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## Perspective of ethics on developing human personality characteristics

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### Abstract

Almost all social psychologists believe that attitude are learned by ethics of a belonging society. People need to learn to motivate themselves and re-motivate as necessary. People need to give their mind the right tools.

Like other determining factors, the ethics of a particular culture potentially influences the development of personality traits.

A sound personality undeniably requires strong commitment to some set of values, principles and ethics. It is certainly the influence of the inner conscience that makes an individual behave well and justly with his fellow beings no matter how knowledgeable and powerful he might be.

The virtues of justice and humanity are not readily practiced by one and all. Justice is a particular and relative rather than an absolute concept. There is no such thing as less or more just. One may be either just or unjust. Humility is also not easy to practice. It requires sacrifice of the self in terms of credit, recognition, appreciation, merit and even self-satisfaction.

In this paper, I endeavour to explicate the variegated values that make up an individual's personality and the significance of ethics in accomplishing this goal.

**Keywords:** Personality, ethics, culture, value, super ego, attitude, morality

### Introduction

Ethics is a branch of moral philosophy that involves systematizing, defending and recommending concepts of right and wrong conduct. It is an important facet of an individual's personality. Like other determining factors, the ethics of a particular culture potentially influences the development of personality traits.

A sound personality undeniably requires strong commitment to some set of values, principles and ethics. It is certainly the influence of the inner conscience that makes an individual behave well and justly with his fellow beings no matter how knowledgeable and powerful he might be.

All do not readily practice the virtues of justice and humanity. Justice is a particular and relative rather than an absolute concept. There is no such thing as less or more just. One may be either just or unjust. Humility is also not easy to practice. It requires sacrifice of the self in terms of credit, recognition, appreciation, merit and even self-satisfaction.

### Personality and Ethics

Personality is made up of the characteristic's patterns of thoughts, feelings and behaviours that make a person unique. Freud divided human personality into three significant components: id, ego and superego. The id acts according to the pleasure principle, demanding immediate gratification of its needs regardless of external environment; the ego then must emerge in order to realistically meet the wishes and demands of the id in accordance with the outside world, adhering to the reality principle. Finally, the superego inculcates moral judgement and social rules upon the ego. Personality is based on the dynamic interactions of these three components.

There are always an intense conflict going on among the human urges and instincts. Each trying to pull us in a direction different from that of another, thought and reflection resolve his

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conflict and replace these divergent goals with one integrated objective. Whenever there arises a new conflict between the urges, the mind endeavours to establish a kind of balance and equilibrium between them and to bring about a state of truce. For this purpose, it sometime bring about a compromise between the various urges and thereby obtains at least a temporary state of peace and satisfactions. Just like the defence mechanism that automatically come into action for establishing on equilibrium in the body and mind whenever occurs the smallest amount of disturbance.

Sometimes the mental conflicts remain unknown and indistinct, or they do not come to one's attention. In this case, they give rise to a particular kind of behaviour that does not harmonise at all with one's personality and the person concerned has no knowledge of this disharmony. As a result, this unconsciousness and self-perception get divides into two different streams, none of which is in harmony with the other, making the person appear a repression, introversion, extroversion and self-deception. Then ethics play a vital role to balance our personality.

Ethics is about how we ought to live. What makes an action the right, rather than the wrong, what things to do? What should our goals be? Can we really hope to find a rational way of deciding how we ought to live? The word ethics itself is sometimes used to the set of rules, principles or way of thinking that guide or claim authority to guide, the action of a particular group; and sometimes it stands for systematic study of reasoning about how we ought to act.

### **Piaget's Stages in Moral Development**

According to Jean Piaget, moral development occurs in two stages. The first stage Piaget has called the stage of moral rationalism or morality of constraint. The second stage he called the stages of autonomous morality or morality by cooperation or reciprocity

In the first stage, children's behaviour is characterized by automatic obedience to rules without reasoning or judgement. They regard parents and all adults in authority as omnipotent and follow the rules laid down by them without questioning their justice. In this stage of moral development, children judge acts as right or wrong in terms of their consequences rather than in terms of the motivations behind them. They totally disregard the intentionality of the act.

In the second stage of moral development, children judge behaviour in terms of its underlying intent. In this stage, children concept of justice begin to change due to ethics in culture. The rigid and inflexible notions of right and wrong learned from parents and gradually modified. As a result, children begin to take into consideration the specific circumstances related to moral violation.

### **Kohlberg's stages in Moral Development**

In level 1, pre-conventional morality the child's behaviour is subject to external controls. In first stage, the child is obedience and punishment orientation and the morality of an act is judged in terms of its physical consequences. In second stage, children conform in social expectations to gain rewards. There is some evidence in reciprocity and sharing, but it is based on bartering rather than on a real sense of justice.

Level 2 is conventional morality or morality of conventional rules and conformity. In the first stage, 'good boy' morality, the child conforms to rules to win the approval of others to maintain good relations with them. In second stage, children believe that if the social group accepts rules as appropriate for all group members, they should conform to them to avoid

social disapproval.

Level 3, Kohlberg has labelled post-conventional morality or morality of self-accepted principles. In the first stage, the child believes that there should be a flexibility in moral beliefs and make it possible to modify and change moral standards of this will prove to be advantageous to group members as a whole. In the second stage, people conform to both social standards and to internalized ideas to avoid self-condemnation rather than to avoid social censure. It is a morality based on respect for others than a personal desire.

### **Cultural superego and Ethics**

According to Sigmund Freud, ethics nurtured in individual personality by the cultural superego. The superego is the component of personality composed of the internalized ideas that we have acquired from our parents and society. The superego works to suppress the urges of the id and tries to make the ego behave morally, rather than the realistically.

In Freud's theory of psychosexual development, the superego is the last component of personality to develop. The id is the basic, primal part of personality that is present from birth. Next, the ego begins to develop during the first three years of a child's life. Finally, the superego starts to emerge around the age of five. The idea that contribute to the formation of the superego include not just the morals and values that we have learned from our parents, but also the ideas of right and wrong that we acquire from society and the culture in which we live.

### **The parts of the superego**

In psychology, the superego divided into two components; the ego ideal and the conscience. The ego ideal is the part of the superego that includes the rules and standards for good behaviours. These behaviours include those that are approved by the parental and other authority figures. Obeying these rules leads to feelings of pride, value and accomplishment, breaking these rules can result in feelings of guilt.

The ego ideal is often thought of as the image we have our ideal selves. In this image, we hold up as the ideal individual, often modelled after people that we know, that we hold up as the standard of who we are striving to be.

The conscience is composed of the rules for which behaviours are considered bad. When we engaged in actions that conform to the ego ideal, we feel good about ourselves. When we do things that our conscious consider bad, we experience feeling of guilt.

### **The goals of the superego**

The primary action of the superego is to suppress entirely any urges or desires of the id that are considered wrong or socially unacceptable. It also tries to force the ego to act morally rather than realistically. Finally, the superego strives for moral perfection, without considering reality.

The superego is also present in all three levels of consciousness. Because of this, we can sometimes experience guilt without understanding exactly why we feel that way. When the superego acts in the conscious mind, we are aware of our resulting feelings. Superego acts unconsciously to punish or suppress the id; we might end up with feelings of guilt and no real understanding of why we feel that way.

The cultural superego has developed its ideals and set up its demands. Among the later, those that deal with the relations of human beings to one another are comprised under the heading of ethics. Ethics is thus to be regarded as a therapeutic attempt as an endeavour of achieve, by means of a command of the superego, something which has no far not

been achieved by means of any other cultural activities. Some of the qualities play a more important role in the structure of personality than others. Some qualities that are of a moral or ethical character are more significant from the viewpoint of personality. In fact, the “character” of a person is his personality when viewed from the moral angle. Family, school and social environment constitute the three most potent factors in laying the foundation of personality and determining the character of a person.

### Attitude and Ethics

Almost all social psychologists believe that attitude are learned by ethics of a belonging society. Attitude serve several different functions, and they are useful to us in many different respect. Attitude permits us to express our central values and beliefs. Attitude can serve an identity of self-expression function. Attitude can help us to maintain or enhance our feelings of self-esteem of self-worth. Violation of self-esteem can be more psychologically painful than attitude – behaviour inconsistencies with which our moral selves are less strongly linked.

Attitude also are formed based on social compassion (the tendency to compare ourselves with others to determine whether our views of social reality are or are not correct). To be similar to others we like, we accept the attitudes that they hold, to the extent that we identify with the group.

Ethics affect the strength of the relationship between attitudes and behaviour, sometimes it is related to the situation in which the attitude are activated. Situational constraints may prevent us from expressing our attitudes overtly. Several aspects of attitudes themselves also moderate the attitude behaviour link. These include whether we have personal experience with the attitude object and attitude extremity, both of which can make our attitude more accessible and likely to guide our behaviour.

Attitude seem to influence behaviour through two different mechanisms of ethics. When we can give careful thoughts to our attitude, intentions derived from our attitudes strongly predict behaviour. Attitudes influence behaviour by shaping our perceptions of the situation.

### Conclusion

Conformity, compliance, obedience, symbolic social influence – these are powerful forces in social life and clearly play a role in many different setting of personality.

People can use ethics by building positive personality. According to Elbert Hubbard (2006) “responsibilities gravitate to the person who can shoulder them”. Here are some steps to building a positive personality:

1. Accept Responsibility
2. Consideration
3. Thinking of win
4. Choose the words carefully
5. Don't criticize and complain
6. Smile and be kind
7. Put positive interpretation on other people's behaviour
8. Be a good listener
9. Be enthusiastic
10. Give honest and sincere appreciation

People need to really believe and accomplish their goal of greater mind power. The power of subconscious mind will work against him until they really expect results. People need to learn to motivate themselves and re-motivate as necessary. People need to give their mind the right tools. In this case,

these are specific tricks and techniques for clearer thinking, problem solving, memory enhancement and learning skills. People need to develop habits that sustain their progress. Good habits mean their subconscious will continue their process even when their motivation is low. Good habits are crucial. It make them more powerful. We must detoxify our mind and nurtured the ethics.

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