

## ATTITUDES – COMPONENT OF THE HUMAN CHARACTER

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### **Summary**

Character represents the reunion of attitudes and the traits implied in the orientation and reference of the individual to himself and society. Attitudes constitute the basic unit of a person's character and they are psychical structures that combine intellectual, affective and volitive elements. Attitude comes as a result of the subject's interaction with the world. Attitudes contain two essential segments (Measiscev): the incitative-informative one, implicitly selective-evaluative, respectively the effector, executive segment and their unity gives unity to the character. When attitudes concur with the laws of progress they become values. Attitudes adjust the specific behaviors of each individual through its evaluative function and value content. There is a duality, a dissociation between the internal plan of attitudes and the external plan of opinions and action, with certain inconsistencies between them. Education in school, especially during Physical Education classes has the role of implementing a set of attitudes to the youth according to his/her specific attitudinal profile, by means of competition and fair play spirit. Therefore it can be influenced and balanced the interaction between the individual and society, which is the base for the understanding between humans.

### **Introduction**

Origene is the one who attributes creation to the languages of angels. Thus, it is stated that these would have created first "the elements" of languages, sounds next to letters. From this moment forward each individual, depending on his level of preparation, has understood how to make oneself heard, by means of writing or speech. In many people's view, the language represents a "ritual", a conventional system related to culture and community. Thus, the individual falls under the influence of the educational background because his thinking, language and attitudes of his character's character will develop simultaneously.

In the same way, society has often had the tendency to state during the time that when we consider the individual's formation from a

structural perspective for the future social interactions education as part of school plays a fundamental role. Not only will the values transmitted to the individual affect him, but also his affective manners of behaving towards society, the rest of the members that forms it. In this way it is enlightened the adjacent role that is generally held by physical education and sports activity in the individual's preparation for the real contact with life.

### **Material - method**

Concretely, this affirmation regards the ability of sports game and its due discipline of reproducing a great number of key-situations in daily life and of introducing the participants into simulations capable of training them for the future. Lato sensu, the psycho-pedagogical doctrine affirms that there is an interdependence between the creation of individual's characters, the development of certain attitudes, classical education and physical education. The structure that is definitized through this process under the different influences from the educational sphere can be generically called the individual's character. An abstract definition of the character would convey that it is considered as the unitary ensemble of the essential and stabile psychological traits of a person which have an impact on his way to behave and acquire a moral appreciation, positive or negative. In other words, the character is a compact ensemble of attitudes and traits that imply a relatively stable structure of orientation and reference of a person towards other people, society in its whole and towards himself.

Pursuing a logical reasoning, results that individuals' attitudes represent the basic unit of a person's character, of its behavior, generally speaking. They represent synthetic psychological structures that combine intellectual, affective and volitive elements. Attitude is the internal position adopted by a person towards the social circumstances faced with. It is formed from the relatively durable selective organization of different psychological components – cognitive, motivational and affective – and determine the manner in which a person will respond and act regarding a situation or another. Attitude is the invariant on the basis of which the individual orientates selectively, self-regulates preferentially and adapts evolving. Only the deliberate conscious orientation sustained by an interpretative, generalized, justificatory function, only the stable, generalized reaction adequate to the matter and founded on strong beliefs can translate an attitude. It is a sort of latent disposition of the individual, a "hidden variable", to respond or act in a manner or another at a

stimulation of the environment. It represents the result of the interaction between the subject and the world.

According to T.M. Newcomb, attitude reflects the form in which the former experience is accumulated, preserved and organized when the individual deals with a new situation. Thus, attitude comes as a link between the dominant internal psychological state of a person and the multitude of situations to which he is reported in the context of his social life.

## Results

From here we can also infer the main characteristics of attitude:

1. the direction or orientation, given by the positive symbol (favorable) or negative (unfavorable) of the affective experience towards the object (situation): the positive attitude imparts to the person the tendency of approaching an object, while the negative attitude creates an opposite tendency of moving off;
2. the degree of intensity, which expresses the two gradations of the experience – positive and negative –, passing through the neutral point 0.

Attitude's dynamic is conditioned by the object's characteristics of reference, which according to T.M. Newcomb are: a) dimensionality, consisting of the number and variety of elements that compose it, from the one-dimensional stimuli to ones of a more complex degree, like socio-human stimuli; b) the comprehensible surface or extent of the object, regarding to which the subject has managed to form himself a definite and generalized attitude; c) the psychological centrality of the object for the subject; d) the sociality that resides in that that the "social objects" (the other people) represent the main source of formation of attitudes.

In their objective form of behavior, attitudes aren't anything else than relationships and interiorized relationships appear as attitudes.

Measiscev showed that attitudes contain two essential segments:

1. the incitative-informative one, implicitly selective-evaluative;
2. the effector, executive, mainly operational segment.

Only their unity assures the unity of the character. Attitude's two segments translate in a scientific language the popular definition of character: the unity between word and action, so between the informative segment and the executive, volitive one. The appropriate specific feature of character derives from the interaction between attitudes or from the interaction between the segments as part of the same attitude.

The most frequent interactions between attitudes are those of:

- coordination, cooperation or those of contradiction;
- incompatibility, even mutual exclusion;
- compensative relationships, critical attitudes being ameliorated (compensated) by the most prominently developed ones.

The unequal development of the two segments of the same attitude confers a specific physiognomy to the character profile of a person. Attitudes and their segments must not be interpreted in their meaning but depending on their moral value. When attitudes are in concordance with the laws of progress, with social norms they become values.

It is elaborated what Linton called the system of attitude, composed by specific values of each individual, which once defined they work almost automatically, even at a subconscious level.

Character attitudes, not being confused with values, have value content and an evaluative function and through this it adjusts the specific behaviors of each individual.

When individual attitudes converge in a significant extent, we will have in an external plan the public opinion, which can be interpreted as a dimension of the social character that E. Fromm was talking about. There is no perfect and unconditional concordance between attitude and its external manifestation, in the form of opinion or action.

Due to the regulative function of conscience, in the character structure it is elaborated a special mechanism of commutation that makes possible the temporary and periodical dissociation between the internal plan of beliefs and attitudes and the external plan of opinions and actions. So appears the duality subordinated either to conformism, as well as to negativism. In reasonable limits, duality has an adaptive value, realizing that convenient compromise between the individual and society. When it is imposed as a dominant trait it becomes a drag on the path of an optimum interaction between the individuals and the ones around him. In the recent approach in the implications of attitudes in the development of the subject from a social point of view, the proposed model hasn't got in view an adaptive duality but only an initial characteristic of an attitudinal background in perfect correspondence with social ethics.

When it is subordinated to conformism it can be benefiting from a social point of view, but unfavorable for the individual and when it is subordinated to negativism it can be favorable to the individual but socially rejected.

According to the object of reference, attitudes are divided into two categories:

1. attitudes towards oneself

2. attitudes towards society

Attitudes towards oneself reflect the characteristics of the self image elaborated on the basis of:

1. self-perception and self-evaluation
2. perception and evaluation of the others.

They are differentiated and structured at two levels: a) segmentary; b) total.

In the first case we will have the attitude towards the physical Self, the psychical Self and the social Self. Attitudes towards society are differentiated and individualized according to the diversity of “objects” and “situations” generated by reality.

In this way we can delimit:

- attitude towards work;
- attitude towards moral norms, principles and standards;
- attitude towards different institutions (family, school, army);
- attitude towards the political structure and form of organization;
- attitude towards the others fellow men.

The symbol and intensity of these attitudes determine the value of character and the adaptive potential of the person in the sphere of social life.

Sketching the leading aspects of the notion of attitude, it will result the fact that they are actually manifestations of life that we meet very frequently because they appear in different situations and represent a stable way of reacting towards a person, a situation, idea or an event. It also means that any external influence on one’s character will operate through modifications of the fundamental structure and then followed by the effects to resent at their turn in a singular mode or in combination with other similar to it. It is a foregone conclusion that attitudes develop always in a tight connection with the values that the individual appreciates. In conformity with the education received in school, with the spirit in which he has had the idea of competition and fair play cultivated, the individual will automatically outline a set of values and he will be able to give out appreciations and reactions only reported to it.

The most frequently met approach regarding the interface between the internal and profound structure of the character in comparison with the behavior manifested is constituted by the continuous analysis of the implications that might appear at different stages of development of the person according to his or her evolution on the social scale. Therefore, it was always wanted more and more exact information and elaborate theories to be obtained regarding the methods through which the structure of the attitudinal subsystem can be optimized in order

to obtain by means of education complete persons, independent in action and in perfect agreement with the constant trajectories of the notion of ethics.

Maybe at the first sight, what most of us identify as a synonym of attitude is just an illusive commodity, usually developed purely empirically. This happens because most of the times attitudes are skillfully spared or dissembled. Between attitude and ostentatious behavior there is frequently no agreement. For example, a student can have at a primary level a negative attitude towards a certain teacher, but meeting with the latter he behaves respectfully, manifesting a “benevolent attitude”, which he would no longer manifest in a discussion with a person that would not have the influence of the social hierarchy. It is not important that only that set of attitudes is implemented to this youth which must be in concordance with the expectations of society or the ethics outlined in a certain period of time even if in many present situations it is desirable that at least this copy of a banal pattern is obtained through an efficient system. However this solution would be of short duration because it is noticeable more and more often that no matter how great would the “pressure” of some social commandments be or no matter how well would the right attitude be known, what will always come up to light is the result of the internal process in the individual’s mind. Without a close synchronization of the functioning of the mechanism releasing attitudes and the expected result, it cannot be obtained the standard to which the idea of institutionalized education tends to, a modern concept of society and the idea of human progress. It is also necessary to mention that the exposed tinge doesn’t have in view the absolute standardization of the attitudinal subsystem in order to manage to develop it each time in the same way, for different individuals who would find themselves in the impossibility of improving the package of attitudes initially delivered. This hypothetical situation is exactly the opposite to the desideratum of the doctrinarians in the domain who point out that the centuries of evolution in matter of social interaction can get lost if the future generations don’t acquire from the beginning a solid core on which an individualized model can be built subsequently.

### **Discussions**

At this stage of the discussion, it has been always proposed the model of implementation of a solid infrastructure from an attitudinal point of view through physical education and sports game. Therefore, the rigorous reference to a set of imperative norms applied in a context of competition limited by the sphere of fair play has proved not for a few

times that it gave birth to right and constant attitudes, having in addition the capacity of defining characters. For the teacher who had identified the existence of the attitudinal core rightfully outlined from the perspective of sports ethics it was then much easier to enable to youth with the possibility of finally leaving his own mark on the traits implemented in this way. Let's not forget that a condition of the evolution is that of proposing different models which are found in a permanent interaction, following that the final appreciation is made on performance criteria. Outlining two identical attitudinal subsystems without inducing them the idea of need of personalization represents the opposite of the desideratum of the discussion. Once the subsystem has been shaped it is necessary that the teacher continues his activity by offering a persuasive message and also well argued, influencing and/or encouraging the desirable and pertinent behaviors and inducing dissonance between cognitive, affective behaviors and attitudes behaviors.

The question that naturally appears according to what has been stated in the last paragraph refers to the situation in which in the future evolution divergent actions appear. The doctrine and daily reality have constantly shown that if it is suggested to a student to accomplish a certain action that is highly contrary to his attitude, in a short while there will certainly follow an essential modification of the attitude until that moment.

This approach regarding the report settled between the attitudes towards society of the subject in formation and the role of education in the establishment of equilibrium at least for the beginning period of the interaction between the individual and social environment derives from the interactionist perspective of George Herbert Mead. In his work, "Mind, self and society" he developed the theory starting from the idea that the man is the one that creates symbols and interaction between social individuals is symbolic. The individuals communicate within a group due to the symbols that mediate the understanding between humans. This theory regards not only the symbols from the language sphere, but also through extension it is pointed out the attitude background, too.

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**Titlu:** Atitudinile - parte componentă a caracterului uman.

**Cuvinte-cheie:** atitudini, caracter, structuri psihice, spirit fair-play, individ.

**Rezumat:** Caracterul reprezintă reuniunea dintre atitudini și trăsături implicate în orientarea și raportarea individului la sine însuși și societate. Atitudinile constituie unitatea de bază a caracterului unei persoane și sunt structuri psihice ce îmbină elemente intelectuale, afective și volitive. Atitudinea vine ca rezultat al interacțiunii subiectului cu lumea. Atitudinile conțin două segmente esențiale (Measiscev): cel incitativ-orientativ, implicit selectiv-evaluativ, respectiv segmentul efector, executiv, iar unitatea acestora dă unitatea caracterului. Atunci când atitudinile coincid cu legile progresului, ele devin valori. Atitudinile reglează comportamentele specifice ale fiecărui individ, prin funcția evaluativă și conținutul valoric. Există o dedublare, o disociere între planul intern al atitudinilor și planul extern al opiniilor și acțiunilor, cu anumite neconcordanțe între acestea. Educația de la nivelul școlii, în special în cadrul orelor de educație fizică are rolul de a implementa un set de atitudini tânărului în funcție de profilul atitudinal propriu, prin intermediul competitivității și spiritului fair-play. Astfel se poate influența și echilibra interacțiunea dintre individ și societate, ce stă la baza înțelegerii între oameni.

**Titre:** Attitudes - composant du caractère humain.

**Mots clés:** attitudes, caractère, société, structures psychical, esprit de franc jeu, individuel.

**Résumé:** Le caractère représente la réunion des attitudes et de l'implicite par traits l'orientation et la référence de l'individu à se et de la



société. Les attitudes constituent l'unité de base du caractère d'une personne et elles sont des structures psychical qui combinent les éléments intellectuels, affectifs et volitive. L'attitude vient en raison de l'interaction du sujet avec le monde. Les attitudes contiennent deux segments essentiels (Measiscev) : l'incitative-instructif, implicitement sélectif-évaluatif, respectivement l'effecter, le segment exécutif et leur unité donne l'unité au caractère. Quand les attitudes approuvent les lois du progrès elles deviennent des valeurs. Les attitudes ajustent les comportements spécifiques de chacun différent traversant son contenu évaluatif de fonction et de valeur. Il y a une dualité, une dissociation entre le plan interne des attitudes et le plan externe des avis et de l'action, avec certaines contradictions entre elles. L'éducation à l'école, particulièrement pendant les classes d'éducation physique a le rôle de mettre en application un ensemble d'attitudes à la jeunesse selon son profil attitudinal spécifique, au moyen de concurrence et esprit de franc jeu. Par conséquent il peut être influencé et a équilibré l'interaction entre l'individu et la société, qui est la base pour l'arrangement entre les humains.