicted sees the Witiko Monster as a symbol of his mother , who frustrated his dependency needs in childhood. The victim attempts to fight back by behaving like the monster, that is, by trying to destroy an imagined persecution by devouring it.

- Is the rate of mental illness actually lower in technologically simple non-literate societies than in complex ones?

- Anthony Wallace (1969) warned that the Witiko Psychosis should only be viewed as an ethnic psychosis and should not be categorized as a different disease. He argues that the Witiko psychosis is a replica of paranoid schizophrenia as observed in the Western man are apt to be oriented towards different supernatural beings or even towards other humans, such as the men in the kremlin or the FBI.

In essence, Wallace supports the idea that cultural differences are responsible for the symptomatic content and prevalence of these syndromes in various populations (Oke, 2009). Embers (1979) reported another striking case of Ethnic Psychosis among the Eskimos of the Greenland. This disorder known as 'pibloktoq' manifests more in men than women.

The afflicted becomes unconscious of her environment and acts in an abnormal and agitated manner. She could put off her clothes and wanders across the ice until she can no longer move. 'Anok', which is another ethnic mental disorder, is common in Malaya, Indonesia and New Guinea. Honigmann (1967) describes the disease as a 'destructive, maddened excitement beginning with depression and followed by a period of brooding and withdrawal...(until) the final mobilization of tremendous energy during which the 'wild man' runs destructively berserk'.

Honigmann argued that 'pibloktoq', the form of psychosis among the Eskimo characterized by hysterical behaviour, ultimately subsides under the ministrations of relatives and friends.

He noted that this kind of therapeutic measure fits a social system like that of the Eskimo, where people are able to indulge freely their dependence on friends and relatives during crisis and the support and from these friends and relatives enables the depressed person to summon up courage and relief (Oke,2009).

In conclusion, according to Wallace (1969) most of these disorders are not one and the same but viewed differently from one culture to another.

7.2 THE IMPACT OF MENTAL ILLNESS ON CULTURE

You have been considering various ways, in which cultural factors operate to cause and affect the manifestation the treatment or prevention of mental illness. You shall now examine briefly the ways in which mental disorders affect the nature and manner functioning of the culture. That is you shall examine the 'cost' of mental illness to the individuals concerned or the society at large. Oke (2009), opined that apart from the fact that the cost of maintaining or running a mental institution is enormous mentally disturbed people in any society in any society can represent 'internal waste factor' a waste of human resources and manpower.

He stressed further that there are uncountable costs levied on society as a result of mental disorder : such as crime and delinquency, injury, family disorganization and a loss of efficiency in performing private and public tasks. This is not to imply that crime and other social problems are generally disturbed people in society but that a significant number of these ills can be attributed directly and indirectly to mental disorders.

7.3 SOCIOLOGICAL IMPACT OF MENTAL ILLNESS

Oke (2009) noted that it is common in African countries, to find mentally derailed people on the streets and markets, which have profound influence on the people around them. It has repercussions on homes schools and workplaces, and it portrays these societies in negative ways by suggesting that they are incapable or unwilling to take care of their sick members.

Mental illness can cause a lot of concern if the disorder is not handled satisfactorily in the home. Oke (2009) noted there is an alternative but more primitive device, which is the removal of mentally sick person from the community in order to protect the community. In order to avoid being stigmatized some families have driven affected members from their towns to distant towns where such individuals would not be able to trace their way back home or be identified as members of the affected families or towns.

In primitive societies, they might resort to killing the afflicted victim and the individual is often restrained and removed from social participation. When he is declared 'legally insane'; that is he is a potential danger to himself or others, he is kept in a mental hospital where he is given treatment.

The impact of mental illness is felt even more in societies when it exists in an individual who occupies a strategic decision – making position. A mentally disturbed person within a political structure may set in motion series of consequences so catastrophic as to magnify the cost of the illness to a level, which threatens the survival of the whole society.

SUMMARY OF STUDY SESSION 7

In Study Session 7, you have learned that:

The way normal health is viewed differs from across societies or subgroups. The state of being normal can be seen as what is usual, expected and generally regarded as desirable.

1. Culture is related to virtually every state of health or disease and its related behaviour
2. Mental disorder affects the nature and functioning of culture
3. Mental illness affects the family of the sick person and the society at large

SELF-ASSESSMENT QUESTIONS (SAQS) FOR STUDY SESSION 7

Now, that you have completed this study session, you can assess how well you have achieved its learning outcomes by answering the following questions. Write your answers in your study diary and discuss them with your Tutor at the next Study Support Meeting. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 7.1 (Tests learning outcomes 7.1)

Explain with relevant examples, the concept of culture and mental illness

SAQ 7.2 (Tests learning outcomes 7.2)

Mental illness and culture are like twins influencing each other. How will you justify this statement drawing reference from the study above?

SAQ 7.3 (Tests learning outcomes 7.3)

Examine how mental illness affects the family and the society

NOTES ON SOC 323 STUDY SESSIONS

NOTES ON SAQ STUDY SESSION 1

SAQ 1.1

Yes! Personality is related to culture vice versa. This suggests that personality is in part a reflection of the natural variability within human nature and cuts across cultures.

Personality is shaped by both genetic and environmental influences. Among the most important of the latter are cultural influences. Culture is transmitted through language and modeling of behavior what conditions permit humans to communicate through shared language, by living in the same historic period, and when they are significantly proximal to influence each other.

SAQ 1.2

Culture and personality was one of the reactions against the 19th century social evolution and diffusionism just as functionalism school of Radcliffe Brown and Malinowski was. The views of Franz Boas and some of the students (such as Ruth Benedict) argued against that of the early evolutionists, such as Louis Henry Morgan and Edward Tylor, who believe each culture goes through the same hierarchical evolutionary system

SAQ 1.3

There are basic five approaches to studying culture and personality

- 1) Configuration approach
- 2) Anti – culture personality
- 3) Looking at individual psychological aspects
- 4) Personality mediation
- 5) Two-systems

NOTES ON SAQ STUDY SESSION 2

Sociologists conceived culture as a design for living. What do you understand by 'A DESIGN FOR A LIVING'?

Culture as a design for living because it refers to the various patterns of behaviour and thinking that people in social groups learn, create and share. People are identified through their behaviour and thinking process. Culture is to Society what memory is to individuals (Kluckhohn, 1954). It includes what has worked in the experience of a society so that it was worth transmitting to future generations.

Identify and expatiate the three components of culture

Three components of culture include

1. **Ideological Component:** The ideological component of culture includes ideas, beliefs and values that are shared by a human grouping
2. **Technological Components:** It is important to note that no society can survive without meeting certain basic needs of man such as food, shelter, and clothing. They urge to meet this needs give rise to technological components of Culture.
3. **Organizational Component:** This consists of the means by which members of the society coordinates their behaviour and interest.

SAQ 2.3

- They are formally approved and members of that society are expected to observe them. Which culture concept is this? **IDEAL AND REAL CULTURE**
- Your lifestyle or culture is superior or inferior to mine and mine is not superior to yours. Which concept of culture identified this? **CULTURAL RELATIVISM**
- Xenocentrism and ethnocentrism are in contrast to each other. How?
Because it is believed that the product, styles or ideas of one's society are inferior to those that originated elsewhere.
- If your contact with me from another culture made you learn my culture, which culture concept have you fulfilled here? **ACCULTURATION**

LIST AND EXPLAIN OTHER BASIC CONCEPTS OF CULTURE YOU KNOW

- **Ideal and Real Culture:** By ideal Culture, it means the patterns of behaviour that are formally approved and that members of a society are expected to observe i.e. it must be done and they are like rules and regulations. On the other hand, Real Culture refers to those patterns of behaviour that members of society actually observe for example, the Ideal is the Bible and the real is the actual thing you do to suit your own ways.
- **Cultural Relativism:** According to Robert Redfield (1953), cultural relativism means the values expressed in any Culture are to be both understood and themselves valued only according to the way the people who carry the Culture see things.
- **Xenocentrism:** Sociologists and anthropologist have developed an extension of cultural relativism known as xenocentrism. This simply refers to the belief that the product, styles or ideas of one's society are inferior to those that originated elsewhere.

- **Ethnocentrism:** This refers to the view of things of which one's own group is the centre of everything and all others are sealed and rated with reference to it. It is a form of cultural deceit in which people assume the superiority of their way of life.
- **Acculturation:** This refers to the adoption of new traits or patterns in the course of culture contacts. It is usually the way one learns from another and thereby enriches his life, e.g. weavon, jeans. Sometimes all these come in form of socialization by watching televisions, etc.
- **Cultural Integration:** This refers to the bringing together of conflicting cultural elements resulting in a harmonious and coercive whole {Pentecostalism}
- **Cultural Assimilation:** This refers to a .sub-process of assimilation that refers to the extent to which an ethnic or minority group adopts and internalizes the Cultural patterns of the larger society.
- **Cultural Lag:** This refers to the disharmony between the related parts of a single culture produced through unequal rates of change.
- **Culture Bound Syndrome:** This refers to a disease or illness from its specific social context, e.g. polio found in Kano and Sokoto.

_____ arises from within you as an individual and remains fairly consistent throughout life. What is it? **Personality**

Explain your choice of answer further.

Personality refers to a pattern of relatively permanent traits and unique characteristics that give both consistency and individuality to a person's behavior.

Discuss the various aspects of an individual's personality

- **EGO:** This is referred to as an individual's private/personal identity which consists of one's subjective sense of personal continuity through time and some awareness of one's own characteristics
- **Social Identity:** This aspect reflects the position of an individual in a Community/society. This involves a person's social roles, status, position or identification in the Community. These features enter into the individuals' cognition and memories.
- **Psycho-Social Identity:** This according to Erik Erikson (1968) is simultaneously subjective objective, individual and social. The subjective aspect of this implies more emotion than is involved in social identity. It is an intense sense of finally becoming oneself or getting it together.
- **Self-Concept:** This is the individual's consciousness of his appearance, strength, beauty and capabilities. It is generally compared with the views that others have of this person and his qualities.
- **Model Identity (Ego Ideal):** It is an individual's private view of the ideal person he might become. It is standard against which an individual can measure himself.

NOTES ON SAQ STUDY SESSION 3

There are good numbers of theories that attempt studying culture. List and explain those you are familiar with.

19th Century Scientific Discovery: New scientific discoveries in the early and mid-centuries demonstrated that the world and its people had existed much longer than ever thought. These new ideas greatly influenced how anthropologist thought about human biological social and cultural development. The account of the Bible had promoted the idea of a divine creation of the world between ten thousand/6,000 years ago.

Lubbock's Theories of Culture: Based on Lyell's work and on theories proposed in the early 1800s by Danish archeologist Christian Thormsen and J. J. Worsaae in 1865, British naturalist Sir John Lubbock proposed that human societies had gone through long stages of cultural development.

Herbert Spencer's Theory of Culture: Coinciding with the groundbreaking theory of biological evolution proposed by British naturalist Charles Darwin in the 1860s, British social philosopher Herbert Spencer put forward his own theory of biological and cultural evolution. Spencer argued that all worldly phenomena including human societies change over time advancing towards perfection.

Theory of Cultural Evolution by Henry Morgan: Morgan considered western civilization to be the highest form of culture. Morgan believed that race, nationality, language and culture were all related and that the Europeans were the most biologically and culturally advanced people.

Uniqueness & Diffusionism: The theory of diffusionism came up from other anthropologists who believed that cultural innovations such as inventions had a new origin and passed from society to society.

Anthropologists could compare their findings with those of other studies to develop universal theories of Culture. This form of study become known as ETHNOLOGY from the Greek word Ethnos meaning nation or race.

Functionalism: Durkheim proposed that religious beliefs function to reinforce social solidarity. An interest in the relationship between the function of the society and culture known as Functionalism became a major thing in the European and especially British anthropology. Functionalists view culture as the collection of integrated part that work together to keep a society functioning.

Ecology and Economy: Anthropologists emphasize the importance of discovery, that is, how natural environment, technology and the ways in which people produce and distribute their necessities such as food, influence other parts of cultures. They propose that material culture and particularly those aspects relating to making a living determines the shape of culture as a whole.

Can you identify various areas where culture stands distinct in terms of features?

Culture is

1. Transmitted
2. Dynamic
3. Shared
4. Relative
5. Adoptive

NOTES ON SAQ STUDY SESSION 4

One of the theories of personalities was nicknamed body type or somatotype theory.

Which personality theory is this? **Biological Theory**

Who is the author of this personality? **William Sheldon**

Identify and discuss the body types of this theory.

He classified three ways or body types.

- Endomorph (fat)
- Mesomorphy (muscular)
- Ectomorphy (lean)

Sheldon found different evidence for 46 different types of body fluids, variations of the three ways or classifications. More important, Sheldon claimed to have found evidence for three different kinds of temperament that were correlated with the three different body types.

Sheldon reported that **Endomorph** were generally extroverted and socialite. **Mesomorphs** were often aggressive, adventurous and assertive. **Ectomorphs** were typically introverted and inhibitor. He also claimed to find a relation between body types and different kinds of abnormal behaviour.

6. Explain other theories of personality

Genetic Theories/ Genes: It implies variations in certain actions of personality can be accounted for, in part, by different genotypes. This is not to say that instructions for making personalities are contained in the DNA, genetic influence could be quite indirect.

Psychologist Hans Eysenck: He hypothesized that a very important dimension of personality is introversion – Extroversion also called **SOCIABILITY**. He argued further that individual differences in sociability are influenced by genetic factors.

Psychoanalytic Theories by Sigmund Freud: Sigmund Freud who happened to be a psychoanalyst believed that, personality and behaviour are products of constant interaction between and among conflicting psychological forces which operate at three different levels of awareness

The Existential and Humanistic Theories: Humanistic and existential theories of personality focus upon the conscious element of personality and in this regard are more akin to neo – Freudian's theory than to Freudian theory himself. They also emphasize individual's uniqueness and freedom of choice more than other personality theories.

The Humanistic Theory: This emphasize that you are innately motivated to strive for what they call self-actualization that is the tendency to develop your potentials in ways that maintain or enhance organism. This is quite similar to Alfred Adler's notion that human beings strive to be the most complete individuals you can become

How will you define the concept of Modal Personality?

Modal personality traits of a society are physical aggression, nosiness, display of wealth. Modal personality like other cultural traits is not static it is subject to change just as life experiences change in society

List and discuss the methods of assessing modal personality?

Observation of behavior: This is often a time consuming and difficult process and whenever it is possible and appropriate, the anthropologists are likely to decide on an alternative method to collect the information. It involves how people behave, what they say and how they perform tasks.

The collection of life History: This may take over the form of autobiography (one's life history written by one) or biography (one's life history written by others). Life history often provides information on an individual's attitudes and values.

Projective tests: This utilized stimuli that are so ambiguous that the subject in order to respond to the stimuli is obliged to structure them according to its own preoccupations, needs and conflicts which are largely unconscious.

The Analysis of cultural materials: This method involves essentially the study of folk tales, myths, legends and other cultural features of the society under scrutiny. This approach is similar to the projective tests.

NOTES ON SAQ STUDY SESSION 5

Everyone has to be equally represented in all aspects of national life irrespective of their ethnic background, religion, class, gender, language and so on.

What concept as studied above captures this? **National Character**

How can the identified concept be approached?

1. First, there is analysis of relationships between basic learning common to children within a nation or culture and later characteristics witnessed in the behaviour of adults within the same society.
2. Second, there are societal studies of the pattern and structure of interpersonal relationships. There are cultural sanctions operating continually throughout the society to reinforce behavioural patterns, and thus there is an unexpected consistency in cultural configurations.
3. Third, there are studies comprising simple comparative descriptions of cultural configurations, which distinguish one national unit from another, different life styles and ways of looking at things are defined as part of national character.

Every national group develops over a period of time certain stereotypes of members of other national entities.

- How can you explain above sentence with your knowledge of National character historical development?

Europe has had a long history of self – conscious awareness of national differences. In ordinary conversation and in essays one finds discussions of the differences between

Danes and Swedes, between Belgians and Dutch, between Germans and Italians, or even between northern and southern Belgians, northern and southern Dutch. Every national group develops over a period of time certain stereotypes of members of other national entities.

Discuss with relevant examples the importance of National Character

Importance of national character include the following

1. It promotes unity, Justice and loyalty.
2. It ensures equality of all citizens.
3. It gives a sense of belonging.
4. It ensures equitable distribution of economy wealth and infrastructure.
5. It prevents marginalization of disadvantaged group.

NOTES ON SAQ STUDY SESSION 6

Modal personality like other cultural traits is not static it is subject to change just as life experiences change in society. Discuss this sentence in reference of your knowledge on this study.

Individuals often alter their behavior to adapt to changing circumstances and when enough individuals in the society have altered their own behavior or the way they bring up their children, modal personality characteristics will presumably change.

Identify the types of modal personality and methods of accessing it.

Three common types of modal personality that occur around the world include

- I. Tradition oriented
- II. Inner-directed
- III. Other directed personalities.

Methods of accessing modal personality are

- I. Observation of behavior
- II. The collection of life History
- III. Projective tests
- IV. The Analysis of cultural material

NOTES ON SAQ STUDY SESSION 7

Explain with relevant examples, the concept of culture and mental illness

Neither health nor disease may be considered as absolute seeing important function of culture as maintenance of norms. The way normal health is viewed differs from across societies or subgroups. The state of being normal can be seen as what is usual, expected and generally regarded as desirable.

Mental illness and culture are like twins influencing each other. How will you justify this statement drawing reference from the study above?

There are uncountable costs levied on society as a result of mental disorder : such as crime and delinquency, injury, family disorganization and a loss of efficiency in performing private and public tasks. Apart from the fact that the cost of maintaining or

running a mental institution is enormous mentally disturbed people in any society in any society can represent 'internal waste factor' a waste of human resources and manpower

Examine how mental illness affects the family and the society

The impact of mental illness is felt even more in societies when it exists in an individual who occupies a strategic decision – making position. A mentally disturbed person within a political structure may set in motion series of consequences so catastrophic as to magnify the cost of the illness to a level, which threatens the survival of the whole society.

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