Impact of Personality on Subconscious Patterns: A Correlational Study

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Introduction

Every person has unique characteristics, and as a result of these characteristics, they exhibit a particular behavior in particular contexts. His personality is closely tied to this behavior. Our personality refers to who we are as a whole, including everything about us, including our appearance—hair, teeth, and eyes—as well as our gait, posture, and mannerisms. It also refers to our thoughts, feelings, attitudes, and hobbies.

The Latin word "Persona" is the etymological source of the word "personality." Originally, this term referred to the "mask" that actors wore to alter their appearance. Since then, external behaviour or appearance has been described by the term "personality." Personality is the sum of a person's interactions with both themselves and other people. It is the only thing someone knows about him.

Some of the common characteristics or features of personality are listed below:

1. The activities that can be observed over a sufficient amount of time to provide accurate information make up personality (Watson, 1930).
2. Self-consciousness is one of the primary traits of personality.

3. Personality is dynamic and ever-changing; it is not static. As a result, one must modify and adapt their personality patterns, which transforms their static personality into a dynamic one.
4. Personality is influenced by both environment and heredity. Both significantly influence a child's personality development.
5. The formation of the personality is influenced by learning and acquiring experiences. The result of this process of acquisition and learning is every personality.

As a result, personality paints a picture of the whole person. It could be interpreted to refer to an individual's entire behaviour towards both herself and other people. Also, it forecasts a person's type of conduct, including how they will act in a certain circumstance and their habit of adjusting to the always-changing forces of nature.

The perplexing issue of the nature of the component or element that carries a man's distinctive behaviour sits at the core of all inquiries into personality. Because of the supposed marginal impacts of personality, the ability of personality traits to predict significant life outcomes has historically been questioned.

Psychoanalytical Theory of Personality

Psychoanalysis was developed by a Viennese physician Sigmund Freud (1856–1939). The theories put out by this school to describe human behavior are completely distinct from those of structuralism, functionalism, behaviorism, or Gestaltism. It provided a philosophy on how to study and comprehend the human psyche. As a result, psychoanalysis was further developed to treat psychopathology. Nowadays, psychoanalysis is a branch of psychology that consciously emerged from Freud's therapeutic approach. It claims to occupy the unique position of revealing the natural history of mental development, giving us the tools to consciously influence and control it as well as the ability to delve deeply into the fundamental causes and origins of human behaviour.

Sigmund Freud's Psychoanalysis Theory is separated into three sections. These sections include seek to explain personality through a structural model, a topographical model and explain the stages of personality development.

Structure of Personality

By describing the distinct components that make up the human psyche, Freud explains it through topographical model and through structural model. First, by dividing it into the levels of consciousness known as Conscious, Pre-Conscious or Subconscious, and Unconscious; and second, by speculating on the existence of three further parts known as the Id, Ego, and Superego.

The Topographical Model

The human mind was likened by Freud to an iceberg. The small fraction of the water that is visible above the surface is made up of both the Conscious (our awareness) and the Preconscious (all the content that isn't currently on "our mind," but that we could bring to consciousness if compelled to do so). The Unconscious, which is situated beneath the water's surface, is a far larger mass repository of urges, aspirations, and inaccessible memories that shape our beliefs and actions.

The concepts, ideas, and visuals that we are conscious of at any given time during our mental existence make up the conscious mind.

The Preconscious or the Subconscious mind contains various kinds of information that are located below the awareness surface.

The most significant portion of our minds is the Unconscious, which sits beneath the Preconscious mind. Usually, the conscious mind is unable to access it. It comprises all of the suppressed aspirations, longings, emotions, motivations, and drives—many of which are sex- and aggression-related.

The Structural Mode

Three mental apparatuses that interact to shape human behaviour were identified by Freud as the personality: the Id, the Ego, and the Superego.

The Id: According to Freud, the only part of personality that is present from birth is the id.. It is also the most primitive aspect of the personality. The unorganized portion of the personality structure known as the id houses a person's primal, innate urges. Our physical wants, desires, and impulses—particularly our sexual and aggressive urges—come from it. It consists of the most basic biological needs or impulses, such as the need to eat, drink, eliminate waste, prevent pain, and engage in sexual (sensual) pleasure. The Id also includes libido (sexual desire), which is the main driver of the institutional force that is refractory to the dictates of reality. It is entirely unconscious and dominated by the pleasure principle, sometimes known as "hedonism." It has no time or reality orientation or any foresight of consequences.

The Ego: Children quickly discover that impulses cannot always be satisfied right away. As young infant learns to take into account the demands of reality, a new aspect of their personality called the ego (Latin for "I") begins to emerge. The ego behaves per the reality principle; that is, it strives to satisfy the id drive in ways that are practical, beneficial, and unlikely to cause long-term harm. A regulatory mechanism that permits the person to defer satisfying urgent demands while still functioning is the reality principle that drives the ego. The personality structure's organized portion, the ego, consists of the executive, perpetual, intellectual-cognitive, and defensive functions. The ego is constantly in touch with space, time, and the physical world. "The ego is selfish and directs behavior towards the maximal satisfaction of the individual's urges consistent with its knowledge of social and physical reality" (Brown, 1936).The demands of the id, the reality of the world, and the demands of the superego are all mediated by the ego.

The Superego: The super-ego,(German: Uber-Ich; "Over I" or "I above"), is the third component of the psyche and determines whether an action is right or bad. During early childhood experiences, it is the agency that helps children internalize their parents' influences and societal norms. It is the person's conscience, as well as his or her ideal self or moral self (called the ego ideal). It aspires to perfection and depicts the ideal rather than the actual. It operates in accordance with the moral guidelines established by societal agents. The id and superego operate in opposition to one another. By the age of five, it begins to take shape in the child as a result of rewards and consequences from parents. Anxiety over losing parental love is the first emotion that arises when the super-standards are violated, or even just the inclination to do so. This anxiety, in part unconscious, may be felt as guilt, according to Freud.

The three facets of personality are frequently at odds with one another: The superego is in constant conflict with both the id and the ego since behaviour frequently deviates from the moral code it represents. In a well-integrated personality where the ego maintains a firm but flexible control, the reality principle is in effect.

Theory of Instincts and Libido

Freud held that human behavior is largely determined by instinct. He proposed that the life and death instincts—two fundamental instincts—were the sources of all the psychic energy in a man.

Eros, often known as love and self-preservation or the life impulse, is primarily concerned with one's existence and the continuation of the species. It takes the form of sex and love. The driving force behind the life instinct was given the label "libido" by Freud, who also used it to refer to human sexuality and sex drives.

The urge to destroy is related to Thanatos, the killing drive. Acts of hostility, brutality, and even suicide are examples of how it manifests.

Stages of Psychosexual Development

Sex, in Freud's opinion, is the basic human want or impulse. He proposed that children had sexual drives from the very beginning. He referred to this as "infantile sexuality." The following stages of psychosexual development occur in children (Lantz, 2022).

The Oral Stage: Freud believed that the mouth served as the child's initial sex organ for pleasure. This stage lasts from birth until the child is 18 months old. Fixation may result from over- or under-stimulation at this point.

The Anal Stage: At this point, the infant is more interested in the anus or urethra rather than the mouth as the erogenous zone. He finds pleasure in either holding back or releasing bodily waste through the urethra or anus. The stages lasts from from 18 months to 3 years. If parents push potty training too much or neglect it, fixation may result.

The Phallic Stage: This stage lasts for four to six years and begins at that age. The kid starts showing more interest in the genitalia instead of the eviscerating organs. Children at this age begin to recognize the gender-specific biological differences. This stage is marked by Oedipus and Electra complex.

The latency Stage: This stage lasts until the beginning of puberty and begins at 6 years for girls and 7 to 8 years for boys. At this point, libido desires are controlled and switched to other things, including learning new things and interacting with people.

The Genital Stage: The beginning of the genital stage is puberty. Teenage boys and girls are now experiencing an odd sensation of intense genital tingling and attraction to individuals of the opposite sex. They may feel pleasure from self-genital stimulation at this stage. They have a strong attraction to people of the opposite sex and may acquire an interest in beautifying and admiring their physique, leading them to fall in love with themselves.

Inner Consciousness

It is now understood that every person's inner-conscious ideas, impressions, and thoughts play the most significant role in their thinking world. There may be a vast inner-conscious background hidden behind every outwardly conscious action. It is believed that less than 10% of our mental activities take place in the realm of outside consciousness. Myers proposed the idea of a "secondary self," or "Subliminal Self," which he believed had special abilities that it used in part independently of the normal conscious "self." Those feelings that are too weak to be individually detected have already been described using the name subliminal, which means "beneath the threshold." The concept includes not just senses but also everything that occurs below the ordinary threshold.

Moreover, consciousness has also been studied extensively by Brentano (1874). He referred to the mental act as an "act of consciousness". The key elements of the act are:

(i) The purposeful inclusion of an object's presentation (Vorstellung) in a mental act

(ii) An inner presentation of that object-presentation

(iii) An assessment as to the existence of the presented object

(iv) A feeling about that object.

Brentano postulated that the inner presentation of objects or presentations influences the whole act of consciousness. Brentanian may argue that the act is not enlightened, as if the inner presentation sheds light on the entire performance. Instead, the act illuminates, as though the consciousness that pervades the entire act is formed by the inner presentation inherent inside the act. In this sense, both inner and out presentations form the whole act of consciousness.

Inner consciousness is also defined in terms of awareness of the thoughts, beliefs and values that lie deep within one's consciousness. This also includes the defences that we employ in our daily lives. According to the psychodynamic school of thought, as children progress through adolescence and into adulthood, they progressively establish a consistent defence style—a distinct manner of controlling anxiety and coping with external dangers (Cramer, 2000). Positive early experiences are linked to an adaptable, flexible style of defence where mature defenses (such as sublimation and

intellectualization) predominate (Vaillant, 1994). Negative early experiences result in a less mature — and less effective — defensive style characterised by coping methods that necessitate greater distortion of internal and external events (e.g., repression, projection). There are currently a wide variety of defense-style measures accessible, including Rorschach- and TAT-based indices (Cramer, 2000; Lerner, 2005), Defense Mechanisms Inventory (DMI), and Bond, Gardner, Christian, and Sigall's (1983) Defence Style Questionnaire (DSQ). Academic literature shows that defense style ratings accurately predict significant facets of personality and adjustment, regardless of how they are calculated. For instance, maladaptive defences are linked to poor social functioning and academic performance in adolescents and adults, as well as an increased risk of suicide (Corruble, Bronnec, Falissard, & Hardy, 2004).

Another important aspect of inner consciousness is the mental representation of self and others. The child internalises mental representations of self and significant individuals early in life (e.g., Early in life, the infant internalises mental images of themselves and significant others) (e.g., parents, siblings). Although these object representations (also known as introjects) vary throughout time, they also have sturdy properties that are rather resistant to change. Researchers (Blatt, 1991; Bornstein & O'Neill, 1992) have illustrated that the structural and qualitative aspects of a person's object representations influence how they interact with others and how they adjust psychologically over the course of their lives: While someone with conceptually simple and affectively positive internalized introjects is at increased pathology risk, someone with conceptually complex and affectively negative internalised introjects is less likely to develop severe, chronic psychopathology. There are many tools available to evaluate internalised mental representations. Some of them are Blatt, Chevron, Quinlan, Schaffer, and Wein's (1988) measure of Qualitative and Structural Dimensions of Object Representations (QSDOR), the Bell (1991) Object Relations and Reality Testing Inventory (BORRTI), and various Rorschach indices of mental representations and introjects.

Subconsciousness

Freud's subconscious mind, which functions as the mind's random access memory, is the engine of the mind/body experience (RAM). It also retains current information that one utilizes every day, such as your current recurring ideas, behaviour patterns, routines, and moods. By this subconsciousness, we respond accordingly.

Our responses towards things around us are based on encounters in our subconscious minds. The majority of us have encountered rejection, embarrassment, trauma, stress, anxiety, and depression due to varied reasons. PTSD (Post Traumatic Stress Disorder) is on the high rise due to the recent covid-19 pandemic along with PTSS (Post Traumatic Stress symptoms). This can lead to long-term repulsive effects, states of numbness, mood fluctuations, impulsive behaviour and continuous pain in some stages of our life. Such disorders can affect the Subconscious mind on a disruptive level in life events. Similarly, at various times we find ourselves stuck with these thoughts and events in life and continue to carry them forward in various situations irrespective of any personal association with that event, thought, or situation.

According to Patil et al. (2021), the subconscious Mind includes the following pillars: Identification and Interpretation
Give and Take accounts Desire and Instincts.
Likes and Dislikes Temperamental traits

The entire subconscious depends upon the pillars mentioned above to take up and process the information based on the experience and ability to express various emotions, feelings, and desires through Conscious Mind. On the other hand, intellect utilizes and acts as a bridge between the Conscious Mind and the subconscious by overlooking and monitoring the decision-making process through its ability to reason.

The overall behaviour is an outcome of a multistage process that originates at the subconscious and undergoes various pillars and checkpoints where the Identification, analysis, storage, verification and interpretation happen based on multiple (virtual) indicators and trackers, which then pass through the Intellect by using its reasoning and decision-making abilities and comes out in the form of Conscious action, reaction, feeling or emotion and further stores the entire process in the form of memories.

The subconscious mind, thus, impacts our behaviour to a great extent. The experience of Deja vu, vivid dreams, spirit possessions, and astral projects are all believed to be manifestations or follow-ups of the subconscious mind (Sureka et.al, 2021).
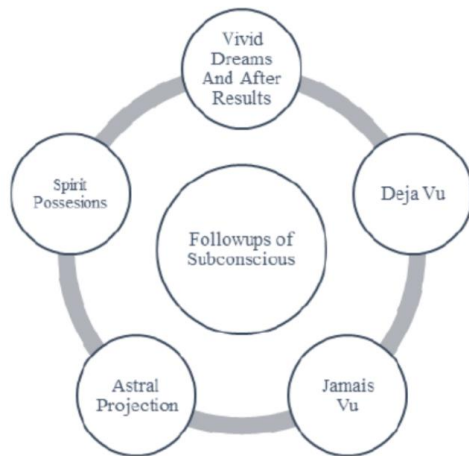
Figure 1: Follow Ups of Subconscious

Method
Research Design
This is a descriptive quantitative study that investigates the relationship between personality, inner consciousness and sub-conscious patterns. In quantitative descriptive research, variables are measured using numerical terms, but the researchers do not manipulate the variables under study. In the current study, the three variables were measured using three scales, namely, the Self-consciousness scale, Self-reflection and insight scale and Self-absorption scale (SAS).

Research Objective
To study the correlation between personality, subconscious patterns and inner consciousness.

Hypothesis
1. There is a significant relationship between personality and subconscious patterns.
2. There is a significant relationship between personality and inner consciousness.
3. There is a significant relationship between subconscious patterns and inner consciousness.

Participants
In the present study, random sampling was used. The sample consisted of 103 individuals who are between the age range of 16- 50 years. Out of 103 participants, 73.8 % were female and 26.2% were male. The majority of the sample belonged to urban setting.

Self-Consciousness Scale (SCS)
To measure inner consciousness, the Self-Consciousness Scale was used. The Self-Consciousness Scale (Fenigstein, Scheier, & Buss, 1975) is a 23-item questionnaire. It assesses individual variations in private and public self-consciousness. Private consciousness is the propensity to consider and pay attention to subtly exposed or hidden aspects of the self. The tendency to think about elements of oneself that are publicly displayed, on the other hand, is referred to as public consciousness.

Self-Reflection and Insight Scale (SRIS)
To measure subconscious belief, Self-Reflection and Insight Scale was used. The SRIS (Self Reflection and Insight Scale, Roberts & Stark, 2008) is a self-administered, 20-item closed questionnaire in which individuals respond on a 5-point Likert scale. The statements reflect three dimensions of insight: recognition of the need for reflection, reflection process, and presence of insight. The scale's content validity and internal validity (> 0.8) have been established by the developers.

Self-Absorption Scale (SAS)
To measure personality variable, the Self Absorption Scale (SAS) was used. Self-Absorption Scale (SAS) was constructed by McKenzie and Hoyle (2008). They described self-absorption as a psychopathological element of self-consciousness and defined it as prolonged and rigid self-focused attention. That is an unsuitable construct. The test contains 17 items that assess self-absorption in two ways: private (8 items) and public (9 items). These items use a 5-point Likert scale, anchored by "not at all like me" and "very much like me. "The subscale scores obtained showed strong internal consistency, according to McKenzie and Hoyle (private: Cronbach's alpha =.81; public: alpha =.89). Through modest correlations (private: r =.37; public: r =.54) with a measure assessing the parallel features of more normative self-awareness, the subscale scores demonstrate convergent validity. (McKenzie & Hoyle, 2008)

Procedure
Relevant research and scales were reviewed for the present study. After finalizing the scales, the Google form consisting of the research details, consent form, three scales, Self-Absorption scale, Self-Consciousness Scale and Self Reflection and Insight Scale, as well as the demographic questions was constructed. Random sampling was used for the current study. After collecting the data, the data was sorted. Scoring was done using the scoring instructions given for particular scales. Using SPSS software, raw data was then analyzed to find out Spearman's correlation coefficient.

Results

Table 1

Spearman's Correlations for Self Consciousness Scale, Self-Absorption Scale and Self Reflection and Insight Scale

	Self-Consciousness Scale	Self-Absorption Scale	Self-Reflection and Insight Scale
Self-Consciousness Scale	1.000	.347**	.271**
Self-Absorption Scale	.347**	1.000	.374**
Self-Reflection and Insight Scale	.271**	.374**	1.000

** Correlation is significant at 0.01 level (2-tailed)

The results table (Table 1) depicts the correlation between three scale scores, namely, Self-Consciousness Scale (SCS), Self-Absorption Scale (SAS) and Self-Reflection and Insight Scale (SRIS). The correlation between SCS and SAS was found to be .347 ab (significant at 0.01 level).

SCS and SRIS showed a .271 correlation (significant at 0.01 level). Moreover, a significant positive correlation was also found between SAS and SRIS (.374, significant at 0.01 level).

Discussion

The present study aimed to understand the impact of personality on our inner consciousness and subconscious patterns by studying the correlation between personality, inner consciousness and subconscious patterns. A descriptive qualitative study was conducted for this purpose. This paper was driven by Freud's understanding of personality to understand the patterns and tendencies of our subjects and determine the factors in the conscious and subconscious minds that in turn determine our personality. The study included three scales of personality: The self-consciousness scale, the Self-reflection and insight scale (SRIS), and the Self-absorption scale (SAS). These scales either focus on the conscious part of our personality or they may develop some of them on the basis of past experiences, trauma, or instances that have made them unconsciously form certain traits. The paper does not abide by a specific definition of personality but rather seeks to look at it in terms of elements.

For the present study, relevant research and scales were reviewed. After finalizing the scales, the Google form consisting of the research details, consent form, three scales (Self Absorption scale, Self-Consciousness Scale and Self Reflection and Insight Scale) as well as the demographic questions were constructed. Random sampling was used for the current study. After collecting the data, it was sorted. The pooled data were scored and subjected to data analysis using SPSS. The results obtained have been discussed in the context of relevant research.

According to the correlational analysis conducted, there was a significant relationship between Self Consciousness Scale (SCS) and Self Absorption Scale (SAS), Self-Reflection and Insight Scale (SRIS) and Self Consciousness Scale (SCS), as well as Self Absorption Scale (SAS) and Self Reflection and Insight Scale (SRIS). This shows that there is a significant correlation between personality and inner consciousness, personality and subconscious belief as well as inner consciousness and subconscious belief.

A significant positive correlation was found between individuals' scores on Self Consciousness Scale (SCS) and Self Reflection and Insight Scale (SRIS), with the correlational coefficient being .271 (p<0.01). Individual variations in both private and public self-consciousness are measured by SCS. Private consciousness is the propensity to consider and pay attention to subtly exposed or hidden aspects of the self. On the other hand, public consciousness describes the propensity to consider elements of oneself that are exposed to the public. This scale pertains to an individual's inner consciousness and ego display, or how they exhibit themselves in society. On the other hand, SRIS assesses how reflective and insightful an individual is about self. It measures aspects of subconscious belief. It measures three aspects that are recognition of the need for reflection, the process of engaging in reflection and the presence of insight. A positive correlation between the two scales indicates that individuals who are conscious about their private and public selves are also more likely to be more reflective and insightful about their ourselves and vice versa i.e. individuals who are more reflective and insightful about their self are more likely to be conscious about their self in private and public settings. Research suggests that self-reaction and the presence of insight, or awareness of inner consciousness may be reflected in public consciousness and behaviour (Blatt, 199; Bornstein & O'Neill, 1992). Our behaviour is a manifestation of both private consciousness and public consciousness. Some aspects of this behaviour are also impacted by our subconscious patterns, which can enter into consciousness through self-reflection. Moreover, the literature suggests that private and public consciousness has a divergent impact on one's personality. According to research done by Froming & Carver (1981), compliance is negatively correlated with private self-consciousness, and positively correlated with

public self-consciousness. Many researchers have further stated how subconsciousness relates to the inner experience of consciousness. Every task we do, every bodily movement we make, and every thought we have all leave an effect on our mental makeup. Even when these impressions are not immediately apparent, they are powerful enough to operate unconsciously and subtly (Das, in press).

Moreover, Self-consciousness and personality (as measured through self-absorption scale) were reported to have a significantly positive correlation with the correlation coefficient being .347

($p<0.01$). The self-absorption scale (SAS) is an indicator of how attentive and self-focused an individual is, which constitutes a psychopathological aspect of self-consciousness and personality. Self-absorption is a maladaptive construct that may develop on the basis of past experiences, trauma, and instances, which is also an important aspect of narcissism (Burnell et al., 2020). It essentially focuses on the pathological aspects of personality. A significant positive difference between these variables indicates that individuals with high public and private self-consciousness are also more likely to be self-absorption i.e. they focus on their view of the world and might regard oneself as the center of situations. Additionally it also means that self-absorbed individuals are more likely to be conscious about their private self-i.e. their thoughts, perceptions, beliefs as well as public self, how they behave in social or public settings. Research has noted that absorption in anything from objects to activities to self, can also be a defense mechanism, a manifestation of an individual's rational unconscious and subconscious patterns (Bowins, 2018). This maladaptive trait may be linked with greater awareness of self that comes with higher self-consciousness. This influence can further be noted in research regarding personality disorders. Normann-Eide et al. (2015) after a 3-year longitudinal study reported low affect consciousness in individuals with Avoidant and Borderline Personality Disorder and an increase in affect consciousness after clinical treatment,

Furthermore, the results also indicated a positive correlation between Self-absorption scale and Self-reflection and insight scale, with the correlation coefficient being .374 ($p<0.01$). This indicated a positive correlation between pathological aspects of personality and subconscious belief. It claims that self-awareness, which includes insight and reflection, is associated with positive psychological well-being. Trapnell and Campbell (1999) studied self-awareness and subconscious patterns, and related it to the Big Five personality traits. It was found that rumination which reflects a tendency to

focus on negative self-perceptions and emotions, is related to neuroticism and reflection is related to the openness to experience trait and a proclivity to reflect objectively. Das (in press) further explained how subconscious patterns influence personality characteristics. He maintained that emotional influences control our behaviour. Yet, a person may become angry in response to the same emotional stimuli whereas another may not. And that distinguishes the two people's personalities. The position of the adaptive range (AR) on that person's individual emotional scale is what causes this distinct influence. The extent of this adaptive range is further influenced by our artificial emotional memories. Only emotional memories out of all memories influence where AR is located. The emotional memory deteriorates while factual memory gets stronger. The explanation is that the person shows some emotion during each memory. As a result, one experiences less emotion during later memories. And after several recollections, the emotional memory essentially fades away. The position of AR, or adaptive range, on the scale of that emotion is finally fixed by all of the emotional memories of the various intensities of that emotion. A person's behaviors and attitudes can be identified in relation to these ARs on several emotional measures. And all of this contributes to the development of our personality.

The findings of the present study indicate how inner consciousness and subconscious patterns impact personality. A significant positive correlation was reported between personality and inner consciousness, personality and subconscious belief as well as inner consciousness and subconscious patterns. This indicated how our mind functions on different levels of consciousness and how it manifests daily in terms of our behaviors, attitudes, beliefs and values.

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