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978-0-521-41790-7 - Personality and Intelligence
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Motivated by their belief that the most interesting work on intelligence is now being done at the interface of intelligence and personality, Robert Sternberg and Patricia Ruzgis have collected a body of essays exploring the interconnections and interdependencies between these two constructs.

The essays selected form a history of the fields of intelligence and personality, from the period of “grand theories,” in which researchers sought to formulate overarching theories of the constructs as a whole, to the psychometric approach of factor analysis, to the development of situational and domain-specific theories, and, finally, to current research on person–situation interactions.

Including work from such prominent researchers as Eysenck, Baltes, Dwek, Cantor, Ford, Smirnov, and Salovey, the book comprises an overview of the current state of the literature on the integration of the emotional and cognitive sides of a person’s life.

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Personality and intelligence

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Preface

This book was motivated by our belief that much of the most interesting work on intelligence is now being done at the interface of intelligence and other constructs such as creativity, wisdom, and, perhaps most generally, personality.

The fields of intelligence and personality have, in some respects, curiously parallel histories. Both went through periods of “grand theories,” in which theorists tried to formulate overarching theories of the constructs as a whole. Some theorists, such as Raymond Cattell and Hans Eysenck, contributed to both literatures, and suggested possible interfaces between the two constructs. For example, intelligence is a factor in Cattell’s theory of personality, and intelligence is closely related to personality in Eysenck’s theory.

Both fields have also been primary targets for the method of factor analysis. In factor analysis, a correlation or covariation matrix is decomposed in order to reveal the latent traits alleged to underlie the observable measures that are being correlated. This psychometric approach has played a prominent role in the development of both fields, although today it is only one of a number of approaches that are being used.

Finally, both fields have developed beyond factor-analytic approaches in similar ways. Both have gone through stages in which people have argued that the construct is situational (as it is sometimes called in the personality literature) or domain-specific (as it is sometimes called in the intelligence literature). Today, some theorists have gone beyond saying that personality or intelligence resides wholly in the individual or wholly in the situation and are looking at person–situation interactions.

All of the approaches to personality and intelligence mentioned above are described in this book, the goal of which is to present the current state of the literature with respect to the interface between the constructs of personality and intelligence. The chapters in the book have been written in a way that should be comprehensible to students and professionals alike, whether or not they happen to specialize in the topics covered.

The book is divided into five main parts. The first four parts deal with different aspects of the relations between personality and intelligence, whereas the fifth part serves to integrate the first four.

Part I deals with personality traits and intelligence. This part contains two chapters. Chapter 1, by Eysenck, represents the most “traditional” of the approaches in the

book. Much of the work described looks at correlations between personality traits and various measures of intelligence. But Eysenck also considers newer, experimental approaches to the interface. Chapter 2, by Haslam and Baron, focuses on the relation between intelligence and a particular personality trait: prudence. Haslam and Baron suggest that intelligence, broadly conceived, involves “intellectual personality traits,” which together constitute prudence.

Part II deals with personality development and intelligence. This part contains two chapters.

In Chapter 3, Maciel, Heckhausen, and Baltes present a life-span perspective on the interface between personality and intelligence. These authors view multidirectionality and multidimensionality as two key aspects of intellectual development in general. Multidirectionality refers to the observation that the development of intelligence does not proceed in just one direction, but rather in many directions. Thus, it is more like a branching road than a single path. Multidimensionality refers to the notion that intelligence is not a single thing, but rather is multifaceted. From their perspective, the development of intelligence involves selective optimization with compensation: we try to optimize our performance in a subset of areas in which we find we can excel, and try to compensate for things we do not do as well, especially as we grow older and find that certain fluid abilities start to wane.

In Chapter 4, Chiu, Hong, and Dweck propose an integrative model of personality and intelligence. They propose that both intelligence and personality can be understood at three basic levels: the level of basic processes, the level of the knowledge base, and the level of actualized behavior. At the basic-process level, intelligence involves basic mental operations, whereas personality at this level involves basic motivational and affective processes. At the knowledge-base level, intelligence involves factual knowledge and skill (procedural knowledge), whereas personality involves values, beliefs, and standards. Finally, at the actualized-behavior level, intelligence involves academic problem solving, whereas personality involves moral–ethical problem solving. At the interface of intelligence and personality one finds interpersonal problem solving, which involves elements of both constructs.

Part II considers the relation of personality to particular manifestations of intelligence. This part contains three chapters.

In Chapter 5, Cantor and Harlow look at the relation of one manifestation of intelligence—social intelligence—to personality. According to these authors, social intelligence represents the efforts of individuals to solve the problems of daily life and to work toward desired goals. These authors suggest that people develop a repertoire of problem-solving strategies and schemas that they use to solve problems of these kinds. The socially intelligent person is able to use these strategies and schemas flexibly in the pursuit of solutions to the problems they face in their lives.

In Chapter 6, Sternberg suggests that the interface between personality and intelligence can be found in a construct he refers to as the “thinking style.” The basic notion is that such a style is not intelligence itself, but a way of utilizing one’s intelligence. In other words, people can choose to exploit the abilities they have in

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multiple ways—for example, as lawyers, doctors, or scientists—and their effectiveness and choices in life will be influenced at least as much by styles as they will be by abilities and personality.

In Chapter 7, Martin Ford looks at yet another manifestation of intelligence, namely, “personal intelligence.” He does so through what he refers to as a “living-systems approach” to the integration of personality and intelligence. The basic notion underlying this approach is that the processes of human functioning are intimately interconnected in complexly organized ways to form a whole person who is continually interacting with the environment in goal-directed sequences of activity. Ford suggests that personality is most directed at the content of a person’s thoughts, feelings, and perceptions, whereas intelligence is most directed at the effectiveness of these same things. Thus, personal intelligence deals with both content and effectiveness in people’s interactions with the environment.

Part IV deals with personality and intelligence and their relation to culture. This part has three chapters.

In Chapter 8, Smirnov considers the roles of intelligence and personality in the theory of activity. According to the theory, activity is a nonadditive unit of life, not just a combination of various physical actions mediated by cognitive processes. Activity forms the basis of a bidirectional connection between the individual and the world. Smirnov introduces the concept of “image of the world” and states that it is both a product and organizer of the individual’s cognitive activity. The concept of image of the world provides an original approach to understanding the relation of the individual to his environment. In this view, the individual’s image of the world generates cognitive hypotheses that are modified by the environment; in turn, the environment modifies the image of the world. By placing the origin of cognitive activity in the individual’s image of the world, Smirnov provides a new approach for studying the personality–intelligence dichotomy.

In Chapter 9, Ruzgis and Grigorenko investigate cultural meaning systems, intelligence, and personality. Drawing heavily on psychological anthropology and the work of culture theorists, they argue that culture consists of a system of meanings that, to a large extent, shape reality. In other words, the reality we perceive and the way we think about things are always filtered through a cultural lens. What we see as “objective” is conditionalized upon culture, so the beliefs and practices that seem “natural” in one culture may seem quite unnatural in another. Ruzgis and Grigorenko examine implicit theories or folk conceptions of intelligence from a range of cultures and the relation of these folk conceptions to cultural meaning systems. They support the currently popular definition of intelligence as adaptation to the environment. However, they argue that our view of the environment and the process of adaptation must be expanded to include cultural meaning systems if we are to understand cross-cultural variations in notions of intelligence and their relation to personality. Simply put, intelligence and personality must be viewed within the context of cultural meaning systems.

In Chapter 10, Turiel considers relations among morality, authoritarianism, and

personal agency in cultural contexts. Turiel considers the large extent to which culture shapes the way we perceive the world. People within a culture often form stereotypes of outgroups, which then become the bases for the way these groups are treated. As an example, Turiel draws on the classic but sometimes forgotten work on the authoritarian personality done by Adorno and colleagues. This work showed the extent to which people showing a high level of a particular personality trait, authoritarianism, stereotyped outgroups such as Jews, and then proceeded to act as though their stereotypes were reality.

Part V, which attempts to integrate the other contributions to the book, contains just a single chapter, Chapter 11, by Salovey and Mayer. In this chapter, the authors present some final thoughts about personality and intelligence. They review the various chapters in the book, and also suggest that the topic of emotion may have received less attention in the book than it deserves. To this end, they introduce their concept of emotional intelligence, or the ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions. Salovey and Mayer elaborate on the notion of emotional intelligence, present a case study, and also discuss empirical data relevant to the construct.

To conclude, we believe that *Personality and Intelligence* covers many of the multifaceted relations between two of the most important constructs in psychology: personality and intelligence. The book highlights where the interface between these two constructs is today, and where it may be in the research of tomorrow.

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