CHALIMBANA UNIVERSITY

DIRECTORATE OF DISTANCE EDUCATION

PSY 2300: THEORIES OF PERSONALITY

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Acknowledgement

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MODULE OVERVIEW

Introduction

This course traces the history of the study of personality. It presents the following personality approaches: Trait theories, Humanistic perspective of personality, Neo-Freudian approaches to personality and the learning theory view of personality. Under each approach a number of specific theories will be discussed.

Rationale

This course will give you the insight into why some people behave the way they do. It will enable you to diagnose personalities of people around you. Further, the course will help you to modify people's unhealthy personalities. Above all it will give you a broader understanding of people around you.

Course aim

The aim of this course is to familiarize students with a variety of personality theories, with their history, application strengths and limitations.

Course outcomes

By the end of the course, students should be able to;

- discuss various theories of personality.
- analyse strengths and weaknesses of personality theories.
- analyse factors that influence human personality.
- diagnose various types of personality.
- modify inappropriate personalities.
- conduct personality assessment.

Study skills

As an adult learner, your approach to learning will be different to that of your school days you will choose when you want to study. You will have professional and/or personal motivation for doing so and you will most likely be fitting your activities around other professional or domestic responsibilities.

Essentially you will be taking control of your learning environment. As a consequence, you will need to consider performance issues related to time management, goals setting, stress

management, etc. perhaps you will also need to reacquaint yourself in areas such as essay planning, coping with examinations and using the internet as a learning source.

Your most significant considerations will be time and space i.e. the time you dedicate to your learning and the environment in which you engage in that learning. It is recommended that you take time now before starting your self-study to familiarise yourself with these issues. There are a number of excellent resources on the web. A few suggested links are: http://www.how-tostudy.com/ and http://www.ucc.vt.edu/stdysk/stdyhlp.html

Time frame

You are expected to spend at least three terms of your time to study this module. In addition, there shall be arranged contact sessions with lecturers from the University during residential possibly in April, August and December. You are requested to spend your time carefully so that you reap maximum benefits from the course. Listed below are the components of the course, what you have to do and suggestions as to how you should allocate your time to each unit in order that you may complete the course successfully and no time.

Course Materials

Text books and a module.

Need help

In case you have difficulties in studying this module don't hesitate to get in touch with your lecturers. You can contact them during week days from 08:00 t0 17:00 hours. Mr Moono Maurice mmoono.75@gmail.com Tutorial Room 3,. You are also free to utilise the services of the University Library which opens from 08:00 hours to 20:00 hours every working day.

Assessment

Continuous	50%
One Assignment	25%
One Test	25%

Final Examination	50%

Total

100%

REFERENCES

Prescribed readings

1. Ashton, M. (2013). *Individual differences and personality*. Amsterdam: Academic Press.
2. Engler, B. (2013). *Personality theories.* London: Wads worth Publishing Company.
3. Pervin, L.A. (1987). *Personality and Research*. New York: Wiley.
4. Schultz, D.P &, Schultz S.E. (2013). *Theories of Personality*. Wadsworth, CENGAGE Learning.

Recommended readings

1. Burger, M.J. (2008). *Personality*. Belmont: Wadsworth.
2. Carducci, B. (2009). *The psychology of personality.* Maiden: Wiley-Blackwell.
3. Hiriyappa, B. (2012). *Development of personality and its theories.* London: Booktango.
4. Ryckman, R. (2013). *Theories of personality.* London: Centage.

UNIT 1

HISTORY OF THE STUDY OF HUMAN PERSONALITY

1.1 Introduction

Welcome to the first unit of this module. This module introduces you to the long history of the study of personality. The major contributors to the history of psychology such as, Hippocrates, Plato, Aristotle, Sigmund Freud, Carl Jung, Kathrine Cook Briggs and Raymond Cattel will be discussed. Enjoy as you read through this unit.

1.2 Learning Outcome

By the end of this unit, you are expected to;

- discuss the history of the study of human personality.
- Analyse arguments of major contributors to the study of personality.
- Discuss factors that influence personality developments.

1.3 The history of personality psychology

The history of personality psychology dates as far back as Ancient Greece. Indeed, philosophers since the 4th Century BCE have been trying to define exactly what it is that makes us. In 370 BCE, Hippocrates proposed two pillars of temperament: hot/cold and moist/dry, resulting in four humors or combinations of these qualities. The hot and dry combination was referred to as yellow bile, cold and dry as black bile, hot and wet was blood and cold and wet was phlegm. Though much of the work that arose from this theory of the Four Humors was medicinal in nature, it was also hypothesized a patient's personality could be influenced by humoral imbalances.

This categorical way of thinking about personality permeated ancient thinking on the matter. Plato proposed four groupings (artistic, sensible, intuitive, reasoning) and Aristotle hypothesized four factors (iconic i.e. artistic, pistic i.e. common-sense, noetic i.e. intuition and dianoetic i.e. logic) contributed to one’s social order in society.

Aristotle was also one of the first individuals to hypothesize connections between physical aspects of the body and behavior. In the mid to late 18th Century, Franz Gall, a neuroanatomist, fathered the new ‘pseudoscience’ of phrenology, a doctrine that hypothesized correlations between specific brain areas and functions. Gall believed measurements of the skull could reveal something about individuals’ inner thoughts and

emotions, an assumption that paved the way for modern neuropsychology. Gall's work was some of the first to move away from a philosophical explanation of behavior and personality into one rooted in anatomy.

Physiological evidence for such a conjecture arrived in the mid-19th Century with the iconic and fascinating case of Phineas Gage. Gage was a railroad construction worker from New Hampshire when, in 1848, an accident caused a tamping iron to be driven through the side of his face, behind his left eye and all the way through the top of his skull. Miraculously, Gage recovered. Though weakened, he was able to walk and speak. However, the brain damage from the accident resulted in numerous changes in his personality. Though history has distorted the extent of these changes, it is generally agreed that Phineas Gage's demeanor went from moral and calm to irreverent, impatient and profane. His case is one of the first to provide physical evidence that personality is linked to specific brain regions.

In another conceptualization of personality, Sigmund Freud published The Ego and the Id in 1923. Freud posited that the human psyche consists of three main components: the id, the ego and the superego which control all conscious and unconscious thought and therefore behaviour. The id can be thought of as the innate drivers of behavior. It encompasses bodily needs and desires and, according to Freud, drives us to seek out these wants. In other words, it is "the dark, inaccessible part of our personality [that] contains everything that is inherited, the instincts, which originate from somatic organization." The ego can be thought of as the bridge between the id and reality; it is what finds realistic ways to achieve what the id wants and also finds justifications and rationalizations for these desires. Lastly, the superego is the organized component of the psyche and is often referred to as the moral check of the ego. It is responsible for conscience and for regulating the drives of the id and ego by providing a sense of right and wrong.

Carl Jung, a psychiatrist and student of Freud, developed a type-based theory of personality. In his book, Psychological Types, Jung claims individuals fall into different dichotomous personality categories - for example, introversion/extraversion. The typology theory of personality was further popularized by Katherine Cook Briggs and her daughter Isabel Briggs Myers who eventually developed the Myers-Briggs Type Indicator. Type theory remains a common conceptualization of personality to this day.

The trend of investigating the personality puzzle from the angle of "what are our underlying drives?" continued into the 1940s and 1950s. Many are familiar with Abraham Maslow's hierarchy of needs, but fail to recognize Maslow proposed that all of human motivation is driven by the necessity of fulfilling these needs in accordance with the principle of selfactualization, which states humans are driven to be the best they can be.

In the late 1950s, Carl Rogers built off the ideas of Maslow, arguing that yes, we all strive to achieve our greatest potential but we do so in different ways according to our personalities. This line of reasoning leads to a chicken and the egg problem: motivations to do something (like fulfill your human needs) ultimately influence behavior and thereby influence personality (as Maslow believed); but, that personality is simultaneously influencing the way you act upon motivations (as Rogers hypothesized). Ultimately, there is no right answer in terms of which way this circle flows. The puzzle untangling the relationship between personality and behavior persists in modern psychological conversations and continues to inspire research and debate across many fields of study.

We have so far, chronicled the development of the biological and theoretical basis for the existence of human personality. From the musings of Hippocrates and Plato to the tragic yet enlightening tamping rod accident suffered by Phineas Gage, psychology has come a long way in establishing the validity of personality. Shifting away from establishing the existence of personality,

We left off our story in the 1950's -- discussing Carl Rogers and his theories regarding personality and motivation. In order to rejoin this timeline, we must first travel back to visit the origins of personality structure. The study of personality structure arguably got its start in 1884 when Sir Francis Galton first applied the Lexical Hypothesis. This approach, which posits that words are inherently "expressive of character," was furthered in 1936 in the seminal work of Allport and Odbert. Using Webster's Dictionary, this duo identified close to 18,000 words in the English language that could be used to describe personality. They divided this list into four categories and eventually came up with 4,000 trait related words, a figure that accentuates just how nuanced our daily interactions are!

In the 1940's, psychologist Raymond Cattell worked with his mentor Charles Spearman on developing factor analysis, a now-common statistical technique used to investigate variability within a sample in the hopes of uncovering a core set of factors driving said variability.

Cattell believed the method could be applied to the study of personality to uncover the factors that lead to observed individual differences. His work led to a set of 16 fundamental factors.

A few years later, in 1947, Hans Eysenck posited there were really only two pertinent dimensions of personality -- extraversion and neuroticism -- and that these could be combined to describe four key personality types (High E/Low N, High E/High N, Low E/High N, Low E/Low N). Another key part of Eysenck's model was his explanation of the potential causation of these high and low tendencies. He posited that differences in limbic system arousal led to differences in neuroticism and he believed low cortical arousal led to extraversion while high cortical arousal led to introversion. This might seem counterintuitive but the reasoning has to do with individuals with high arousal wanting to lower their arousal levels (hence introversion) and vice versa.

The 1960's saw a return to and a refinement of Cattell's 16 factor model as Ernest Tupes and Raymond Christal (1961) and Warren Norman proposed the idea that there were five recurring factors within Catell's sixteen: Surency, Agreeableness, Conscientiousness, Emotional Stability, and Culture. These five factors would eventually morph into the Big Five we know today (Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness) as Lewis Goldberg initiated his own investigation of the lexical hypothesis (1981) and found the same five principal dimensions, later coining the term 'Big Five.' In the late 1980's and early 1990's, Paul Costa and Robert McCrae, two other giants in the field of personality research, independently verified the construct of these five factors of personality. Since the late 20th century, researchers have conducted thousands of studies confirming the structure, universality, replicability, and predictiveness of the Big Five.

The Big Five were derived primarily through an inductive, or itemetric, approach. That is, there was a "boiling down" of a large group of items that were not theoretically assumed to relate to one another. In contrast, type measures of personality (MBTI), were developed through an inductive approach. More specifically, they were developed around theories of mind (e.g., Jung, Freud). While both approaches are valid, the Big Five approach has proven itself to be more reliable and valid throughout years of research.

So, what's the current state of this field? There has been a shift away from using traits to determine specific personality types. Rather, it is widely viewed by psychologists that traits should be measured a continuum. Beyond that debate, scientists are constantly trying to

elucidate biological factors that influence personality, difference between and within groups and how personality psychology can be applied to various fields from business to education. Even more recently, there has been a move to re-conceptualize traits as motivations (Fleeson 2001). Fleeson is a proponent of understanding how traits vary across contexts and time. He argues that even though our personality may vary quite a bit within a given day or week -- that variability is consistent across time (e.g., if you are moody in one particular context this week, you will likely be moody in a similar context next week) and thus we can use personality traits as a predictive measure of behavior. It is easy to hear about an individual's personality traits and think "Hm, yes, that does describe how they behave." But the real power of personality traits lies within viewing them as factors that drive goal-directed behavior in everyday situations. This way of thinking can help explain why people do what they do and even predict behavioral outcomes, which has important implications in the world of marketing and business strategy.

Throughout history the term "personality" has taken on many definitions. For Jung, personality was the whole individual with persona as the external manifestation of this inner true self. Persona is the mask that we put on, as we shift in our social and personal roles. Persona naturally changes from moment to moment which is being tested and not the whole personality. The western view of psychology must avoid direct contact with subconscious contribution to behavior, in order to be deemed a science. Subjects are asked to observe themselves in completing these tests. That is, in order to answer the questions, they must "know" themselves in order to learn who they are? Twin studies continuously validate the connection between persona and genetics. However, the persona is always the effect and not the cause of behavior. This is revealed through twins having differing world-views. The source of this world-view expresses a deeper the motivating source that lies beneath the persona and cannot be accessed through measurable testing. This is why re-testing subjects generate different results than the original test. Persona is how a person expresses their inner sense of self. So how someone writes with their left hand cannot predict what will be written. Personas are driven by the need in the moment. We also tend to stay within a comfort zone associating with other similar personas drawing similar behaviors together. A persona however, is not predicting behavior as much as the individual reason for selecting a context within which persona is revealed. Notice that a calm demeanor is dominant among police and they most likely will use "fairness" as criteria for many of their decisions. That does not mean having a calm demeanor indicates that law enforcement would be their best career selection.

So, what is called personality is actually the persona. Scientists are testing this external expression then applying these results to the whole person. Persona is not a factor in goaldirected behavior. Doctors and murderers share many expressions of persona. Europe is much further along in understanding human behavior. They begin with the whole human condition and human motivations that are then manifested in our various personas. With this approach the real hidden motivation can be unveiled.

1.4 Terminologies

1. Trait: An identifying characteristic, habit, or trend.
2. Factor analysis: A statistical method used to describe variability among observed correlated variables in terms of one or more unobserved variables.
3. Neuroticism: is one of the big five higher order traits in the study of psychology.
4. Personal: is person's aspect of their character that they present to others

1.5 Activity

1. Discuss the history of the study of personality.
2. Discuss factors that influence personality development.

1.6 Reflection

What do you think would happen if all people had similar personality?

1.7 Summary

In this unit, we have taken you through a long journey of the history of the study of personality in psychology. We trust that at this time you have a clear understanding of the history of personality especially the contributions of psychologists such as Sigmund Freud, Cattell, Carl Jung and many others you have studied in this unit.

UNIT 2

TRAIT THEORIES OF PERSONALITIES

2.1 Introduction

This unit presents to you the first approach to the understanding personality, which is called the trait view to the study of personality. We will go in details to discuss theories of Allport, Cattell and Eysenk as a way of understanding what trait theories to personality are all about.

2.2 Learning Outcomes

By the end of this unit, you are expected to;

- discuss, Allport, Cattell and Eysenck trait theories of personality.
- analyse strengths and weakness of the trait theories of personality.
- compare Allport, Cattell and Eysenck trait theories of personality.

Allport's, Cattell's, and Eysenck's trait theories propose that individuals possess certain personality traits that partially determine their behaviour.

Trait theorists believe personality can be understood by positing that all people have certain traits, or characteristic ways of behaving. Do you tend to be sociable or shy? Passive or aggressive? Optimistic or pessimistic? According to the Diagnostic and Statistical Manual (DSM) of the American Psychiatric Association, personality traits are prominent aspects of personality that are exhibited in a wide range of important social and personal contexts. In other words, individuals have certain characteristics that partly determine their behavior; these traits are trends in behavior or attitude that tend to be present regardless of the situation.

An example of a trait is extraversion–introversion. *Extraversion* tends to be manifested in outgoing, talkative, energetic behavior, whereas *introversion* is manifested in more reserved and solitary behavior. An individual may fall along any point in the continuum, and the location where the individual falls will determine how he or she responds to various situations.

Figure 1: illustration of personality types.

Extraversion–Introversion: This image is an example of a personality trait. At one end is extraversion (with a preference for more stimulating environments), and at the other end is introversion (with a preference for less stimulating environments). An individual may fall at any place on the continuum.

The idea of categorizing people by traits can be traced back as far as Hippocrates; however more modern theories have come from Gordon Allport, Raymond Cattell, and Hans Eysenck.

2.3 Gordon Allport (1897–1967)

Gordon Allport was one of the first modern trait theorists. Allport and Henry Odbert worked through two of the most comprehensive dictionaries of the English language available and extracted around 18,000 personality-describing words. From this list they reduced the number of words to approximately 4,500 personality-describing adjectives which they considered to describe observable and relatively permanent personality traits.

Allport organized these traits into a hierarchy of three levels:

- *Cardinal traits* dominate and shape an individual's behavior, such as Ebenezer Scrooge's greed or Mother Theresa's altruism. They stand at the top of the hierarchy and are collectively known as the individual's *master control.* They are considered to be an individual's ruling passions. Cardinal traits are powerful, but few people have personalities dominated by a single trait. Instead, our personalities are typically composed of multiple traits.

- *Central traits* come next in the hierarchy. These are general characteristics found in varying degrees in every person (such as loyalty, kindness, agreeableness, friendliness, sneakiness, wildness, or grouchiness). They are the basic building blocks that shape most of our behavior.
- *Secondary traits* exist at the bottom of the hierarchy and are not quite as obvious or consistent as central traits. They are plentiful but are only present under specific circumstances; they include things like preferences and attitudes. These secondary traits explain why a person may at times exhibit behaviors that seem incongruent with their usual behaviors. For example, a friendly person gets angry when people try to tickle him; another is not an anxious person but always feels nervous speaking publicly.

Allport hypothesized that internal and external forces influence an individual's behavior and personality, and he referred to these forces as genotypes and phenotypes. *Genotypes* are internal forces that relate to how a person retains information and uses it to interact with the world. *Phenotypes* are external forces that relate to the way an individual accepts his or her surroundings and how others influence his or her behavior.

2.4 Raymond Cattell (1905–1998)

In an effort to make Allport's list of 4,500 traits more manageable, Raymond Cattell took the list and removed all the synonyms, reducing the number down to 171. However, saying that a trait is either present or absent does not accurately reflect a person's uniqueness, because (according to trait theorists) all of our personalities are actually made up of the same traits; we differ only in the degree to which each trait is expressed.

Cattell believed it necessary to sample a wide range of variables to capture a full understanding of personality. The first type of data was *life data,* which involves collecting information from an individual's natural everyday life behaviors. *Experimental data* involves measuring reactions to standardized experimental situations, and *questionnaire data* involves gathering responses based on introspection by an individual about his or her own behavior and feelings. Using this data, Cattell performed factor analysis to generated sixteen dimensions of human personality traits: *abstractedness, warmth, apprehension, emotional*

stability, liveliness, openness to change, perfectionism, privateness, intelligence, rule consciousness, tension, sensitivity, social boldness, self-reliance, vigilance, and *dominance.*

Based on these 16 factors, he developed a personality assessment called the 16PF. Instead of a trait being present or absent, each dimension is scored over a continuum, from high to low. For example, your level of warmth describes how warm, caring, and nice to others you are. If you score low on this index, you tend to be more distant and cold. A high score on this index signifies you are supportive and comforting. Despite cutting down significantly on Allport's list of traits, Cattell's 16PF theory has still been criticized for being too broad.

2.5 Hans Eysenck (1916–1997)

Hans Eysenck was a personality theorist who focused on temperament—innate, genetically based personality differences. He believed personality is largely governed by biology, and he viewed people as having two specific personality dimensions: extroversion vs. introversion and neuroticism vs. stability. After collaborating with his wife and fellow personality theorist Sybil Eysenck, he added a third dimension to this model: psychoticism vs. socialization.

According to their theory, people high on the trait of *extroversion* are sociable and outgoing and readily connect with others, whereas people high on the trait of *introversion* have a higher need to be alone, engage in solitary behaviors, and limit their interactions with others.

In the neuroticism/stability dimension, people high on *neuroticism* tend to be anxious; they tend to have an overactive sympathetic nervous system and even with low stress, their bodies and emotional state tend to go into a flight-or-fight reaction. In contrast, people high on *stability* tend to need more stimulation to activate their flight-or-fight reaction and are therefore considered more emotionally stable.

In the psychoticism/socialization dimension, people who are high on *psychoticism* tend to be independent thinkers, cold, nonconformist, impulsive, antisocial, and hostile. People who are high on *socialization* (often referred to as superego control) tend to have high impulse control—they are more altruistic, empathetic, cooperative, and conventional.

The major strength of Eysenck's model is that he was one of the first to make his approach more quantifiable; it was therefore, perceived to be more "legitimate", as a common criticism

of psychological theories is that they are not empirically verifiable. Eysenck proposed that extroversion was caused by variability in cortical arousal, with introverts characteristically having a higher level of activity in this area than extroverts. He also hypothesized that neuroticism was determined by individual differences in the limbic system, the part of the human brain involved in emotion, motivation, and emotional association with memory. Unlike Allport's and Cattell's models, however, Eysenck's has been criticized for being too narrow.

2.6 Terminologies

1. Trait: An identifying characteristic, habit, or trend.
2. Factor analysis: A statistical method used to describe variability among observed correlated variables in terms of one or more unobserved variables.

2.7 Activity

1. Discuss the following trait theories

 Allport, Cattell and Eysenck theories of personality.

2.8 Reflection

What do you think are the similarities between Allport and Cattell theories of personality?

2.9 Summary

In this unit, you have learnt about trait theories of personality. You have in particular learnt about Allport, Cattell and Eysenck theories. It hoped that by this time you understand of each of the discussed theories very well. In the next unit, you will discuss another approach to personality called the five-factor model.

UNIT 3

THE FIVE-FACTOR MODEL

3.1 Introduction

The five-factor model organizes all personality traits along a continuum of five factors: openness, extraversion, conscientiousness, agreeableness, and neuroticism. Many psychologists believe that the total number of personality traits can be reduced to five factors, with all other personality traits fitting within these five factors. According to this model, a *factor* is a larger category that encompasses many smaller personality *traits*. The five-factor model was reached independently by several different psychologists over a number of years.

3.2 Learning Outcomes

By the end of this unit, you are expected to;

- discuss the big five personality traits.
- analyse the weakness and strength of the five-factor model.

3.3 History and Overview

Investigation into the five factor model started in 1949 when D.W. Fiske was unable to find support for Cattell's expansive 16 factors of personality, but instead found support for only five factors. Research increased in the 1980s and 1990s, offering increasing support for the five factor model. The five factor personality traits show consistency in interviews, selfdescriptions, and observations, as well as across a wide range of participants of different ages and from different cultures. It is the most widely accepted structure among trait theorists and in personality psychology today, and the most accurate approximation of the basic trait dimensions (Funder, 2001).

Because this model was developed independently by different theorists, the names of each of the five factors—and what each factor measures—differ according to which theorist is referencing it. Paul Costa's and Robert McCrae's version, however, is the most well-known today and the one called to mind by most psychologists when discussing the five factor model. The acronym OCEAN is often used to recall Costa's and McCrae's five factors, or the

Big Five personality traits: *Openness to Experience*, *Conscientiousness*, *Extraversion*, *Agreeableness*, and *Neuroticism.*

3.4 The Big Five Personality Traits

3.4.1 Openness to Experience *(inventive/curious vs. consistent/cautious)*

This trait includes appreciation for art, emotion, adventure, unusual ideas, curiosity, and variety of experience. Openness reflects a person's degree of intellectual curiosity, creativity, and preference for novelty and variety. It is also described as the extent to which a person is imaginative or independent; it describes a personal preference for a variety of activities over a strict routine. Those who score high in openness to experience prefer novelty, while those who score low prefer routine.

3.4. 2 Conscientiousness *(efficient/organized vs. easy-going/careless)*

This trait refers to one's tendency toward self-discipline, dutifulness, competence, thoughtfulness, and achievement-striving (such as goal-directed behavior). It is distinct from the moral implications of "having a conscience"; instead, this trait focuses on the amount of deliberate intention and thought a person puts into his or her behavior. Individuals high in conscientiousness prefer planned rather than spontaneous behavior and are often organized, hardworking, and dependable. Individuals who score low in conscientiousness take a more relaxed approach, are spontaneous, and may be disorganized. Numerous studies have found a positive correlation between conscientiousness and academic success.

3.4.3 Extraversion *(outgoing/energetic vs. solitary/reserved)*

An individual who scores high on extraversion is characterized by high energy, positive emotions, talkativeness, assertiveness, sociability, and the tendency to seek stimulation in the company of others. Those who score low on extraversion prefer solitude and/or smaller groups, enjoy quiet, prefer activities alone, and avoid large social situations. Not surprisingly, people who score high on both extroversion and openness are more likely to participate in adventure and risky sports due to their curious and excitement-seeking nature (Tok, 2011).

3.4.4 Agreeableness *(friendly/compassionate vs. cold/unkind)*

This trait measures one's tendency to be compassionate and cooperative rather than suspicious and antagonistic towards others. It is also a measure of a person's trusting and helpful nature and whether that person is generally well-tempered or not. People who score low on agreeableness tend to be described as rude and uncooperative.

Agreeableness across the United States: Some researchers are interested in examining the way in which traits are distributed within a population. This image shows a general measure of how individuals in each state fall along the five factor trait of agreeableness. The Western states tend to measure high in agreeableness.

3.4.5 Neuroticism *(sensitive/nervous vs. secure/confident)* High neuroticism is characterized by the tendency to experience unpleasant emotions, such as anger, anxiety, depression, or vulnerability. Neuroticism also refers to an individual's degree of emotional stability and impulse control. People high in neuroticism tend to experience emotional instability and are characterized as angry, impulsive, and hostile. Watson and Clark (1984) found that people reporting high levels of neuroticism also tend to report feeling anxious and unhappy. In contrast, people who score low in neuroticism tend to be calm and even-tempered.

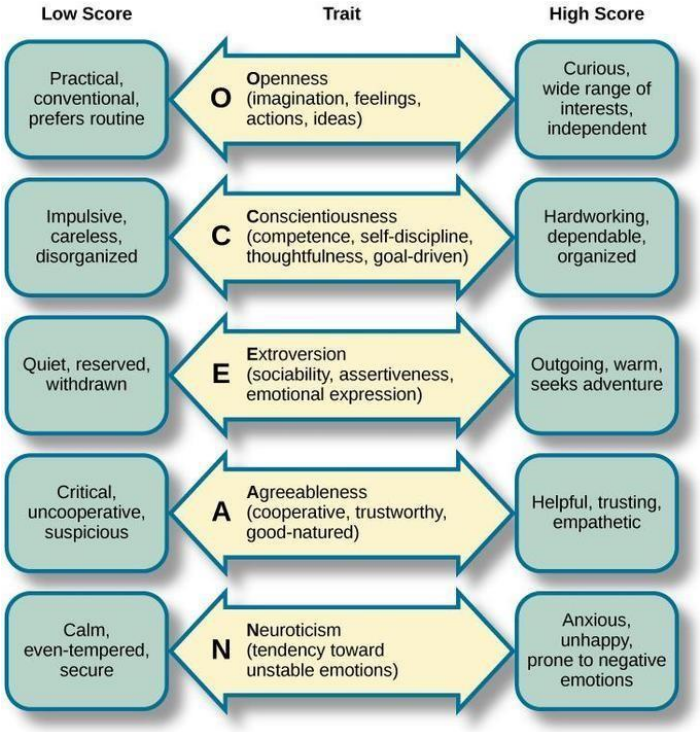

Figure 2: personality traits.

The Big Five Personality Traits: In the five factor model, each person has five traits (Openness, Conscientiousness, Extroversion, Agreeableness, Neuroticism) which are scored on a continuum from high to low. In the centre column, notice that the first letter of each trait spells the mnemonic OCEAN.

It is important to keep in mind that each of the five factors represents a range of possible personality types. For example, an individual is typically somewhere in between the two extremes of "extraverted" and "introverted", and not necessarily completely defined as one or the other. Most people lie somewhere in between the two polar ends of each dimension. It's also important to note that the Big Five traits are relatively stable over our lifespan, but there is some tendency for the traits to increase or decrease slightly. For example, researchers have found that conscientiousness increases through young adulthood into middle age, as we become better able to manage our personal relationships and careers (Donnellan & Lucas, 2008). Agreeableness also increases with age, peaking between 50 to 70 years (Terracciano, McCrae, Brant, & Costa, 2005). Neuroticism and extroversion tend to decline slightly with age (Donnellan & Lucas; Terracciano et al.).

3.5 Criticisms of the Five Factor Model

Critics of the trait approach argue that the patterns of variability over different situations are crucial to determining personality—that averaging over such situations to find an overarching "trait" masks critical differences among individuals.

Critics of the five-factor model in particular argue that the model has limitations as an explanatory or predictive theory and that it does not explain all of human personality. Some psychologists have dissented from the model because they feel it neglects other domains of personality, such as religiosity, manipulativeness/machiavellianism, honesty, sexiness/seductiveness, thriftiness, conservativeness, masculinity/femininity, snobbishness/egotism, sense of humor, and risk-taking/thrill-seeking.

Factor analysis, the statistical method used to identify the dimensional structure of observed variables, lacks a universally recognized basis for choosing among solutions with different numbers of factors. A five-factor solution depends, on some degree, on the interpretation

of the analyst. A larger number of factors may, in fact, underlie these five factors; this has led to disputes about the "true" number of factors. Proponents of the five-factor model have responded that although other solutions may be viable in a single dataset, only the five-factor structure consistently replicates across different studies.

Another frequent criticism is that the five-factor model is not based on any underlying theory; it is merely an empirical finding that certain descriptors cluster together under factor analysis. This means that while these five factors do exist, the underlying causes behind them are unknown.

3.6 Strengths of the Trait Perspectives

One strength of the trait perspectives is their ability to categorize observable behaviors. Researchers have found that examining the aggregate behaviors of individuals provides a strong correlation with traits; in other words, observing the behaviors of an individual over time and in varying circumstances provides evidence for the personality traits categorized in trait theories.

Another strength is that trait theories use objective criteria for categorizing and measuring behavior. One possible proof of this is that several trait theories were developed independently of each other when factor analysis was used to conclude a specific set of traits. While developing their theories independently of each other, trait theorists often arrived at a similar set of traits.

3.7 Limitations of the Trait Perspectives

Trait perspectives are often criticized for their predictive value: critics argue that traits do a poor job of predicting behavior in every situation. Some psychologists argue that the situational variables (i.e., environmental factors) are more influential in determining behavior than traits are; other psychologists argue that a combination of traits and situational variables influences behavior.

Such critics argue that the patterns of variability over different situations are crucial to determining personality, and that averaging over such situations to find an overarching "trait" in fact masks critical differences among individuals. For example, Brian is teased a lot but he

rarely responds aggressively, while Josie is teased very rarely but responds aggressively every time. These two children might be acting aggressively the same number of times, so trait theorists would suggest that their behavior patterns—or even their personalities—are equivalent. However, psychologists who criticize the trait approach would argue that Brian and Josie are very different children.

Another limitation of trait theories is that they require personal observations or subjective self-reports to measure. Self-report measures require that an individual be introspective enough to understand their own behavior. Personal observation measures require that an individual spend enough time observing someone else in a number of situations to be able to provide an accurate assessment of their behaviors. Both of these measures are subjective and can fall prey to observer bias and other forms of inaccuracy.

Another criticism is that trait theories do not explain *why* an individual behaves in a certain way. Trait theories provide information about people and about which traits cause which behaviors; however, there is no indication as to *why* these traits interact in the way that they do. For example, an extroverted individual is energized by social interactions and seeks out social situations, but trait theory does not offer any explanation for why this might occur or why an introvert would avoid such situations.

3.8 Terminologies

1. Factor analysis: A statistical method used to describe variability among observed, correlated variables in terms of a potentially lower number of unobserved variables called factors.
2. introspective: Examining one's own perceptions and sensory experiences; contemplative or thoughtful about oneself.
3. observer bias: A form of reactivity in which an observer's/researcher's cognitive bias causes them to unconsciously influence the person(s) being observed/participants of an experiment.
4. aggregate: A mass, assemblage, or sum of particulars; something consisting of elements but considered as a whole.

3.9 Activity

1. Discuss the weakness and strength of the Five Factor Model of personality.

3.10 Reflection

From what you have studied in this unit, do you think trait theories fully explain human personality?

3.11 Summary

In this unit, you have learnt about the By Five Personality Trait. These are: openness to experience (Inventive/Curious vs Consistent/Caution), conscientiousness (efficient/organized vs easy-going/careless), extra version (outgoing/enerjetive vs Solitery/reserved) Agreeableness (friendly/Compassionate vs cold/unkind) and Neuroticism (sensitive/Nervous vs Secure/Confident) we hope that you have understood all these concepts. If not please go back to the unit and make sure that you understand them before moving to the next unit, which will be discussing another view to the study of personality which is called the humanistic perspective of personality.

UNIT 4

HUMANISTIC PERSPECTIVES ON PERSONALITY

4.1 Introduction

This unit, presents, the humanistic perspective on personality. We will explore Maslow humanistic theory of personality and Rodgers humanistic theory of personality. We will conclude the unit by evaluating these theories.

4.2 Learning Outcomes

By the end of the unit, you are expected to;

- discuss Abraham Maslow theory of personality.
- discuss Rodgers theory of personality.
- analyse strength and weakness of Abrahams Maslow' theory and Rodgers theory of personality.

4.3 Maslow's Humanistic Theory of Personality

Maslow's humanistic theory of personality states that people achieve their full potential by moving from basic needs to self-actualization.

Often called the "third force" in psychology, humanism was a reaction to both the pessimistic determinism of psychoanalysis, with its emphasis on psychological disturbance, and to the behaviourists' view of humans passively reacting to the environment. Two of the leading humanistic theorists who made advancements in the field of personality psychology were Abraham Maslow and Carl Rogers.

4.3.1 4Abraham Maslow's Humanism

As a leader of humanistic psychology, Abraham Maslow approached the study of personality psychology by focusing on subjective experiences and free will. He was mainly concerned with an individual's innate drive toward self-actualization—a state of fulfilment in which a person is achieving at his or her highest level of capability. Maslow positioned his work as a

vital complement to that of Freud, saying: “It is as if Freud supplied us the sick half of psychology and we must now fill it out with the healthy half.”

In his research, Maslow studied the personalities of people who he considered to be healthy, creative, and productive, including Albert Einstein, Eleanor Roosevelt, Thomas Jefferson, Abraham Lincoln, and others. He found that such people share similar characteristics, such as being open, creative, loving, spontaneous, compassionate, concerned for others, and accepting of themselves.

4.3.2 Personality and the Hierarchy of Needs

Maslow is perhaps most well-known for his hierarchy of needs theory, in which he proposes that human beings have certain needs in common and that these needs must be met in a certain order. These needs range from the most basic physiological needs for survival to higher-level self-actualization and transcendence needs. Maslow’s hierarchy is most often presented visually as a pyramid, with the largest, most fundamental physiological needs at the bottom and the smallest, most advanced self-actualization needs at the top. Each layer of the pyramid must be fulfilled before moving up the pyramid to higher needs, and this process is continued throughout the lifespan.

Maslow’s hierarchy of needs: Abraham Maslow developed a human hierarchy of needs that is conceptualized as a pyramid to represent how people move from one level of needs to another. First physiological needs must be met before safety needs, then the need for love and belonging, then esteem, and finally self-actualization.

Maslow believed that successful fulfillment of each layer of needs was vital in the development of personality. The highest need for self-actualization represents the achievement of our fullest potential, and those individuals who finally achieved selfactualization were said to represent optimal psychological health and functioning. Maslow stretched the field of psychological study to include fully-functional individuals instead of only those with psychoses, and he shed a more positive light on personality psychology.

4.3.3 Characteristics of Self-Actualizers

Maslow viewed self-actualizers as the supreme achievers in the human race. He studied stand-out individuals in order to better understand what characteristics they possessed that allowed them to achieve self-actualization. In his research, he found that many of these people shared certain personality traits.

Most self-actualizers had a great sense of awareness, maintaining a near-constant enjoyment and awe of life. They often described *peak experiences* during which they felt such an intense degree of satisfaction that they seemed to transcend themselves. They actively engaged in activities that would bring about this feeling of unity and meaningfulness. Despite this fact, most of these individuals seemed deeply rooted in reality and were active problem-seekers and solvers. They developed a level of acceptance for what could not be changed and a level of spontaneity and resilience to tackle what could be changed. Most of these people had healthy relationships with a small group with which they interacted frequently. According to Maslow, self-actualized people indicate a *coherent personality syndrome* and represent optimal psychological health and functioning.

4.3.4 Criticism of Maslow's Theories

Maslow's ideas have been criticized for their lack of scientific rigor. As with all early psychological studies, questions have been raised about the lack of empirical evidence used in his research. Because of the subjective nature of the study, the holistic approach allows for a great deal of variation but does not identify enough constant variables in order to be researched with true accuracy. Psychologists also worry that such an extreme focus on the subjective experience of the individual does little to explain or appreciate the impact of society on personality development. Furthermore, the hierarchy of needs has been accused of cultural bias—mainly reflecting Western values and ideologies. Critics argue that this concept is considered relative to each culture and society and cannot be universally applied.

4.4 Rogers' Humanistic Theory of Personality

Carl Rogers' humanistic personality theory emphasizes the importance of the self-actualizing tendency in forming a self-concept.

Carl Rogers was a prominent humanistic psychologist who is known for his theory of personality that emphasizes change, growth, and the potential for human good.

Carl Rogers was a prominent psychologist and one of the founding members of the humanist movement. Along with Abraham Maslow, he focused on the growth potential of healthy individuals and greatly contributed to our understanding of the self and personality. Both Rogers' and Maslow's theories focus on individual choices and do not hold that biology is deterministic. They emphasized free will and self-determination, with each individual desiring to become the best person they can become.

Humanistic psychology emphasized the active role of the individual in shaping their internal and external worlds. Rogers advanced the field by stressing that the human person is an active, creative, experiencing being who lives in the present and subjectively responds to current perceptions, relationships, and encounters. He coined the term *actualizing tendency*, which refers to a person's basic instinct to succeed at his or her highest possible capacity. Through person-cantered counselling and scientific therapy research, Rogers formed his theory of personality development, which highlighted free will and the great reservoir of human potential for goodness.

4.4.1 Personality Development and the Self-Concept

Rogers based his theories of personality development on humanistic psychology and theories of subjective experience. He believed that everyone exists in a constantly changing world of experiences that they are at the centre of. A person reacts to changes in their phenomenal field, which includes external objects and people as well as internal thoughts and emotions.

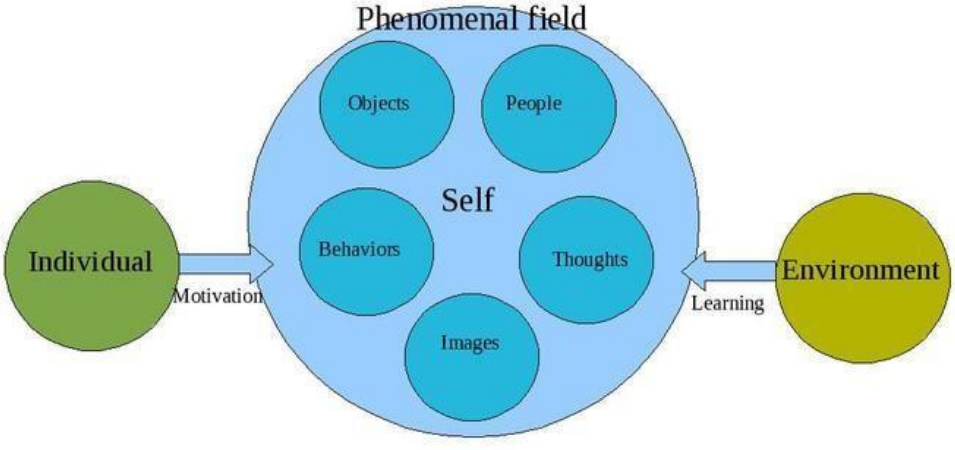

Figure 3: Phenomenal field

4.4.2The phenomenal field

The phenomenal field refers to a person's subjective reality, which includes external objects and people as well as internal thoughts and emotions. The person's motivations and environments both act on their phenomenal field.

Rogers believed that all behavior is motivated by self-actualizing tendencies, which drive a person to achieve at their highest level. As a result of their interactions with the environment and others, an individual forms a structure of the self or *self-concept*—an organized, fluid, conceptual pattern of concepts and values related to the self. If a person has a positive selfconcept, they tend to feel good about who they are and often see the world as a safe and positive place. If they have a negative self-concept, they may feel unhappy with who they are.

4.4.3 Ideal Self vs. Real Self

Rogers further divided the self into two categories: the ideal self and the real self. The *ideal self* is the person that you would like to be; the *real self* is the person you actually are. Rogers focused on the idea that we need to achieve consistency between these two selves. We experience *congruence* when our thoughts about our real self and ideal self are very similar—in other words, when our self-concept is accurate. High congruence leads to a greater sense of self-worth and a healthy, productive life. Conversely, when there is a great discrepancy between our ideal and actual selves, we experience a state Rogers called *incongruence*, which can lead to maladjustment.

4.4.4 Unconditional Positive Regard

In the development of the self-concept, Rogers elevated the importance of *unconditional positive regard,* or unconditional love. People raised in an environment of unconditional positive regard, in which no preconceived conditions of worth are present, have the opportunity to fully actualize. When people are raised in an environment of *conditional positive regard,* in which worth and love are only given under certain conditions, they must match or achieve those conditions in order to receive the love or positive regard they yearn for. Their ideal self is thereby determined by others based on these conditions, and they are

forced to develop outside of their own true actualizing tendency; this contributes to incongruence and a greater gap between the real self and the ideal self.

"The Good Life "Rogers described life in terms of principles rather than stages of development. These principles exist in fluid processes rather than static states. He claimed that a fully functioning person would continually aim to fulfil his or her potential in each of these processes, achieving what he called "*the good life."* These people would allow personality and self-concept to emanate from experience. He found that fully functioning individuals had several traits or tendencies in common:

1. A growing openness to experience–they move away from defensiveness.
2. An increasingly existential lifestyle–living each moment fully, rather than distorting the moment to fit personality or self-concept.
3. Increasing organismic trust–they trust their own judgment and their ability to choose behaviour that is appropriate for each moment.
4. Freedom of choice–they are not restricted by incongruence and are able to make a wide range of choices more fluently. They believe that they play a role in determining their own behaviour and so feel responsible for their own behaviour.
5. Higher levels of creativity–they will be more creative in the way they adapt to their own circumstances without feeling a need to conform.
6. Reliability and constructiveness–they can be trusted to act constructively. Even aggressive needs will be matched and balanced by intrinsic goodness in congruent individuals.
7. A rich full life–they will experience joy and pain, love and heartbreak, fear and courage more intensely.

4.4.5 Criticisms of Rogers' Theories

Like Maslow's theories, Rogers' were criticized for their lack of empirical evidence used in research. The holistic approach of humanism allows for a great deal of variation but does not

4.6 Terminologies

1. Transcendence: Superior excellence; super eminence.

2. Humanistic psychology: A psychological perspective which rose to prominence in the mid-20th century in response to psychoanalytic theory and behaviourism; this approach emphasizes an individual's inherent drive towards self-actualization and creativity.

3. Self-actualization: According to humanistic theory, the realizing of one's full potential; can include creative expression, quest for spiritual enlightenment, pursuit of knowledge, or the desire to give to society.

4. Holistic: Relating to the whole instead of a separation into parts.

5. Humanistic psychology: A psychological perspective which rose to prominence in the mid-20th century in response to psychoanalytic theory and behaviorism; this approach emphasizes an individual's inherent drive towards self-actualization and creativity.

6.congruity: An instance or point of agreement or correspondence between the ideal self and the real self in Rogers' humanistic personality theory.

7. phenomenal field: Our subjective reality, all that we are aware of, including objects and people as well as our behaviors, thoughts, images, and ideas.

4.7 Activity

1. Compare and contrast Rodgers and Abraham Maslow's theories of personality.
2. Analyse the strengths and weakness of Abraham Maslow theory of personality.

4.8 Summary

In this we have discussed at length Abraham and Rodgers theories of personality. Under Abraham Maslow, we looked at how the hierarch of needs affect human personality, characteristics of self-actualizers and the weakness of the theories were also discussed.

UNIT 5

ERIKSON MODEL OF PERSONALITY DEVELOPMENT

5.1 Introduction

In this unit we present Erickson model of personality development. We will take you through all the present patterns that build up in each stage of our lives, as you read through this unit make sure that you pay attention to crisis that arise from each of the eight stages of development according to Erickson.

5.2 Learning outcomes

By the end of the, you are expected to;

- discuss Erickson's model of personality development.
- analyse strength and weakness of Erickson's theory of personality development.
- evaluate Horney's theory of neurosis.

5.3 Erikson model of personality development

Erikson thus presents his model of personality development and asserts the idea that human life sees a conflict and transitional phase from one aspect of personality to another with respect to their age. Personality development follows a preset pattern and builds up in each stage of our lives.

Although his theory draws inspiration from Freud, it is little deviated from Freudian psychology as the social concept peeps in. Erikson model depicts psychological conflicts of human lives in the light of society, relationships, thought process and confirming to a belief system. He believes that human in each of the eight stages of their lives need to conquer these conflicts in such a way that they end up making their contribution as a successful and a confident member of the society.

Failure to do so with lead to inadequate and negative results which affects not the individual but the social lives that surrounds them

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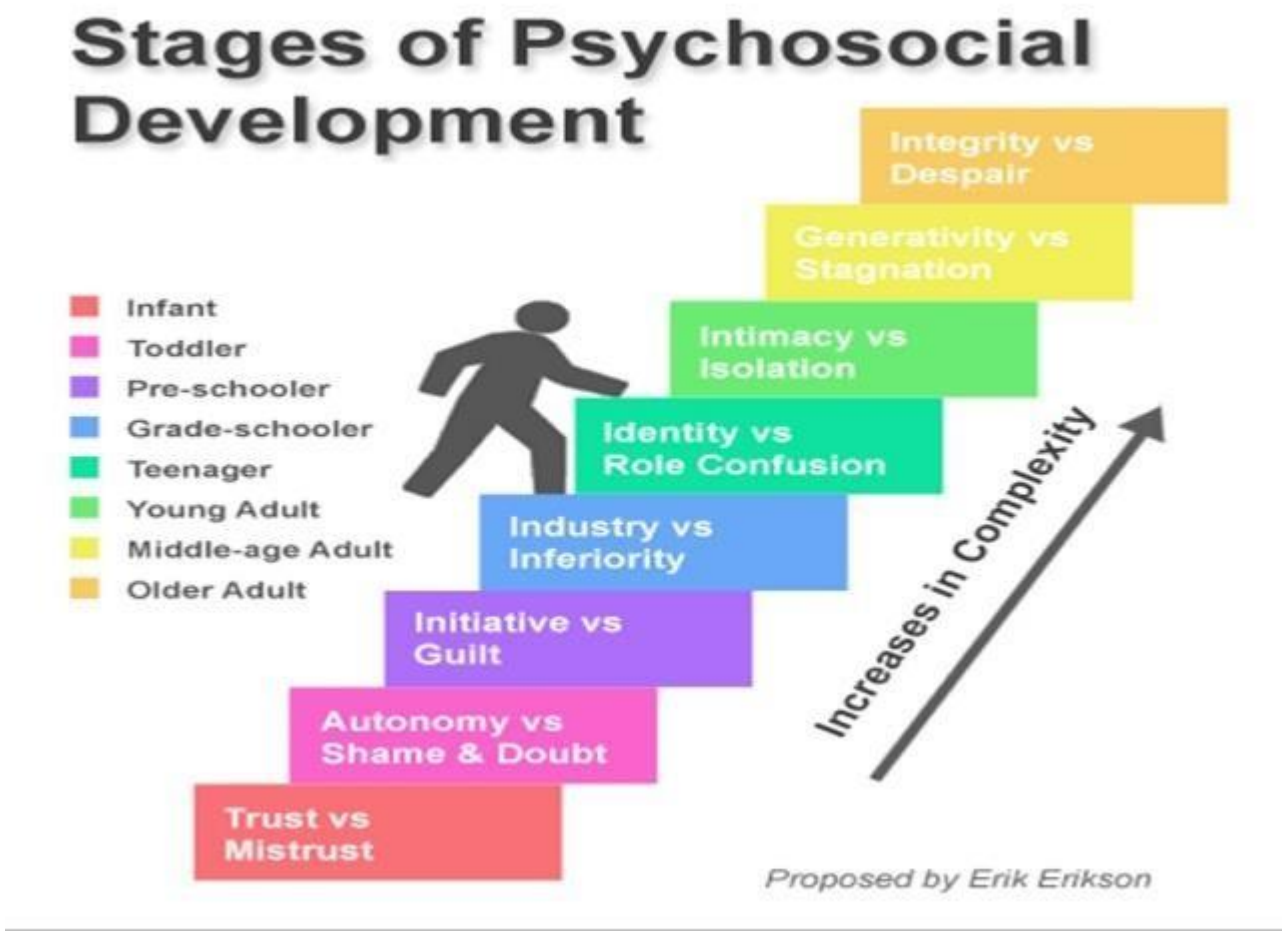
5.4 Stages of Psychosocial Development



So in order to make the Erikson model more approachable, let us discuss the eight stages of psychological conflict in detail and decipher how they impact our lives from a social standpoint:

5.4.1Stage 1: Trust VS Mistrust

This is the foremost conflict faced by humans in their infancy when they are truly dependent on their parents, guardians or caregivers. Erikson believes that this conflict need to be resolved in the very first stage because trust is the bedrock of building any relationship or aids in leading a positive life. If you ignore a crying baby in the midst of your own preoccupations or tend to ignore their needs out of your sheer negligence, the baby will suffer the consequences.

The baby who looks upon you from your care and assistance and when he finds nothing caring coming from your side he will develop feelings of mistrust and abandonment. They will in turn view the world as hostile and uncertain where there is no hole of love. This will negatively impact him in later stages of his life when he is in the phase of making relationships or become a parent because that was what he has faced poignantly in his most dependent stage.

5.4.2 Stage 2: Autonomy VS Shame

Your child is growing and is ready to face this second conflict in his toddling stage. The mode of your child's need are changing; there is a transition from their attention seeking needs to be self-dependency in choosing their own toys, books clothes and displaying their abilities in an ardent fashion. Parents are expected to create a motivating environment for their child to explore their abilities till the child asks for assistance.

For example, if your child volunteer to take off his own socks let me try to his utmost ability till he asks for your aid. In doing so your child feels elated that he has been given a chance to prove his effort and abilities to maximum while at the same time given protection from their parent's side to avoid any letdowns. This will lead them being confident adults because their childhood was cherished with their enlightened abilities which aggravated their self-esteems.

5.4.3 Stage 3: Initiative VS Guilt

Your child is at the threshold of his schooling years. He has stepped out of the comforts of his home and fantasy of his inanimate objects in to a world where interaction and encounters with other kids reigns. In this stage the child needs to assert his will the most, by taking initiatives in games, decisions and plan activities with vigor and energy.

If the child is given space and free hand to take initiatives within boundaries; imagine the level of confidence your child can reach which will help them being leaders on the long run. Furthermore, in this stage your child will be seen with immense quest and thirst for knowledge; his curiosity will unbound limitless questions as he is now an active participant of the outer world. If his queries are not responded by the adults on a serious note and are

disregarded as trivial or silly, the child will descend in to guilt for being an embarrassing figure.

5.4.4 Stage 4: Industry VS Inferiority

The interest of your child has now turned towards reading and writing. They want to take pride in their accomplishments through writings by making their place in the competitive environment provided in the schooling years. Teachers are required to provide an effective academic platform to channelize their student's writing skills and need encouragement from their mentors.

Such motivation makes the children industrious and confident to achieve their aims in the academic realm. If such initiative is restricted by teacher or parents because of their negligence and lack of interest in their student's/ child talents, the students will become a victim of inferiority complex and become sidelined from the mainstream academic society.

5.4.5 Stage 5: Identity VS Role Confusion

The conflict in this stage is most heightened because the stage is now most complex. It's the adolescent stage that is a middle ground between childhood and adulthood. With changing body shape and raging hormones; the adolescent now struggles with an identity crisis and what lifestyle or career choices he should make.

He envisions myriads of possibilities around him but what makes him unsure is how to adapt with his changing moods. In the midst of uncertainty entails the adolescent quest of searching his personal identity and the role he needs to develop through an intense exploration of personal insight and beliefs and morals that encapsulate the society around him.

Overcoming this conflict is essential so that the adolescent can now prepare himself as to what role he needs to take as an active member of the society to either bring about change or make a positive contribution from his side.

5.4.6 Stage 6: Intimacy VS Isolation

We have now entered the blossoming phase of early adulthood where our passions and emotions are at their pinnacle. We are in a phase that require forming long term relationships based of mutual love, respect, care, trust, and commitment.

Erikson believes that even here we are confronted with conflicts because of our fear in entering in to commitments and responsibilities that a relationship requires. This leads to barren empty lives of the individuals that are barred of happiness, comfort and bliss of love.

5.4.7 Stage 7: Generativity VS Stagnation

In the middle adulthood phase society holds immense expectations from us to make positive contributions that are for the greater good. We as parents can be generative from this standpoint by actively providing our society with nurtured and well taught children who by keeping their parents preaching intact grow to be prospering adults.

Or by positively participating in societal organizations we can give a thumbs up contribution from our side. Failure to do so will lead us developing stagnant and inadequate feeling about ourselves that we are good for nothing!

5.4.8 Stage 8: Ego Integrity vs Despair

You are now a senior citizen leading a life of retirement. At this stage you are the most wise and contemplative as you have all the time in the world to see your life in retrospective. If you find that you have made appositive contribution to the society by giving your lifeblood, your zeal, your brains, your maximum potential than feel satisfied that you have lived worthwhile.

On the other hand, if you perceive yourself otherwise, then till your death a feeling of despair would hover on you like a dark shadow that you lived a hopeless life. Wisdom, plays its role here because at this point older people, when confronted with both despair and integrity try to balance them and face their end without any fear.

The best thing about this theory of personality development is that Erikson has merged the psychological conflicts of human lives with its societal implications. By resolving these conflicts, we can only play an active and a positive part in our society.

5.5 Terminologies

1. Despair: complete loss or absence of hop
2. Integrity**:** the stage of being whole and undivided.

5.6 Activity

1. Discuss personality development according to Erick Erickson.

5.7 Reflection

Do you think Erickson's theory is scientific?

5.8 Summary

In this unit you have learnt that Erick Erickson's theory has eight stages of development, namely; Trust vs Mistrust, Industry vs inferiority, Identity vs Role Confusion, Intimacy vs isolation, Generativity vs Stagnation and Ego Integrity vs Despair.

UNIT 6

KAREN HORNEY: THEORY OF PERSONALITY

6.1 Introduction

In this unit we will look at Karen's Horney's theory of personality. We will discuss the main neurotic trends, such as complaint: which is moving towards other and detachment which means moving from others. We will basically be look at how childhood experiences affect adult personality.

6.2 Learning outcomes

By the end of the, you are expected to;

- discuss Karen Horney's theory of personality.
- analyse weaknesses and strengths of Karen Horney's theory of personality.
- explain the three neurotic trends.

The illustrious psychoanalyst, Karen Horney has had a marked influence on the field of modern psychology. Horney (1945) developed a psychoanalytic theory of personality and interpersonal relationships characterized by three "neurotic trends". She suggests a basic anxiety develops during early childhood, arising from awareness of one's own helplessness in a hostile world. Consequently, a child develops fundamental defences to this anxiety that eventually crystallize into lasting personality trends. Horney (1945) describes the trends generally as a "basic attitude toward self and others" (p. 14). This attitude development is robust across individuals, for the trends are viable solutions or "tactics" that are essential to adaptation and survival (p. 42). These trends are distinguished by the general pattern of interpersonal movement that allow one to maneuver through various life situations. The three main neurotic trends are: the compliant type, defined by a tendency of moving toward others; the aggressive type, which involves moving against others; and the detached type, utilizes a strategy of moving away from others. Each attitude is rooted in a different experience and acceptance of one's position in the world, which by extension helps dictate one's behavior in various situations. For example, the aggressive type believes that others are fundamentally hostile, and therefore engages in behavior that involves neutralizing this hostility by overpowering those around him or her.

6.3 The three main neurotic trends, as described by Horney (1945) are as follows.

6.3.1 Compliant: Moving Toward Others

The compliant trend is characterized by a desire for feelings of belonging. Individuals identifying with this trend place value on themselves and their experiences based on the quality of their relationships with others. Taken to an extreme, any experience not involving others is seen as meaningless. The compliant trend is born out of need for safety in a hostile world, which is achieved by becoming a friendly and indispensible figure to those perceived to be powerful and capable of providing protection; however, this dependency requires individuals to ignore the possible hostility of others, and rather assume that others possess a basic kindness, which can lead to crushing rejection. The basic needs for affection and appreciation are achieved through reliance on a strong sensitivity to others' feelings, as well as a general orientation toward befriending other people.

6.3.2 Aggressive: Moving Against Others

The aggressive trend involves a combative attitude regarding others. In contrast to the compliant type, who copes with hostility by moving towards and befriending others, the aggressive type takes hostility for granted and focuses on being powerful enough to overcome it, employing, a "survival of the fittest" mentality. Motivated by a basic need for control over others, the aggressive trend involves a variety of ways in which power is pursued. Superiority in intelligence, strength, and work ethic are some of the strategies used to ensure that safety will not be breeched by hostile others.

6.6.3 Detached: Moving Away from Others

The detached trend is marked by a strong desire to keep emotional distance from others. Individuals with a predominate affiliation to this trend are masters of observation, both when studying others and introspectively; however, they often have a blind spot to emotional details. The prevailing need of this trend is utter independence, resulting in striking resourcefulness as a means of compensating for isolation. Detached individuals are able to interact in social situations, as long as their emotional boundaries are not breeched, although enjoyment of social encounters often is experienced more after the fact during solitary retrospection.

6.4 Terminologies

1. Interpersonal: is a strong deep, or close association two or more people that may range in duration from brief to enduring.

2. Neurotic: is a class of functioned mental disorders involving chrome distress but neither delusions nor hallucinations.

6.5 Activity

1. Discuss three main neurotic trends described by Horney.

6.6. Reflection

Explain what you understand by ‘detached trend.’

6.7 Summary

In this unit we have learnt about marked influence of Karen Horney on personality development. You learnt that Karen Horney came up with three main neurotic trends namely; Compliance, Aggressive and detachment. The unit has demonstrated that our upbringing has a lot of influence on our personality. We hope this very short unit, is well understood as you are ready to move on to the next unit where, you will be looking at existential views of personality.

UNIT 7

ROLLO MAY AND EXISTENTIAL PSYCHOLOGY

7.1 Introduction

This unit discusses the existential psychology and views of Rollow may in particular. It presents major concepts used by Rollo may such as meaning of anxiety, normal anxiety and Neurotic anxiety. The unit will further explore connections across culture in terms of why people engage in Terrorism behavior, the Daimonic sources of violence, and creativity will also be explained.

7.2 Learning outcomes

By the end of the unit, you are expected to;

- differentiate between normal and neurotic anxiety.
- discuss Rollo may's explanation of personality.
- analyse strengths and weakness of Rollo may's existential theory of personality.

Rollo May (1909-1994) introduced existentialism to American psychologists and has remained the best-known proponent of this approach in America. Trained in a fairly traditional format as a psychoanalyst, may considered the detachment with which psychoanalysts approached their patients as a violation of social ethics. For example, if a psychoanalyst helps a patient to be the best they can be, and the person happens to earn their living in an unseemly or criminal way, it hardly seems proper (Stagner, 1988). On the other hand, who is to decide which values should be preferred in a particular society? In the pursuit of freedom, may suggested that sometimes individuals might reasonably oppose the standards or morality of their society. Politics, a wonderful topic for lively debates, is dependent on opposing viewpoints. Only when an individual life an authentic life, however, should their opinion be considered valid, and existential psychology seeks to help individuals live authentic lives.

7.3 A Brief Biography of Rollo May

Rollo Reese May was born on April 21, 1909, in Ohio, and grew up in Marine City, Michigan. He attended Oberlin College in Ohio, graduating in 1930. Having always been interested in art and artistic creativity, he joined with a small group of artists and traveled to

Europe, where they studied the local art of Poland. In order to remain in Europe, May took a teaching position with the American College at Salonika in Greece. When not teaching, he traveled widely throughout Greece, Poland, Romania, and Turkey. He attended the summer school taught by Alfred Adler. Deeply impressed by Adler (as Frankl had been), he nonetheless considered Adler's theories overly simplistic and too general. This may well have been due to his awakening awareness of the tragic side of human life, keeping in mind that much of Europe suffered greatly during the depression between World War I and World War II (Reeves, 1977).

Upon returning to the United States, May worked as a student advisor and the editor of a student magazine at Michigan State University. In 1936, he enrolled at Union Theological Seminary in New York, with the intention of asking, and most likely hoping to find answers to, the ultimate questions about human life. Despite having no particular desire to become a minister, he did serve in a parish in Montclair, New Jersey for a while. While at the seminary, he became a lifelong friend of Paul Tillich, a well-known existential theologian. Tillich, whose classes May regularly attended, introduced May to the works of Kierkegaard and Heidegger. May also met Kurt Goldstein during this time, and became acquainted with Goldstein's theories of self-actualization and anxiety as a reaction by organisms to catastrophic events. Regarding his time as a minister, May reflected that the only events which seemed to include an element of reality were the funerals (Reeves, 1977).

Shortly after graduating from the seminary, May began writing books on counseling and creative living. He worked as a counselor at the College of the City of New York, and trained as a psychoanalyst at the William Alanson White Institute of Psychiatry, Psychoanalysis, and Psychology in New York. His time at the training institute overlapped with Harry Stack Sullivan being the president of the William Alanson White Foundation, and Erich Fromm as a fellow associate. In 1946, May began a private practice in psychoanalysis, in 1948 he became a faculty member at the institute, and in 1949 he received the first Ph.D. in clinical psychology at Columbia University. His doctoral dissertation was published as *The Meaning of Anxiety* (May, 1950), a book that heavily cites the work of Freud and Kierkegaard on anxiety, as well as Fromm, Horney, and Tillich (May, 1950; Reeves, 1977).

Similar to Viktor Frankl, May's life had taken a dramatic turn during this time, an uncontrollable event that threatened his life: May contracted tuberculosis. At the time, there

were no effective treatments for this contagious disease, many people died from it, and like many others May had to spend several years at a sanitarium (Saranac Sanitarium in upstate New York). It was during his time in the sanitarium that May theorized about anxiety and came to one of the most important conclusions in his career. He determined that although Freud had done a masterful job of characterizing the effects of anxiety on the individual, it was Kierkegaard who had truly identified what anxiety is: the threat of becoming nothing. From this point on May could clearly be identified as an existential psychologist. He collaborated with Abraham Maslow, Carl Rogers, and Gordon Allport to present a symposium on existential psychology, in conjunction with the 1959 annual convention of American Psychological Association, which led to the publication of a book on the subject (Reeves, 1977).

As May's career continued, he became a supervisory and training analyst at the William Alanson White Institute, and an adjunct professor of psychology in the graduate school at New York University. He gave a series of radio talks on existential psychology on a Canadian Broadcasting Corporation show, he served as a visiting professor at Harvard and Princeton, and he continued writing. His later books include works on dreams, symbolism, religion, and love. He eventually settled in California, where he died in 1994.

7.4 Anxiety

May considered anxiety to be the underlying cause of nearly every crisis, whether domestic, professional, economic, or political. He described the world we live in as an age of anxiety. Even though May published *The Meaning of Anxiety* in 1950, it is safe to say that his concerns are even more relevant today, particularly with the advent of the depersonalization of our world due to the computer age (Reeves, 1977). May considered a wide range of theories on anxiety, including philosophers, neurologists (Kurt Goldstein), and the major psychodynamic theorists (including Freud, Adler, Jung, Horney, Sullivan, and Fromm). He came to the conclusion that Freud had done the best job of explaining anxiety, but it was Kierkegaard who best understood anxiety. May was particularly impressed by Kierkegaard's idea that anxiety must be understood in the context of an orientation toward freedom. Freedom is the goal of personality development, and although this freedom brings with it anxiety, it is through facing this anxiety that the possibility of freedom arises (May, 1950). In praise of Kierkegaard, May wrote:

…Kierkegaard is proclaiming that "self-strength" develops out of the individual's successful confronting of anxiety-creating experiences; this is the way one becomes educated to maturity as a self. What is amazing in Kierkegaard is that despite his lack of the tools for interpreting unconscious material - which tools have been available in their most complete form only since Freud - he so keenly and profoundly anticipated modern psychoanalytic insight into anxiety; and that at the same time he placed these insights in the broad context of a poetic and philosophical understanding of human experience. (pg. 45; May, 1950).

In defining anxiety, May distinguished between anxiety and fear, and between normal anxiety and neurotic anxiety. According to May, "anxiety is the apprehension cued off by a threat to some value which the individual holds essential to his existence as a personality" (pg. 191; May, 1950). The threat may be either physical or psychological, such as facing death from tuberculosis or being imprisoned in a concentration camp (which, of course, brought the threat of death in addition to the loss of freedom), or the threat may challenge some other value that the individual identifies with their existence or personal identity (such as the loss of a career, a divorce, a challenge to patriotism in time of war, etc.). What differentiates anxiety from fear, is that fear is a reaction to a specific event, whereas anxiety is vague and diffuse. For example, during a robbery you may fear a man with a gun, but in America today many people are anxious about terrorism. No one can tell when or where terrorists may strike, or even whether they will be foreign terrorists (such as in the World Trade Center attacks) or American terrorists (such as the bombing of the federal building in Oklahoma City or the D.C. sniper killings). May carefully pointed out that using the terms "vague" and "diffuse" to describe anxiety should in no way diminish our understanding of the intensity and painfulness that anxiety can bring. Therein lies the difference between normal vs. neurotic anxiety (May, 1950).

Everyone faces challenges in life, but not everyone sees the same challenges as actual threats. Losing one's job can be an opportunity to begin a new career, perhaps to go back to school to pursue that new career. However, the transition is often difficult, especially when one is used to being the primary wage earner in the family, and also if the family has to cut back on items they can no longer afford. So anxiety would be a reasonable reaction. That anxiety is considered normal if it is 1) not disproportionate to the objective threat, 2) does not involve mechanisms of intrapsychic conflict, and 3) does not require defense mechanisms for its management (May, 1950). Normal anxiety is often overlooked in adults since it is not

particularly intense, especially compared to neurotic anxiety, and it can be managed constructively. It does not show itself in panic or other dramatic symptoms. Neurotic anxiety is, simply, the opposite of normal anxiety. It is disproportionate to the objective threat, it does require intrapsychic defense mechanisms, and it results in neurotic symptoms in spite of those defense mechanisms. It is important to keep in mind that we should not consider individuals who suffer from neurotic anxiety as suffering from objective weaknesses, but rather they suffer from inner psychological patterns and conflicts that prevent them from using their powers to cope.

True to his training in psychodynamic theory, May believed that the psychological patterns resulting in the inability to cope have their origin in childhood, particularly due to poor early relations between the infant and its parents, since an infant's essential values arise from the security patterns established between the infant and its caregivers (as in Erikson's first psychosocial crisis: trust vs. mistrust, see Chapter 7). One of the most important factors seems to be the infant's subjective interpretation of rejection by its primary caregiver, and that subjectivity is influenced by expectations that form later in life (e.g., middle- and upperclass children, who expect more support from their parents, are especially prone to react to rejection with neurotic anxiety; May, 1950).

May felt that we must understand anxiety in relation to freedom, or rather, as the fear that we will lose our freedom. He said that some of this anxiety is normal, and only in extreme cases does it become neurotic anxiety. What are some of the situations in your life that make you anxious, and how might they be a threat to your personal freedom? Do you think the level of these anxieties is normal, or is it severe enough to perhaps be considered neurotic?

7.5 Culture, Anxiety, and Hostility

May also addressed the effects of culture on anxiety, and the close interrelationship between anxiety and hostility. Culture affects both the kinds and the quantities of anxiety experienced by individuals. Beyond the essential relationship between infant and caregiver, the determinants of personality that each of us consider essential to our existence as a personality are largely cultural. Indeed, even the nature of the infant/caregiver relationship is subject to cultural influence. The amount of anxiety most people are likely to experience is determined, in part, by the stability of the culture. For example, if a culture is relatively stable and unified,

there will be less anxiety throughout that culture (May, 1950). Today, however, many societies are in dramatic flux, due in large part to the powerful trend toward globalization.

As psychologists have begun to examine anxiety in different groups around the world, a variety of interesting, and sometimes disturbing, results have been found. Keep in mind, however, that these are generalities, and do not necessarily apply to each individual within any group. Generally, Asians are more anxious than Europeans and White Americans, who are more anxious than Black Americans and Africans, and there may be a neurological basis for these relative anxiety levels (Rushton, 1999). However, when looking at the specific form of anxiety related to taking academic tests, Black Americans and Chilean students demonstrate higher levels of test anxiety than White Americans (Clawson, Firment, & Trower, 1981; Guida & Ludlow, 1989). One suggestion for the higher levels of anxiety among Blacks in America is that our society is much less sociocentric than most African cultures. Thus, Blacks in America, even if they have lived here for generations, still experience the effects of their displacement from Africa when the culture they carried with them is at odds with Western cultural expectations (Okeke at al., 1999), and even more so when an individual seems to be at odds with most members of their own cultural group (Copeland, 2006). Indeed, the greater the discrepancy between one's individual cultural expectations and the cultural expectations of the majority of society, the greater the anxiety an individual experience. This is particularly true during attempts at intercultural communication (Matsumoto & Juang, 2004). Any subsequent breakdown of intercultural communication, which is more likely during periods of high anxiety, can either lead to or enhance pre-existing hostility, prejudice, discrimination, and scapegoating (Whitley & Kite, 2006). One important challenge to intercultural communication in psychology is the need for clinical psychologists to recognize the growing number of anxiety disorders unique to nonWestern cultures, such as: hwa-bung (Korea), koro (Malaysia and Southern China), nervios (Latin America), dhat syndrome (India), susto (Latin America), and taijin kyofusho (Japan) (Castillo, 1997).

Culture can influence individuals in a wide variety of ways. May (1950) used the example of competitive individual success in the Western world as his main example, which he considered to be *the* dominant goal in America. There are many negative effects of this competition, including the high incidences of gastric ulcers and heart disease in our society. Less than a decade later, Freidman and Rosenman (1959) published their classic study on the

relationship between Type A behavior (studied in highly competitive businessmen) and cardiovascular disease. Subsequent studies have shown that the key component of Type A behavior predictive of heart disease is hostility, which we will discuss in more detail below (Dembrowski et al., 1985; Lachar, 1993; MacDougal et al., 1985). There has also been a great deal of discussion in our society about media influences on body image, the relationship between unreasonable expectations for women to be thin and the incidence of eating disorders in girls and women, and the repression of female sexuality in many cultures. Goldenberg (2005) recently presented an existential perspective on the body itself as a threat. Cultural beliefs often help to overcome fears of mortality by convincing individuals that they are of greater value than other, lower animals. However, despite the beliefs of many that only humans have a soul, our body is still a mortal animal. As a reaction to the anxiety presented by the reality of our mortal body, many people act in a hostile fashion toward their own bodies, ranging from denying themselves healthy physical relationships with others (e.g., sexual repression) to outright self-destructive behavior (e.g., anorexia nervosa). The problem reaches its extreme, however, when one powerful group directs its hostility in an organized fashion toward another group.

The relationship between anxiety and hostility, according to May, involves a vicious circle. Anxiety gives rise to hostility, and hostility gives rise to increased anxiety. But which comes first? May believed that it was anxiety that underlies hostility, and the evidence can be found in clinical cases involving repressed hostility:

Granted the interrelation between hostility and anxiety, which affect is generally basic? There is ground for believing that, even though hostility may be the specific affect present in many situations, anxiety is often present below the hostility…For one example, in some of the psychosomatic studies of patients with hypertension…it has been found that the reason the patients repressed their hostility was that they were anxious and dependent...The hostility would not have to be repressed in the first place except that the individual is anxious and fears counter-hostility or alienation… (pg. 223; May, 1950).

In Reeves' analysis of May's theory (1977), Reeves discusses one of the most important social issues to have faced the United States: the civil rights movement of the 1960s. When an individual's sense of selfhood is challenged by dramatic changes in society, it can be a very painful experience. And one is likely to resent those responsible for those changes.

While it is true that many White people in America supported the civil rights movement, White people in the Deep South (and elsewhere, of course) turned their anxiety, and its associated hostility, toward Blacks. It should not be necessary here to describe the many terrible acts of violence that followed. Suffice it to say that the federal government had to use military troops to intervene in some of the worst cases. Today, we face a similar problem in the war on terrorism. Given the often unequal and unfair manner in which globalization brings vastly different cultures into conflict, and the ease with which so many people can travel the globe, perhaps we should not be surprised at the dramatic level of terrorism in the world today.

7.6 Connections Across Cultures: Terrorists and Terrorism

Since September 11, 2001, when agents of the terrorist organization Al Qaeda destroyed the World Trade Center in New York City and killed some 3,000 people, the United States has been involved in what has been called an international war on terrorism. As the war on terrorism developed, it had two main goals: to capture Osama bin Laden, leader of Al Qaeda and mastermind of the World Trade Center bombings, and to overthrow Saddam Hussein, the dictator of Iraq (for his alleged role in supporting international terrorism). To date, this war has lasted much longer than World War II, America has spent hundreds of billions of dollars, and thousands more young American men and women have died fighting in Afghanistan and Iraq. Many Iraqi and Afghan civilians, as well as additional coalition military personnel, have also died. Saddam Hussein was removed from power in Iraq; he was also tried, convicted, and executed. It took nearly 10 years, but Osama bin Laden was finally tracked down and killed in a raid in Pakistan by U.S. Navy Seals. However, Al Qaeda is still committing acts of terrorism, Iraq is descending once again into bitter sectarian violence (rising to the level of civil war), and Americans continue to die fighting in Afghanistan as our intended date for withdrawal slowly draws near (after 13 years!). One thing that will not be addressed in this section, because it does not exist, is an easy answer to these problems.

Islamic communities in many parts of the world are experiencing a profound and historic identity crisis, one tragic manifestation of which is terrorism. In order to understand and avert this destructive trend, we must come to grips with the monumental crisis of identity that is paralyzing moderate movements but energizing fanatic forces in Islamic communities.

…Why do we need to understand how the terrorists see the world? Because this is the best way for us to find an effective means to end terrorism…Seeing the world from the terrorists' point of view does not mean condoning terrorism; rather, it means better understanding terrorism so as to end it. (pg. ix; Moghaddam, 2006)

As mentioned above, there are many different forms of terrorism, so it is difficult to define exactly what it is. Nevertheless, in an effort to do so, Moghaddam (2005) defines terrorism as "politically motivated violence, perpetrated by individuals, groups, or state-sponsored agents, intended to instill feelings of terror and helplessness in a population in order to influence decision making and to change behavior." Moghaddam suggests that psychologists need to play an important role in understanding terrorism for two main reasons: the basis for terrorist actions is typically subjectively interpreted values and beliefs, and the actions of terrorists are designed to cause specific psychological experiences, i.e., terror and helplessness. Moghaddam (2005, 2006) proposes a metaphor for how one becomes a terrorist, based on climbing a staircase, in which options are perceived to become more and more limited as one climbs the stairs. The most significant factor is the condition in which many people live on the ground floor, before they even consider climbing that staircase. Many people in this world live in abject poverty, under repressive governments that are unjust. When individuals see no hope within the system, and they lack any political means to effect change, then a path toward terrorism becomes perhaps the only reasonable possibility. Still, very few people are likely to become suicide bombers.

7.7 Integration and the Human Dilemma

In the preface to *Man's Search for Himself* (May, 1953), May presents the existential philosophy that there is meaning to be found in challenges and suffering, and that psychologists in particular may find a special opportunity in such circumstances:

When our society, in its time of upheaval in standards and values, can give us no clear picture of "what we are and what we ought to be," …we are thrown back on the search for ourselves. The painful insecurity on all sides gives us new incentive to ask, Is there perhaps some important source of guidance and strength we have overlooked?…How can anyone undertake the long development toward self-realization in a time when practically nothing is certain, either in the present or the future?…The psychotherapist has no magic answers…But there is

something in addition to his technical training and his own self-understanding…This something is the wisdom the psychotherapist gains in working with people who are striving to overcome their problems. He has the extraordinary, if often taxing, privilege of accompanying persons through their intimate and profound struggles to gain new integration. (pg. 7; May, 1953)

Integration, according to May, is similar to Heidegger's concept of Dasein (being-in-theworld). As conscious, free, and responsible beings our goal should be to separate ourselves from the conformist, automaton masses (the en-soi, according to Sartre) and progressively integrate with others in freely chosen love and creative work (May, 1953), or as Clement Reeves puts it: "To understand and elucidate the specific, distinguishing characteristics of the human being, and to grasp what it is to achieve courageous, decisive, integrated response to the challenge inherent in existence…" (Reeves, 1977). The process of integration is lifelong, and should be appropriate for whatever age each one of us happens to be right now. May suggests that a healthy child of eight, who is fulfilling his capacity of self-conscious choice for a child of eight years old, is more of a person than a neurotic adult who is 30 years old. Likewise, a person who can face death courageously at the age of thirty is more mature than someone 80 years' old who "cringes and begs still to be shielded from reality" (May, 1953). Thus, it is important to live each moment with freedom, honesty, and responsibility. If each of us lives within the present moment, working to fulfill our potential, being true to whom we are and the situations within which we live, May proposes that we will experience joy and gratification:

…Does not the uncertainty of our time teach us the most important lesson of all - that the ultimate criteria are the honesty, integrity, courage and love of a given moment of relatedness? If we do not have that, we are not building for the future anyway; if we do have it, we can trust the future to itself. (pg. 276; May, 1953)

One of the challenges to living an integrated life is seen in what May described as the human dilemma (May, 1967). Are we the subject of our lives, or are we an object in our world? When we become absorbed in the details of our responsibilities and actions, when we allow ourselves to be controlled and directed in order to accomplish our assigned tasks, when we become slaves to the clock, doing this and that, going here and there, as others expect us to,

we are viewing ourselves as objects. This is reminiscent of what Karen Horney called the tyranny of the should. On the other hand, when we consider our feelings, wishes, and desires, when we are true to ourselves, or living authentically, then we are viewing ourselves as subjects, as active participants in our own lives. According to May (1967), the human dilemma arises out of our capacity to experience ourselves as *both* subject and object at the same time. But how can opposite poles of the human experience both be true? It is in the process between the two poles that development of human consciousness develops, both deepening and widening that consciousness. This is essentially the same idea, though in different form, used by Heidegger and Sartre in describing the unique nature of human beings. For Heidegger this nothingness was the undefined distinction between Being and beings, for Sartre it was the shell that surrounded the pour-soi.

May believed that existential psychology occupied a space somewhere between the two extremes that existed, and continue to exist, in psychology: behaviorism vs. humanism. May rejected Skinner's arguments that all human behavior can be understood in terms of stimuli and responses, declaring that there is ample evidence in both clinical practice and everyday life of people being active participants in their view of, actions in, and reactions to their world. He was equally critical of Carl Rogers, believing that humanistic psychologists no longer recognized very real irrational behavior, as well as aggression and hostility (May, 1967). He believed that psychology had become trapped in a misguided desire to define everything scientifically, and according to rules that then determined each psychologist's view of the world and their patients. As a caution to those psychologists who cannot see beyond their theories, May wrote:

Now I am certainly aware, if I may say so without sounding patronizing, that the compelling need for honesty is one of the motives which leads psychologists to seek quantitative measures…I am also aware that research in our day has to be carefully set up so that the results are teachable and can be built upon by others. The compelling drive to get at the truth is what improves us all as psychologists, and is part and parcel of intellectual integrity. But I do urge that we not let the drive for honesty put blinders on us and cut off our range of vision so that we miss the very thing we set out to understand - namely, the living human being. (pg. 14; May, 1967)

May suggested that we need to separate ourselves from the conformist masses, and then integrate ourselves with others in free and responsible ways. Are you a follower, or a leader? Either way, do you consciously choose the role you play, thereby living an authentic life?

7.8 Love and Intentionality

Love was a very important topic for May. Simply put, "To be capable of giving and receiving mature love is as sound a criterion as we have for the fulfilled personality" (May, 1953). He was certainly not alone. Harry Harlow, best known for his studies on contact comfort, described love as "a wondrous state, deep, tender, and rewarding," and Abraham Maslow said "We *must* understand love; we must be able to teach it, to create it, to predict it, or else the world is lost to hostility and to suspicion" (Harlow, 1975; Maslow, 1975). However, there are "a million and one" types of relationships that people call love, so it remains a perplexing issue (May, 1953).

May talked about four types of love in Western tradition: sex, eros, philia, and agape (May, 1969). Sex and eros are closely related, but they are different. Sex is what we also call lust or libido, whereas eros is the drive of love to procreate or create. As changes in society allowed the more open study of sex, prompted by the work of people like Sigmund Freud and Wilhelm Reich, May noted three particular paradoxes. First, our so-called enlightenment has not removed the sexual problems in our culture. In the past, an individual could refrain from sexual activity using the moral guidelines of society as an explanation. As casual sex became common, even expected, individuals had to face expressing their own morality as just that: their own! This also created a new source of anxiety for some, namely the possibility that their personal relationships might carry an expectation of sexual activity, and that if they did not comply they might not be able to continue dating someone they liked. The second paradox is that "*the new emphasis on technique in sex and love-making backfires*" (May, 1969). Emphasizing technique (or prowess) can result in a mechanistic attitude toward making love, possibly leading to alienation, feelings of loneliness, and depersonalization. This can lead to the anticipatory anxiety described by Frankl. Finally, May believed that our sexual freedom was actually a new form of Puritanism. There is a state of alienation from the

body, a separation of emotion from reason, and the use of the body as a machine. Whereas in the Victorian era people tried to be in love without falling into sex, today many people try to have sex without falling in love.

Philia and agape are also related to one another, as with sex and love. Philia refers to feelings of friendship or brotherly love, whereas agape is the love devoted to caring for others. Friendship during childhood is very important, and May believed it was essential for meaningful and loving relationships as adults, including those involving eros. Indeed, the tension created by eros in terms of continuous attraction and continuous passion would be unbearable if philia did not enter into the equation and allow one to relax in the pleasant and friendly company of the object of one's desires. Harry Harlow, once again, showed that the opportunity to make friends was as essential in the development of young monkeys as it appears to be in humans (cited in May, 1969). In the West, however, given our highly individualistic and competitive society, deep, meaningful friendships seem to be something of the past, especially among men. May cautions, however, that since the evidence shows the importance of friendship during development perhaps we should remember the value of having good friends.

Finally, we have agape, a selfless love beyond any hope of gain for oneself. May compared this love to the biological aspect of nature in which a parent will fight to the death in defense of their offspring. With agape, we run the risk of being like God, in the sense that we know others never act without some degree of their own interests in mind. Similarly, we don't want to be loved in an ethereal sense, or on the other hand only for our body. We want to be loved completely. So, all true love involves some element of the other types of love, no matter how little or how obscured it may be (May, 1969).

Agape is exemplified in the bond between a parent and their child.

In the foreword to *Love and Will* (May, 1969) May acknowledged that some of his readers might find it odd that he combined the two topics in one book, but he felt strongly that the topics belong together. He considered both love and will to be interdependent, they are processes in which people reach out to influence others, to help to mold and create the consciousness of others. Love without will is sentimental and experimental, whereas will without love is manipulative. Only by remaining open to the influence of others can we

likewise influence them, so love must have an honest purpose, and purpose must be taken with care.

Will, or will power as it is more commonly known, was one of the earliest subjects in American psychology, having been examined in detail by William James as early as 1890 (see James, 1892/1992) and again in 1897 in *The Will to Believe* (James, 1897/1992). May considered Sigmund Freud's greatest discovery to be the uncovering of unconscious desires and motives. Although many people may believe themselves to be acting out of higher ideals, most of us are, in reality, acting according to psychologically determined factors of which we are unaware. Nonetheless, May considered this to be one of the most unfortunate results of Freud's work. By accepting determinism, we undermine the influence of will and making decisions. As May put it, Freud's theory suggests that we are "not *driving* any more, but *driven*" (May, 1969).

The suggestion that we are no longer in charge of our own lives, that we are driven by psychological determinism, seems strange to those who believe that never before have people had such power, both in terms of individual freedom and in the collective conquest of nature. But May referred to a contradiction in will, the contrast between our feelings of powerlessness and self-doubt and the societal assurances that we can do anything we set our minds to. May believed that we exist in a "curious predicament," in that the technical wonders that make us feel so powerful are the very same processes that overwhelm us (May, 1969)

Thus, the crisis in will does not arise from either the presence or absence of power in the individual's world. It comes from the contradiction between the two - the result of which is a paralysis of will. (pg. 189; May, 1969)

Will alone is not the driving force that leads us to responsible and authentic lives. Underlying will is something May called intentionality. Intentionality is the structure that gives meaning to experience, it is both how we perceive the world and how the world can be perceived by us. In other words, through our perceptual processes we influence the world around us; we affect the very things that we perceive. Intentionality is a bridge between subject and object (May, 1969). Compare this once again to the nothingness between beings and Being (à la Heidegger), or between the en-soi and the pour-soi (à la Sartre). Still, our ability to reach and

form the very objects that we perceive, in other words, to participate actively in our lives, can be dramatically curtailed by the problem addressed by May early in his career, anxiety:

Overwhelming anxiety destroys the capacity to perceive and conceive one's world, to reach out toward it to form and re-form it. In this sense, it destroys intentionality. We cannot hope, plan, promise, or create in severe anxiety; we shrink back into a stockade of limited consciousness hoping only to preserve ourselves until the danger is past. (pp. 244; May, 1969)

Consider the different loves in your life. How do they differ? How have they brought meaning to your life? Has your view of what love is changed during your life, in either good or bad ways?

7.9 The Daimonic: Source of Violence and Creativity

The **daimonic**, according to May, is "any natural function which has the power to take over the whole person" (May, 1969). It can be either destructive or creative, and is often both. In this way it is similar to Jung's concept of the shadow, and May himself made that comparison (May, 1991; see also Diamond, 1996, Reeves, 1977). In fact, it is the mixture of good and evil in the daimonic that protects us from the dangers of excess, whether excess good or the passivity of feeling powerless. When May did not know whether he would live or die from tuberculosis, he realized that his feelings of helplessness were turning into passivity, and that this was sure to lead to his death (as he had seen with others). He described this experience as the product of his innocence, and that because he was innocent he allowed the bacteria infecting his body to do violence to him. However, when he chose to fight the disease, when he asserted his will to live, he began to make steady progress and, indeed, he recovered. In this sense, May had chosen to allow the daimonic to take over his self in the interest of self preservation. In each instance, how one allows the daimonic to take over is influenced by personal responsibility (Reeves, 1977).

When the daimonic takes over without one having made a responsible choice, however, it can lead to violence toward others. Our lives often involve conflict between those who have power and those who do not. When a person feels powerless, helpless, insignificant, they can lash out under the control of the daimonic. According to May, violence is bred in impotence

and apathy (May, 1972). This can be particularly important for those who have little or no advantage in our society. In *Power and Innocence* (May, 1972), May described a patient who was a young, Black woman. Being both Black and female, born before the civil rights movement, she was about as powerless as one could be in America. Her stepfather had forced her to serve as a prostitute for years. Although quite intelligent, and successful in school and college, she felt so helpless that May described her as having "no active belief that she deserved to be helped." An important aspect of therapy for this patient was to get in touch with her anger, to get in touch with the violence that had been done to her and that she wished to do to others.

In considering the case of this young woman, May concluded that we must not simply condemn all violence and try to eliminate even the possibility of it. To do so would be to take away a part of full humanity. In this context, May criticizes humanistic psychology and its emphasis on fulfilling self-actualization, an emphasis that May felt moved toward greater moral perfection. However, the recognition that we are not perfect, that each of us has good and evil within, prohibits us from moral arrogance. Recognizing this leads to the restraint necessary for making forgiveness possible.

Our ability to achieve good is dependent on who we are, and who we are is based partly on our own creativity. Since humans are not simply driven by instinct and fixed action patterns, in contrast to every other creature on earth we must create ourselves. This creation must take place within the world that exists around us, and must take into account all of the emotions and predispositions that we do carry with us as biological organisms.

Art - and creative activities of all kinds - can provide comparatively healthy outlets for the constructive expression of anger and rage. Creativity cannot, however, always substitute for psychotherapy. Nevertheless, creativity is at the very core of the psychotherapeutic project: The patient is encouraged to become more creative in psychologically restructuring his or her *inner* world, and then to continue this creative process in the *outer* world, not only by accepting and adjusting to reality, but, whenever possible, by reshaping it…

"Creativity" can be broadly defined as *the constructive utilization of the daimonic*. Creativity is called forth from each one of us by the inevitable conflicts and chaos inherent in human existence… (pp. 255-256; Diamond, 1996)

Pursuing this creativity is not easy, however. We live in a world that is rapidly changing. Since May's death in 1994 change in the world has probably even accelerated. May asked whether we would withdraw in anxiety and panic as our foundations where shaken, or would we actively choose to participate in forming the future (May, 1975). Choosing to live in the future requires leaping into the unknown, going where others have not been, and therefore cannot guide us. It involves what existentialists call the anxiety of nothingness (May, 1975). Making this bold choice requires courage. One of the reasons we need to be courageous is that we must fully commit ourselves to pursuing a responsible creation of the future, but at the same time we must recognize that sometimes we will be wrong. Those who claim they are absolutely right can be dangerous, since such an attitude can lead to dogmatism, or worse, fanaticism (May, 1975).

Finally, not only must we accept that we might make bad choices, we must also recognize that our creativity is limited. In *The Courage to Create* (May, 1975), May described having attended a conference where the introductory speaker declared that there is no limit to the possibilities of the human being. Following this statement, the discussion at the conference was a flop. May realized that if there is no limit to what we can accomplish, then there really aren't any problems any more, we only need to wait until our potentiality catches up with our situation and the problem solves itself. May offered a rather amusing example to clarify this point:

…it is like putting someone into a canoe and pushing him out into the Atlantic toward England with the cheery comment, "The sky's the limit." The canoer is only too aware of the fact that an inescapably real limit is also the bottom of the ocean. (pg. 113, May, 1975)

Another inescapable limit is our death. There is no creative act that can change the fact that we will die someday, and that we cannot know when or how it will happen. May believed, however, that these limits are valuable, that creativity itself needs limits. He proposed that consciousness arises from our awareness of these limits, and from the struggle against these limits. May compared this concept to Adler's theory that much of what we as individuals, and also society as a whole, are arises from our efforts to compensate for inferiority. Thus, our limits lead to what May called a passion for form. In its passion for form, the mind is actively forming and re-forming the world in which we live (May, 1975).

May believed that creatively taking charge of your life required courage. Have you ever had to make a really difficult decision? Did you take the easy way out, or the safe path, or did you make a bold decision that offered great opportunity?

7.10 The Cry for Myth

As a practicing psychoanalyst I find that contemporary therapy is almost entirely concerned, when all is surveyed, with the problems of the individual's search for myths. The fact that Western society has all but lost its myths was the main reason for the birth and development of psychoanalysis in the first place. (pg. 9; May, 1991).

The preceding quote is how May began *The Cry for Myth*, the last book of his career (May, 1991). According to May, the definition of a myth is quite simple: it "is a way of making sense in a senseless world." In addition, myths give substance to our existence. In a healthy society the myths provide relief from neurotic guilt and excessive anxiety, and so a compassionate therapist will not discourage them. In the twentieth century, especially in Western culture, we have lost our myths, and with them we have lost our sense of existence and our direction or purpose in life. The danger in this is that people are then susceptible to cults, drugs, superstition, etc., in a vain effort to replace that purpose (May, 1991).

As we pass through the experiences of our lives, our memory is dependent mainly upon myth. It is well accepted today that human memory is constructive, and influenced by our expectations of memory. As May describes it, the formation of a memory, regardless of whether it is real or fantasy, is molded like clay. We then retain it as a myth, and rely on that myth for future guidance in similar situations. For example, an infant is fed three times a day and put to bed 365 days a year, and yet they remember only one or two of these events from their years of early childhood. For whatever reason, good or bad, these specific events take on mythic proportions and greatly influence the course of our lives. May acknowledges the contribution of Alfred Adler in recognizing the value of these early memories, describing Adler as "a perceptive and humble man, he was gifted with unusual sensitivity for children" (May, 1991). As we have seen, Adler considered the basis for neurosis to be a lack of social interest. In therapy, Adler focused on the "guiding fiction" of a child's life, something May considered to be synonymous with a "myth." Since "memory is the mother of creativity," and

memory depends upon myth, May believed that the myths that form the identity of our culture are essential for the formation of our self.

May ends his final book with a chapter entitled *The Great Circle of Love.* Having covered a variety of famous myths in the book, including Dante's *Divine Comedy,* Marlow's *Faust*, Captain Ahab in *Moby Dick*, and Poe's *The Raven*, May concludes:

In each of these dramas the liberation of both woman and man is possible only when each achieves a new myth of the other sex, leading to a new significant psychological relationship. They are both then liberated from their previous empty and lonely existence. The woman and the man find their true selves only when they are fully present to each other. They find they both need each other, not only physically but psychologically and spiritually as well.

7.11Terminologies

1. Inter culture: interaction between one or more cultures
2. Inter physic: from or within the mind or self
3. Depersonalization: state in which ones of human thoughts and feelings seem unreal or not to belong to oneself.

7.12 Activity

1. With examples differentiate between ideal self and real self.
2. Discuss the following concepts:
    a) Normal anxiety
    b) Will power
    c) Philia

7.13 Reflection

Do you accept Rollo May's belief that through our perceptual process, we influence things around us?

7.14 Summary

In this unit, you have learnt the meaning of anxiety and how it relates to human personality. You have also learnt that freedom is a goal of personality development. The unit has helped you distinguish between normal anxiety and neurotic anxiety.

UNIT 8

PSYCHODYNAMIC PERSPECTIVES ON PERSONALITY

8.1 Introduction

In this unit we discuss Sigmund Freud explanation of personality. We will take you through Freud's structure of the human mind and how it affects human personality. Psychosexual stages of human development will also be discussed highlighting areas of fixation and how fixation affects personality. We will conclude the unit by evaluating the theory.

8.2 Learning outcome

By the end of the unit, you will be able to;

1. discuss Sigmund Freud' personality structure.
2. discuss psychosexual stages of human development and its relationship with personality.
3. analyse strengths and weakness of Sigmund Freud's theory of personality development.

8.3 Freudian Psychoanalytic Theory of Personality

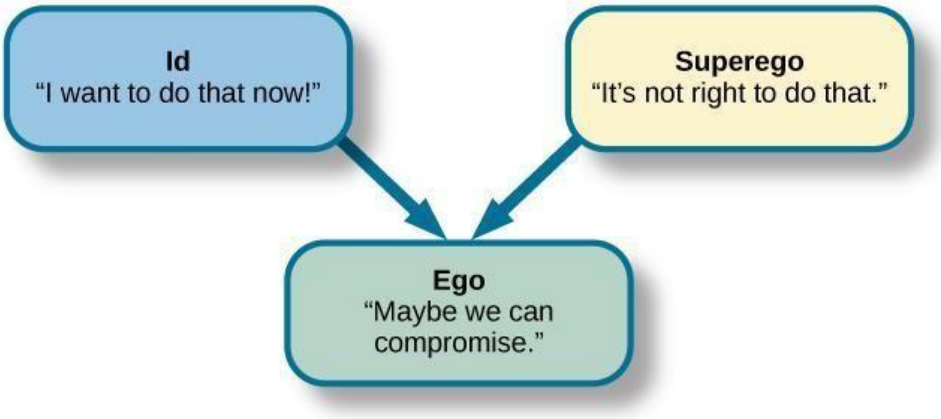
According to Freud's psychoanalytic theory, personality develops through a series of stages, each characterized by a certain internal psychological conflict.

Freud developed the psychoanalytic theory of personality development, which argued that personality is formed through conflicts among three fundamental structures of the human mind: the id, ego, and superego.

Sigmund Freud's psychoanalytic theory of personality argues that human behavior is the result of the interactions among three component parts of the mind*:* the *id, ego,* and *superego*. This theory, known as Freud's structural theory of personality, places great emphasis on the role of unconscious psychological conflicts in shaping behavior and personality. Dynamic interactions among these fundamental parts of the mind are thought to progress through five distinct psychosexual stages of development. Over the last century, however, Freud's ideas have since been met with criticism, in part because of his singular focus on sexuality as the main driver of human personality development.

8.3.1 Structure of the Human Mind

According to Freud, our personality develops from the interactions among what he proposed as the three fundamental structures of the human mind: the id, ego, and superego. Conflicts among these three structures, and our efforts to find balance among what each of them "desires," determines how we behave and approach the world. What balance we strike in any given situation determines how we will resolve the conflict between two overarching behavioral tendencies: our biological aggressive and pleasure-seeking drives vs. our socialized internal control over those drives.



Conflict within the mind: According to Freud, the job of the ego is to balance the aggressive/pleasure-seeking drives of the id with the moral control of the superego.

8.3.1.1 The Id

The *id*, the most primitive of the three structures, is concerned with instant gratification of basic physical needs and urges. It operates entirely unconsciously (outside of conscious thought). For example, if your id walked past a stranger eating ice cream, it would most likely take the ice cream for itself. It doesn't know, or care, that it is rude to take something belonging to someone else; it would care only that you wanted the ice cream.

8.3.1.2 The Superego

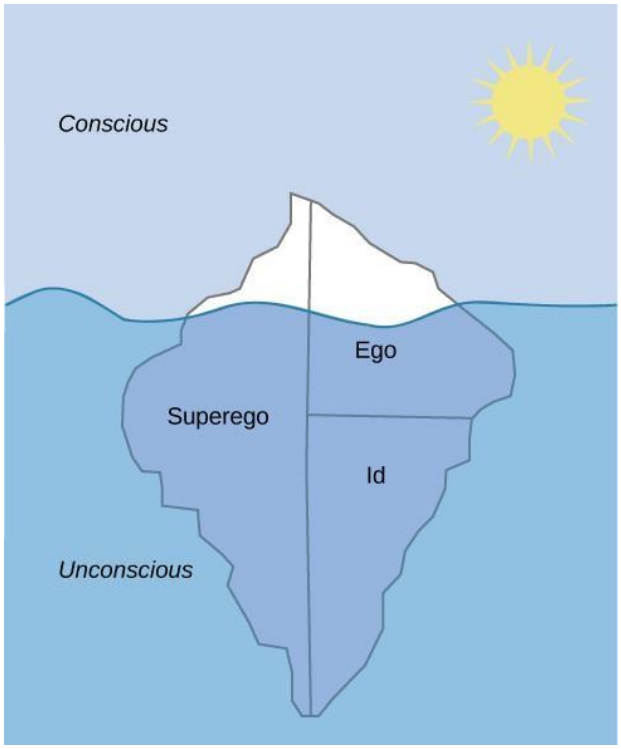
The *superego* is concerned with social rules and morals—similar to what many people call their " conscience " or their "moral compass." It develops as a child learns what their culture considers right and wrong. If your superego walked past the same stranger, it would not take their ice cream because it would know that that would be rude. However, if both your id *and*

your superego were involved, and your id was strong enough to override your superego's concern, you *would* still take the ice cream, but afterward you would most likely feel guilt and shame over your actions.

8.3.1.3 The Ego

In contrast to the instinctual id and the moral superego, the *ego* is the rational, pragmatic part of our personality. It is less primitive than the id and is partly conscious and partly unconscious. It's what Freud considered to be the "self," and its job is to balance the demands of the id and superego in the practical context of reality. So, if you walked past the stranger with ice cream one more time, your ego would mediate the conflict between your id ("I want that ice cream right now") and superego ("It's wrong to take someone else's ice cream") and decide to go buy your own ice cream. While this may mean you have to wait 10 more minutes, which would frustrate your id, your ego decides to make that sacrifice as part of the compromise– satisfying your desire for ice cream while also avoiding an unpleasant social situation and potential feelings of shame.

Freud believed that the id, ego, and superego are in constant conflict and that adult personality and behavior are rooted in the results of these internal struggles throughout childhood. He believed that a person who has a strong ego has a healthy personality and that imbalances in this system can lead to neurosis (what we now think of as anxiety and depression) and unhealthy behaviors.



The id, ego, and superego: According to Freud's structural model, the personality is divided into the id, ego, and superego. On this diagram, the smaller portion above the water signifies the conscious mind, while the much larger portion below the water illustrates the unconscious mind.

8.4 Psychosexual Stages of Development

Freud believed that the nature of the conflicts among the id, ego, and superego change over time as a person grows from child to adult. Specifically, he maintained that these conflicts progress through a series of five basic stages, each with a different focus: oral, anal, phallic, latency, and genital. He called his idea the psychosexual theory of development, with each psychosexual stage directly related to a different physical centre of pleasure.

Across these five stages, the child is presented with different conflicts between their biological drives (id) and their social and moral conscience (supereg0) because their biological pleasure-seeking urges focus on different areas of the body (what Freud called "erogenous zones"). The child's ability to resolve these internal conflicts determines their future ability to cope and function as an adult. Failure to resolve a stage can lead one to become fixated in that stage, leading to unhealthy personality traits; successful resolution of the stages leads to a healthy adult.

8.5 Criticism of Freud's Theories

Although Freud's theories have many advantages that helped to expand our psychological understanding of personality, they are not without limits.

Narrow Focus: In his singular emphasis on the structure of the human mind, Freud paid little to no attention to the impact of environment, sociology, or culture. His theories were highly focused on pathology and largely ignored "normal," healthy functioning. He has also been criticized for his myopic view of human sexuality to the exclusion of other important factors.

No Scientific Basis: Many critics point out that Freud's theories are not supported by any empirical (experimental) data. In fact, as researchers began to take a more scientific look at his ideas, they found that several were *unable* to be supported: in order for a theory to be scientifically valid, it must be possible to disprove ("falsify") it with experimental evidence, and many of Freud's notions are not falsifiable.

Misogyny: Feminists and modern critics have been particularly critical of many of Freud's theories, pointing out that the assumptions and approaches of psychoanalytic theory are profoundly patriarchal (male-dominated), anti-feminist, and misogynistic (anti-woman). Karen Horney, a psychologist who followed Freud, saw the mainstream Freudian approach as having a foundation of "masculine narcissism." Feminist Betty Friedan referred to Freud's concept of "penis envy" as a purely social bias typical of the Victorian era and showed how the concept played a key role in discrediting alternative notions of femininity in the early to mid-twentieth century.

8.6 Terminologies

1. Neurosis: A mental disorder marked by anxiety or fear; less severe than psychosis because it does not involve detachment from reality (e.g., hallucination).
2. Psychosexual: Of or relating to both psychological and sexual aspects.

8.7 Activity

1. Discuss Sigmund Freud's personality structure.
2. Discuss stages of psychosexual development according to Sigmund Freud.
3. Analyse the weakness of Sigmund Freud's theory of personality development.

8.8 Reflection

Do you think Sigmund theory of psychosexual development give an adequate explanation of how people's personality develop?

8.9 Summary

This unit has presented to you Sigmund Freud's personality structures that is; the id, the ego and the super ego. All these concepts have been well explained with examples. The psychosexual stages of human development that have a bearing on personality development have also been discussed. It is hoped that all the concepts discussed have been presented in a clear way for your easy understanding.

UNIT 9

NEO-FREUDIAN APPROACHES TO PERSONALITY

9.1 Introduction

Although Sigmund Freud contributed a great deal to the field of psychology through his psychoanalytic theory of personality, his work did not go without scrutiny. Many criticized his theories for being overly focused on sexuality; over the years since his work, many other theorists have adapted and built on his ideas to form new theories of personality. These theorists, referred to as Neo-Freudians, generally agreed with Freud that childhood experiences are important, but they lessened his emphasis on sex and sexuality. Instead of taking a strictly biological approach to the development of personality (as Freud did in his focus on individual evolutionary drives), they focused more holistically on how the social environment and culture influence personality development.

9.2 Learning outcomes

By the end of this unit, you are expected to.

- discuss Alfred Adler's theory of personality.
- analyse the strength and the weakness of Alfred Adler and Karen Horney's theories of personality.

9.3 Notable Neo-Freudians

Many psychologists, scientists, and philosophers have made meaningful additions to the psychoanalytic study of personality. notable Neo-Freudians to be discussed in this unit are Alfred Adler and Carl Jung.

9.3.1 Alfred Adler's Personality Theory and Personality Types

The question of what drives us—what great force underlies our motivation as individuals, propelling us forward through all manner of trying circumstance—was a matter of long-time fascination for psychologist Alfred Adler. He eventually came to call this motivating force the "striving for perfection", a term which encapsulates the desire we all have to fulfil our

potential, to realize our ideals—a process strikingly similar to the more popular idea of selfactualization.

Self-actualization is perhaps the less problematic of the two terms, as one cannot process Adler's ideas without immediately bumping up against the troublesome nature of the word's "perfection" and "ideal". While the idea of striving to be the best version of one's self is an obviously positive goal, the concept of perfection is, in psychology, often given a rather negative connotation. After all, perfection likely does not exist, and therefore cannot be reached, meaning that efforts to do so are invariably frustrating and *can come full circle to create an extreme lack of motivation* (i.e., giving up).

Indeed, Adler himself balked at using "perfection" to describe his single motivating force, beginning instead with phrases like *aggression drive* (to describe the frustrated reaction we have when our basic needs, such as the need to eat or be loved, are not being met)—yet even this term had obvious negative connotations; aggression is, after all, seldom seen as a good thing, and using the term "assertiveness" may have served Adler better.

(Interestingly, Freud himself took exception to the term "aggression drive", though not on the basis that it was overly negative in connotation; instead, Freud felt that it would detract from the pivotal position of the sex drive in psychoanalytic theory. Freud may have had a change of heart in later years, however, as his idea of a "death instinct" bore a great deal of similarity to Adler's theory.)

Another, perhaps better, descriptor used by Adler to refer to basic motivation was compensation, which in this case was meant to denote the *process of striving to overcome one's inherent limitations*. Adler postulated that since we all have various issues and shortcomings as people, our personalities develop largely through the ways in which we do (or do not) compensate for or overcome these inherent challenges. Adler later rejected this idea in part (though it still played an important role in his theory; more on that later), as he decided it was inaccurate to suggest one's problems are the cause for who one eventually becomes.

Adler also toyed, early on, with the idea of "masculine protest", upon observing the obvious differences in the cultural expectations placed on boys and girls, and the fact that boys wished, often desperately, to be thought of as strong, aggressive, and in control. Adler eschewed the bias that suggested men's assertiveness and success in the world arose from some inexplicable innate superiority. Instead, he saw this phenomenon as a result of the fact

that boys are encouraged to be assertive in life, and girls are discouraged from the very same thing.

Lastly, before settling on the phrase "striving for perfection", Adler called his theory the "striving for superiority"—most likely a homage to Friederich Nietzsche, whose philosophies Adler was known to admire. Nietzsche, of course, considered the will to power the basic motive of human life. Adler later amended this phrase, using it more to refer to unhealthy or neurotic striving, likely due to the way it suggests the act of comparing one's self to others, of attempting to become "superior" to one's fellows.

9.4 Teleology

The idea of "holism", as written about by Jan Smuts, the South African philosopher and statesman, was known to have influenced Adler greatly. Smuts posited that, in order to understand people, we have to take them as summations rather than as parts, as unified wholes existing within the context of their environments (both physical and social). To reflect this notion, Adler decided to call his approach to psychology *individual psychology*, owing to the exact meaning of the word individual: "un-divided." He also generally avoided the traditional concept of personality, steering clear of chopping it up into internal traits, structures, dynamics, conflicts, etc., and choosing instead talk about people's "style of life" (or "lifestyle", as we would call it today; the unique ways in which one handles problems and interpersonal relations).

Here again Adler differed a great deal from Freud, who felt that the things that happened in the past (e.g. early childhood trauma), shaped the nature of people in the present. Adler was essentially forward looking, seeing *motivation as a matter of moving toward the future, rather than a product of our pasts* driving us with only our limited awareness as to how and why. This idea that we are drawn towards our goals, our purposes, our ideals is known as "teleology".

Teleology was remarkable in the way it removed necessity from the equation; we are not merely living life in a "cause and effect" manner (if X happened, then Y must happen later) or on a set course toward an immobile goal; we have choice, and things can change along the way as we pursue our ideals.

9.5 Fictions and fictional finalism

Adler was also influenced by philosopher Hans Vaihinger, who believed that while mankind would never discover the “ultimate” truth, for practical purposes, we need to create partial truths, frames of reference we use as if they were indeed true. Vaihinger dubbed these partial truths “fictions”.

Both Vaihinger and Adler believed that people use these fictions actively in their daily lives, such as using the absolute belief in good and evil to guide social decisions, and believing that everything is as we see it. Adler referred to this as “fictional finalism” and believed that each individual has one such dominating fiction which is central to his or her lifestyle.

9.6 Inferiority

Once Adler had fleshed out his theory on what motivates us as beings, there remained one question to be answered: If we are all being pulled toward perfection, fulfillment, and selfactualization, why does a sizeable portion of the population end up miserably unfulfilled and far from perfect, far from realizing their selves and ideals?

Adler believed that some people become mired in their “inferiority”; he felt that we are all born with a sense of inferiority (as children are, of course, smaller and both physically and intellectually weaker than adults), which is often added to by various “psychological inferiorities” later (being told we are dumb, unattractive, bad at sports, etc.) Most children manage these inferiorities by dreaming of becoming adults (the earliest form of striving for perfection), and by either mastering what they are bad at or compensating by becoming especially adept at something else, but for some children, the uphill climb toward developing self-esteem proves insurmountable. These children develop an “inferiority complex”, which proves overwhelming over time.

To envision how an inferiority complex can mount until it becomes overwhelming, imagine the way many children flounder when it comes to math: At first they fall slightly behind, and get discouraged. Usually, they struggle onward, muddling through high school with barelypassing grades until they get into calculus, whereupon the appearance of integrals and differential equations overwhelms them to the point they finally give up on math altogether.

Now, apply that process to a child's life as a whole; a feeling of general inferiority seeds doubt which fosters a neurosis, and the youngster becomes shy and timid, insecure, indecisive, cowardly, etc. Unable to meet his or her needs through direct, empowering action (not having the confidence to initiate such), the individual often grows up to be passiveaggressive and manipulative, relying unduly on the affirmation of others to carry them along. This, of course, only gives away more of their power, makes their self-esteem easier to cripple, and so on.

Of course, not all children dealing with a strong sense of inferiority become shy and timid and self-effacing; some develop a superiority complex, in a dramatic act of overcompensation. These young people often become the classic image of the playground bully, chasing away their own sense of inferiority by making others feel smaller and weaker, but may also become greedy for attention, drawn to the thrill of criminal activity or drug use, or heavily biased in their views (becoming bigoted towards others of a certain gender or race, for example).

9.7 Psychological types

While Adler did not spend a lot of time on neurosis, he did identify a small handful of personality "types" that he distinguished based on the different levels of energy he felt they manifested. These types to Adler were by no means absolutes, it should be noted; Adler, the devout individualist, saw them only as heuristic devices (useful fictions).

The first type is the **ruling type**. These people are characterized early on by a tendency to be generally aggressive and dominant over others, possessing an intense energy that overwhelms anything or anybody who gets in their way. These people are not always bullies or sadists, however; some turn the energy inward and harm themselves, such as is the case with alcoholics, drug addicts, and those who commit suicide.

The second type is the **leaning type**. Individuals of this type are sensitive, and while they may put a shell up around themselves to protect themselves, they end up relying on others to carry them through life's challenges. They lack energy, in essence, and depend on the energy of others. They are also prone to phobias, anxieties, obsessions and compulsions, general anxiety, dissociation, etc.

The third type is the **avoiding type**. People of this type have such low energy they recoil within themselves to conserve it, avoiding life as a whole, and other people in particular. In extreme cases, these people develop psychosis—the end result of entirely retreating into one's self.
Adler also believed in a fourth type: the **socially useful type**. People of this type are basically healthy individuals, possessed of adequate, but not overbearing, social interest and energy.

They are able to give to others effectively as they are not so consumed by a sense of inferiority that they cannot look properly outside of themselves.
In Conclusion**,** Adler's theories may lack the excitement of Freud's and Jung's, being devoid of sexuality or mythology, but they are nonetheless practical, influential, and highly applicable. Other more famous names, such as Maslow and Carl Rogers, were fans of Adler's work, and various students of personality theories have espoused the idea that the theorists called Neo-Freudians (such as Horney, Fromm, and Sullivan) probably ought to have been called Neo-Adlerians instead.

Adler's personality theory, Alfred Adler theory, inferiority complex, personality theory, personality types

9.8 Carl Jung

Carl Gustav Jung is without a doubt an essential name if we want to understand the history of psychology. His theories have been the source of as much controversy as inspiration. It's no wonder he is the founder of his own school of thought within the psychoanalytic field, the school of analytic psychology, also called psychology of the complexes and deep psychology.

For a long time, Jung was Freud's disciple. However, he distanced himself from Freud mainly because he didn't agree with his theory of sexuality. Moreover, Jung postulated the existence of a "collective unconscious," which is prior to the individual unconscious.

"I know what I want: I have goals and opinions. Let me be myself, that's more than enough for me." Jung was a restless intellectual, and gathered information from many different sources. Besides neurology and psychoanalysis, Jung's theories were influenced by mythology, religion and even parapsychology. One of his great passions was archaeology,

and that's probably were his theory of archetypes originated. A theory of universal symbols which are present in the unconscious human mind.

9.8.1Jung's personality type theory

For Carl Jung, there are four basic psychological functions: to think, feel, sense and perceive. In each and every person, one or more of these functions have particular emphasis. For example, when someone is impulsive, according to Jung, this is due to the fact that their "sense and perceive" functions predominate over the "feel and think" functions.

Based on these four basic functions, Jung postulated that there are two main types of character: the introvert and the extrovert. Each one has specific traits, which differentiate it from the other.

9.8.2 Extrovert character

The extrovert type is characterized by the following traits:

- Their interests focus on the external reality, instead of their internal world.
- They make decisions by thinking about their effect on the external reality, instead of on their own existence.
- Their actions are carried out according to what others might think about them.
- Their ethics and morals are built depending on what prevails in the world.
- They are people that can fit into almost any environment, but have a hard time truly adapting.
- They are suggestible, easily influenced and tend to imitate others.
- They need to be seen and acknowledged by others.

9.8.3 Introvert character

On the other hand, the introvert type has the following traits:

- They are interested in themselves, their feelings and thoughts.
- They orient their behavior according to what they feel and think, though it may go against the external reality.
- They don't worry too much about the effect their actions might have on their surroundings. They worry about everything that satisfies them internally.

- They struggle to fit into and adapt to their environment. However, if they manage to adapt, they will do so in a creative and complete way.

9.9 Types of personalities

Based on the four basic psychological functions and the two types of fundamental characters, Jung affirms that eight distinct personality types can be described. Everyone belongs to one of these types or another. They are as follows:

9.9.1 Reflexive extrovert

The reflexive extrovert personality corresponds with the objective brainy individuals, whose actions are almost exclusively based on reason. They only accept as true the things that they can confirm with enough evidence. They are not very sensitive and can even be tyrannical and manipulative towards other people.

9.9.2 Reflexive introvert

The reflexive introvert is a person with great intellectual activity, but who, however, has difficulties relating or interacting with other people. They tend to be stubborn and tenacious when it comes to achieving their objectives. Sometimes they are seen as misfits and harmless, yet interesting.

9.9.3 Sentimental extrovert

The people who fall into this category have a great ability to understand others and establish social relationships. However, they struggle to separate themselves from the herd and suffer when they are ignored by the people around them. They are very skilled at communication.

9.9.4 Sentimental introvert

The sentimental introvert personality type corresponds with solitary people who have great difficulty establishing social relationships with other people. They can be unsociable and melancholy. They do everything within their power to go unnoticed, and they like to remain silent. However, they are very sensitive to the needs of others.

9.9.5 Perceptive extrovert

Perceptive extrovert individuals have a special weakness for objects, to which they can even attribute magical qualities, though they may do so unconsciously. They aren’t passionate

about ideas, but rather about the way these ideas take the shape of concrete things. They seek out pleasure above all things.

9.9.6 Perceptive introvert

It's a type of personality commonly found in artists and musicians. Perceptive introvert people put special emphasis on sensory experiences. They give color, shape and texture great value. They belong to the world of shapes as a source of internal experiences.

9.9.7 Intuitive extrovert

This corresponds to the typical adventurer. Intuitive extroverts are very active and restless. They need a lot of stimuli all of the time. They are tenacious when it comes to achieving their objectives, and once they do, they go right on to the next goal quickly forgetting the previous one. They don't care much about the well-being of those around them.

9.9.8 Intuitive introvert

These people are extremely sensitive to the most subtle stimuli. Intuitive introverts correspond to the type of people who can almost guess what others are thinking, feeling or willing to do. They are imaginative, dreamers and idealists. They struggle with "keeping their feet on the ground."

9.10Terminologies

1. pathology: Any deviation from a healthy or normal condition; abnormality.
2. psychodynamic: Relating to the approach to psychology that emphasizes systematic study of the psychological forces underlying human behaviour, feelings, and emotions and how these might be related to early experiences.
3. Aggression drive: is the kind of behavior whose goal is to injure someone.
4. Teleo logy:is an explanation of a phenomena in terms of the purpose they serve rather than of the cause by while they arise.

9.11 Activities

1. Discuss Alfred Adler' theory of personality
2. Discuss Carl Jung theory of personality

9.12 Reflection

Which theory between Adler' and Carl Jung do you think gives a better explanation on personality? Give your justification.

9.13 Summary

This unit has presented two neo Freudian approach and Adler Alfred's personality types. Adler' personality types such as the ruling type, the learning type, the avoiding type. You also learnt about Carl Jung's extrovert and introvert characteristics. You further learnt about reflective extrovert, flexible introvert, sentimental extroverts and sentimental introverts. We hope so far so good because the next chapter will be the last one in this module a sign that you should be getting ready for exams.

UNIT 10

LEARNING THEORY VIEW OF PERSONALITY

10.1 Introduction

In this unit, you will learn about the learning theory view of psychology. You will particularly learn about ideals of Albert Bandura and B.F Skinner`s view on learning and personality. This being the last Unit, we hope you are not too exhausted to pay attention so as to make sure that you have a clear understanding of how learning theorists view personality.

10.2 Learning Outcomes

By the end of this unit, you are expected to;

- discuss Banduras view of personality.
- analyse causes of aggression according to observation learning theory.
- analyse strengths and weaknesses of Banduras view on personality

10.3 Personality Theory

The social learning theorists observed that the complexity of human behavior cannot easily be explained by traditional behavioral theories. Bandura recognized that people learn a great deal from watching other people and seeing the rewards and/or punishments that other people receive. Social learning theorists do not deny the influence of reinforcement and punishment, but rather, they suggest that it can be experienced through observation and does not require direct, personal experience as Skinner would argue. In addition, observational learning requires cognition, something that radical behaviorists consider outside the realm of psychological research, since cognition cannot be observed. Bandura took a broad theoretical perspective on social learning, whereas Rotter and Mischel focused more closely on specific cognitive aspects of social learning and behavior.

A valid criticism of extreme behaviorism is that, in a vigorous effort to avoid spurious inner causes, it has neglected determinants of behavior arising from cognitive functioning…Because some of the inner causes invoked by theorists over the years have been ill-founded does not justify excluding all internal determinants from scientific inquiry…such studies reveal that people learn and retain behavior much better by using cognitive aids that they generate than by reinforced repetitive performance…A theory that denies that thoughts

can regulate actions does not lend itself readily to the explanation of complex human behavior. (pg. 10; Bandura, 1977).

10.4 Albert Bandura and Social Learning Theory

Bandura is the most widely recognized individual in the field of social learning theory, despite the facts that Dollard and Miller established the field and Rotter was beginning to examine cognitive social learning a few years before Bandura. Nonetheless, Bandura's research has had the most significant impact, and the effects of modeling on aggressive behavior continue to be studied today (see "Personality Theory in Real Life" at the end of the chapter). Therefore, we will begin this chapter by examining the basics of Bandura's social learning perspective.

10.5 Placing Bandura in Context: Social Learning Theory

Establishes Its Independence

Although social learning theory has its foundation in the work of Dollard and Miller, they addressed social learning in the context of Hullian learning theory (complete with mathematical formulae). Bandura shifted the focus of social learning away from traditional behavioral perspectives, and established social learning as a theory on its own. Bandura also freely acknowledged cognition in the learning process, something that earlier behaviorists had actively avoided. By acknowledging both the external processes of reinforcement and punishment and the internal cognitive processes that make humans so complex, Bandura provided a comprehensive theory of personality that has been very influential.

Although Bandura criticized both operant conditioning and Pavlovian conditioning as being too radical, he relied on a procedure that came from Pavlovian conditioning research for one of his most influential concepts: the use of modeling. The modeling procedure was developed by Mary Cover Jones, a student of John B. Watson, in her attempts to countercondition learned phobias. Subsequent to the infamous "Little Albert" studies conducted by Watson, Jones used models to interact in a pleasant manner with a rabbit that test subjects had been conditioned to fear. After a few sessions, the test subjects were no longer afraid of the rabbit (see Stagner, 1988). This may have been the first use of behavior therapy, and Bandura's use of the procedure helped to bring together different behavioral disciplines.

Perhaps one of Bandura's most significant contributions, however, has been the application of his theory to many forms of media. Congressional committees have debated the influence of modeling aggression through violent television programs, movies, and video games. We now have ratings on each of those forms of media, and yet the debate continues because of the levels of aggression seen in our schools, in particular, and society in general. Bandura's Bobo doll studies are certainly among of the best known studies in psychology, and they are also among the most influential in terms of practical daily applications. The long list of awards that Bandura has received is a testament to both his influence on psychology and the respect that influence has earned for him.

10.6 Reciprocal Determinism

One of the most important aspects of Bandura's view on how personality is learned is that each one of us is an agent of change, fully participating in our surroundings and influencing the environmental contingencies that behaviorists believe affect our behavior. These interactions can be viewed three different ways. The first is to consider behavior as a function of the person and the environment. In this view, personal dispositions (or traits) and the consequences of our actions (reinforcement or punishment) combine to cause our behavior. This perspective is closest to the radical behaviorism of Skinner. The second view considers that personal dispositions and the environment interact, and the result of the interaction causes our behavior, a view somewhat closer to that of Dollard and Miller. In each of these perspectives, behavior is caused, or determined, by dispositional and environmental factors, the behavior itself is not a factor in how that behavior comes about. However, according to Bandura, social learning theory emphasizes that behavior, personal factors, and environmental factors are all equal, interlocking determinants of each other. This concept is referred to as reciprocal determinism (Bandura, 1973, 1977).

Reciprocal determinism can be seen in everyday observations, such as those made by Bandura and others during their studies of aggression. For example, approximately 75 percent of the time, hostile behavior results in unfriendly responses, whereas friendly acts seldom result in such consequences. With little effort, it becomes easy to recognize individuals who create negative social climates (Bandura, 1973). Thus, while it may still be true that changing environmental contingencies changes behavior, it is also true that changing behavior alters the environmental contingencies. This results in a unique perspective on freedom vs. determinism. Usually we think of determinism as something that eliminates or

restricts our freedom. However, Bandura believed that individuals can intentionally act as agents of change within their environment, thus altering the factors that determine their behavior. In other words, we have the freedom to influence that which determines our behavior:…Given the same environmental constraints, individuals who have many behavioral options and are adept at regulating their own behavior will experience greater freedom than will individuals whose personal resources are limited. (pg. 203; Bandura, 1977)

Discussion Question: According to the theory of reciprocal determinism, our behavior interacts with our environment and our personality variables to influence our life. Can you think of situations in which your actions caused a noticeable change in the people or situations around you? Remember that these changes can be either good or bad.

10.7 Observational Learning and Aggression

Social learning is also commonly referred to as observational learning, because it comes about as a result of observing models. Bandura became interested in social aspects of learning at the beginning of his career. Trained as a clinical psychologist, he began working with juvenile delinquents, a somewhat outdated term that is essentially a socio-legal description of adolescents who engage in antisocial behavior. In the 1950s there was already research on the relationships between aggressive boys and their parents, as well as some theoretical perspectives regarding the effects of different child-rearing practices on the behavior and attitudes of adolescent boys (Bandura & Walters, 1959). Much of the research focused, however, on sociological issues involved in the environment of delinquent boys. Choosing a different approach, Bandura decided to study boys who had no obvious sociological disadvantages (such as poverty, language difficulties due to recent immigration, low IQ, etc.). Bandura and Walters restricted their sample to boys of average or above average intelligence, from intact homes, with steadily employed parents, whose families had been settled in America for at least three generations. No children from minority groups were included either. In other words, the boys were from apparently typical, White, middle-class American families. And yet, half of the boys studied were identified through the county probation service or their school guidance centre as demonstrating serious, repetitive, antisocial, aggressive behavior (Bandura & Walters, 1959).

Citing the work of Dollard and Miller, as well as others who paved the way for social learning theory, Bandura and Walters began their study on adolescent aggression by

examining how the parents of delinquents train their children to be socialized. Working from a general learning perspective, emphasizing cues and consequences, they found significant problems in the development of socialization among the delinquent boys. These boys developed dependency, a necessary step toward socialization, but they were not taught to conform their behavior to the expectations of society. Consequently, they began to demand immediate and unconditional gratification from their surroundings, something that seldom happens. Of course, this failure to learn proper socialization does not necessarily lead to aggression, since it can also lead to lifestyles such as the hobo, the bohemian, or the "beatnik" (Bandura & Walters, 1959). Why then do some boys become so aggressive? To briefly summarize their study, Bandura and Walters found that parents of delinquent boys were more likely to model aggressive behavior and to use coercive punishment (as opposed to reasoning with their children to help them conform to social norms). Although parental modeling of aggressive behavior teaches such behavior to children, these parents tend to be effective at suppressing their children's aggressive behavior at home. In contrast, however, they provide subtle encouragement for aggression outside the home. As a result, these poorly socialized boys are likely to displace the aggressive impulses that develop in the home, and they are well trained in doing so. If they happen to associate with a delinquent group (such as a gang), they are provided with an opportunity to learn new and more effective ways to engage in antisocial behavior, and they are directly rewarded for engaging in such behaviors (Bandura & Walters, 1959; also see Bandura, 1973).

Having found evidence that parents of aggressive, delinquent boys had modeled aggressive behavior, Bandura and his colleagues embarked on a series of studies on the modeling of aggression (Bandura, Ross,& Ross, 1961, 1963a,b). Initially, children were given the opportunity to play in a room containing a variety of toys, including the 5-foot tall, inflated Bobo doll (a toy clown). As part of the experiment, an adult (the model) was also invited into the room to join in the game. When the model exhibited clear aggressive behavior toward the Bobo doll, and then the children were allowed to play on their own, they children demonstrated aggressive behavior as well. The children who observed a model who was not aggressive seldom demonstrated aggressive behavior, thus confirming that the aggression in the experimental group resulted from observational learning. In the second study, children who observed the behavior of aggressive models on film also demonstrated a significant increase in aggressive behavior, suggesting that the physical presence of the model is not

necessary (providing an important implication for violent aggression on TV and in movies; In addition to confirming the role of observation or social learning in the development of aggressive behavior, these studies also provided a starting point for examining what it is that makes a model influential.

One of the significant findings in this line of research on aggression is the influence of models on behavioral restraint. When children are exposed to models who are not aggressive and who inhibit their own behavior, the children also tend to inhibit their own aggressive responses and to restrict their range of behavior in general (Bandura, Ross, & Ross, 1961). Thus, children can learn from others, in particular their parents, how to regulate their behavior in socially appropriate ways. When the inappropriate behavior of others is punished, the children observing are also vicariously punished, and likely to experience anxiety, if not outright fear, when they consider engaging in similar inappropriate behavior. However, when models behave aggressively and their behavior is rewarded, or even just tolerated, the child's own tendency to restrict aggressive impulses may be weakened. This weakening of restraint, which can then lead to acting out aggressive impulses, is known as disinhibition:

Modeling may produce disinhibitory effects in several ways. When people respond approvingly or even indifferently to the actions of assailants, they convey the impression that aggression is not only acceptable but expected in similar situations. By thus legitimizing aggressive conduct, observers anticipate less risk of reprimand or loss of self-respect for such action. (pg. 129; Bandura, 1973).

Discussion Question: The concept of disinhibition is based on the belief that we all have aggressive tendencies, and our self-control is diminished when we see models rewarded for aggressive behavior. Have you ever found yourself in situations where someone was rewarded for acting aggressively? Did you then adopt an aggressive attitude, or act out on your aggression?

10.8 Characteristics of the Modeling Situation

When one person matches the behavior of another, there are several perspectives on why that matching behavior occurs. Theorists who suggest that matching behavior results from simple imitation don't allow for any significant psychological changes. Dollard and Miller discussed imitation in their attempts to combine traditional learning theory with a psychodynamic

perspective, but they did not advance the theory very far. A more traditional psychodynamic approach describes matching behavior as the result of identification, the concept that an observer connects with a model in some psychological way. However, identification means different things to different theorists, and the term remains somewhat vague. In social learning, as it has been advanced by Bandura, modeling is the term that best describes and, therefore, is used to characterize the psychological processes that underlie matching behavior (Bandura, 1986).

Observational learning through modeling is not merely an alternative to Pavlovian or operant conditioning:

Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behavior is learned observationally through modeling: from observing others one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action. (pg. 22; Bandura, 1977)

Individuals differ in the degree to which they can be influenced by models, and not all models are equally effective. According to Bandura, three factors are most influential in terms of the effectiveness of modeling situations: the characteristics of the model, the attributes of the observers, and the consequences of the model's actions. The most relevant characteristics of an influential model are high status, competence, and power. When observers are unsure about a situation, they rely on cues to indicate what they perceive as evidence of past success by the model. Such cues include general appearance, symbols of socioeconomic success (e.g., a fancy sports car), and signs of expertise (e.g., a doctor's lab coat). Since those models appear to have been successful themselves, it seems logical that observers might want to imitate their behavior. Individuals who are low in self-esteem, dependent, and who lack confidence are not necessarily more likely to be influenced by models. Bandura proposed that when modeling is used to explicitly develop new competencies, the ones who will benefit most from the situation are those who are more talented and more venturesome (Bandura, 1977).

Despite the potential influence of models, the entire process of observational learning in a social learning environment would probably not be successful if not for four important component processes: attentional processes, retention processes, production (or

reproduction) processes, and motivational processes (Bandura, 1977, 1986). The fact that an observer must pay attention to a model might seem obvious, but some models are more likely to attract attention. Individuals are more likely to pay attention to models with whom they associate, even if the association is more cognitive than personal. It is also well-known that people who are admired, such as those who are physically attractive or popular athletes, make for attention-getting models. There are also certain types of media that are very good at getting people's attention, such as television advertisements (Bandura, 1977, 1986). It is a curious cultural phenomenon that the television advertisements presented during the National Football League's Super Bowl have become almost as much of the excitement as the game itself (and even more exciting for those who are not football fans)!

The retention processes involve primarily an observer's memory for the modeled behavior. The most important memory processes, according to Bandura, are visual imagery and verbal coding, with visual imagery being particularly important early in development when verbal skills are limited. Once modeled behavior has been transformed into visual and/or verbal codes, these memories can serve to guide the performance of the behavior at appropriate times. When the modeled behavior is produced by the observer, the so-called production process, the re-enactment can be broken down into the cognitive organization of the responses, their initiation, subsequent monitoring, and finally the refinement of the behavior based on informative feedback. Producing complex modeled behaviors is not always an easy task: …A common problem in learning complex skills, such as golf or swimming, is that performers cannot fully observe their responses, and must therefore rely upon vague kinesthetic cues or verbal reports of onlookers. It is difficult to guide actions that are only partially observable or to identify the corrections needed to achieve a close match between representation and performance. (pg. 28; Bandura, 1977).

Finally, motivational processes determine whether the observer is inclined to match the modeled behavior in the first place. Individuals are most likely to model behaviors that result in an outcome they value, and if the behavior seems to be effective for the models who demonstrated the behavior. Given the complexity of the relationships between models, observers, the perceived effectiveness of modeled behavior, and the subjective value of rewards, even using prominent models does not guarantee that they will be able to create similar behavior in observers (Bandura, 1977, 1986).

A common misconception regarding modeling is that it only leads to learning the behaviors that have been modeled. However, modeling can lead to innovative behavior patterns. Observers typically see a given behavior performed by multiple models; even in early childhood one often gets to see both parents model a given behavior. When the behavior is then matched, the observer will typically select elements from the different models, relying on only certain aspects of the behavior performed by each, and then create a unique pattern that accomplishes the final behavior. Thus, partial departures from the originally modeled behavior can be a source of new directions, especially in creative endeavors (such as composing music or creating a sculpture). In contrast, however, when simple routines prove useful, modeling can actually stifle innovation. So, the most innovative individuals appear to be those who have been exposed to innovative models, provided that the models are not so innovative as to create an unreasonably difficult challenge in modeling their creativity and innovation (Bandura, 1977, 1986; Bandura, Ross,& Ross, 1963b).

Discussion Question: Two of the components necessary for modeling to be effective, according to Bandura, are attention and retention. What aspects of commercial advertisements are most likely to catch your attention? What do you tend to remember about advertisements? Can you think of situations in which the way an advertiser gets your attention also helps you to remember the product?

10.9 Self-Regulation and Self-Efficacy

Self-regulation and self-efficacy are two elements of Bandura's theory that rely heavily on cognitive processes. They represent an individual's ability to control their behavior through internal reward or punishment, in the case of self-regulation, and their beliefs in their ability to achieve desired goals as a result of their own actions, in the case of self-efficacy. Bandura never rejects the influence of external rewards or punishments, but he proposes that including internal, self-reinforcement and self-punishment expands the potential forlearning:…Theories that explain human behavior as solely the product of external rewards and punishments present a truncated image of people because they possess self-reactive capacities that enable them to exercise some control over their own feelings, thoughts, and actions. Behavior is therefore regulated by the interplay of self-generated and external sources of influence… (pg. 129; Bandura, 1977).

Self-regulation is a general term that includes both self-reinforcement and selfpunishment. Self-reinforcement works primarily through its motivational effects. When an individual sets a standard of performance for themselves, they judge their behavior and determine whether or not it meets the self-determined criteria for reward. Since many activities do not have absolute measures of success, the individual often sets their standards in relative ways. For example, a weight-lifter might keep track of how much total weight they lift in each training session, and then monitor their improvement over time or as each competition arrives. Although competitions offer the potential for external reward, the individual might still set a personal standard for success, such as being satisfied only if they win at least one of the individual lifts. The standards that an individual sets for themselves can be learned through modeling. This can create problems when models are highly competent, much more so than the observer is capable of performing (such as learning the standards of a world-class athlete). Children, however, seem to be more inclined to model the standards of low-achieving or moderately competent models, setting standards that are reasonably within their own reach (Bandura, 1977). According to Bandura, the cumulative effect of setting standards and regulating one's own performance in terms of those standards can lead to judgments about one's self. Within a social learning context, negative selfconcepts arise when one is prone to devalue oneself, whereas positive self-concepts arise from a tendency to judge oneself favorably (Bandura, 1977). Overall, the complexity of this process makes predicting the behavior of an individual rather difficult, and behavior often deviates from social norms in ways that would not ordinarily be expected. However, this appears to be the case in a variety of cultures, suggesting that it is indeed a natural process for people (Bandura & Walters, 1963).

As noted above, "perceived self-efficacy refers to beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments" (Bandura, 1997). The desire to control our circumstances in life seems to have been with us throughout history. In ancient times, when people knew little about the world, they prayed in the hope that benevolent gods would help them and/or protect them from evil gods. Elaborate rituals were developed in the hope or belief that the gods would respond to their efforts and dedication. As we learned more about our world and how it works, we also learned that we can have a significant impact on it. Most importantly, we can have a direct effect on our immediate personal environment, especially with regard to personal relationships. What motivates us to

try influencing our environment is specific ways is the belief that we can, indeed, make a difference in a direction we want. Thus, research has focused largely on what people think about their efficacy, rather than on their actual ability to achieve their goals (Bandura, 1997).

Self-efficacy has been a popular topic for research, and Bandura's book Self-Efficacy: The Exercise of Control (1997) is some 600 pages long. We will address two key issues on this fascinating topic: the relationships between (1) efficacy beliefs and outcome expectancies and (2) self-efficacy and self-esteem. In any situation, one has beliefs about one's ability to influence the situation, and yet those beliefs are typically balanced against realistic expectations that change can occur. Each side of the equation can have both negative and positive qualities. Suppose, as a student, you are concerned about the rising cost of a college education, and you would like to challenge those rising costs. You may believe that there is nothing you can do (negative) and tuition and fees will inevitably increase (negative). This dual negative perspective leads to resignation and apathy, certainly not a favorable situation. But what if you believe you can change the college's direction (positive), and that the college can cut certain costs in order to offset the need for higher tuition (positive). Now you are likely to engage the college community in productive discussions, and this may lead to personal satisfaction (Bandura, 1997). In the first scenario, you are not likely to do anything, in the second scenario you will most likely be highly motivated to act, even energized as you work toward productive changes. Of course, there are two other possible scenarios. You may believe there is nothing you can do (negative), but that change is possible (positive). In this case, you are likely to devalue yourself, perhaps feeling depressed about your own inability to accomplish good. Conversely, you may believe there is something you can do (positive), but that external forces will make change difficult or impossible (negative). This may lead some people to challenge the system in spite of their lack of expected change, resulting in protests and other forms of social activism (Bandura, 1997). Since all of these scenarios are based on beliefs and expectations, not on the unknown eventual outcome that will occur, it becomes clear that what we think about our ability to perform in various situations, as well as our actual expectations of the consequences of those actions, has both complex and profound effects on our motivation to engage in a particular behavior or course of action.

As for self-efficacy and self-esteem, these terms are often used interchangeably, and on the surface that might seem appropriate. Wouldn't we feel good about ourselves if we believed

in our abilities to achieve our goals? In fact, self-efficacy and self-esteem are entirely different:…There is no fixed relationship between beliefs about one's capabilities and whether one likes or dislikes oneself. Individuals may judge themselves hopelessly inefficacious in a given activity without suffering any loss of self-esteem whatsoever, because they do not invest their self-worth in that activity. (pg. 11; Bandura, 1997)

For example, my family was active in the Korean martial art Taekwondo. Taekwondo emphasizes powerful kicks. Because I suffer from degenerative joint disease in both hips, there are certain kicks I simply can't do, and I don't do any of the kicks particularly well. But I accept that, and focus my attention on areas where I am successful, such as forms and helping to teach the white belt class. Likewise, Bandura notes that his complete inefficacy in ballroom dancing does not lead him into bouts of self-devaluation (Bandura, 1997). So, though it may improve our self-esteem to have realistic feelings of self-efficacy in challenging situations, there is not necessarily any corresponding loss of self-esteem when we acknowledge our weaknesses. And even positive self-efficacy might not lead to higher selfesteem when a task is simple or unpleasant. To cite Bandura's example, someone might be very good at evicting people from their homes when they can't pay their rent or mortgage, but that skill might not lead to positive feelings of self-esteem. This concept was the basis for the classic story A Christmas Carol, featuring the character Ebenezer Scrooge (Charles Dickens, 1843/1994).

10.10 The Development of Self-Efficacy

Young children have little understanding of what they can and cannot do, so the development of realistic self-efficacy is a very important process: Very young children lack knowledge of their own capabilities and the demands and potential hazards of different courses of action. They would repeatedly get themselves into dangerous predicaments were it not for the guidance of others. They can climb to high places, wander into rivers or deep pools, and wield sharp knives before they develop the necessary skills for managing such situations safely…Adult watchfulness and guidance see young children through this early formative period until they gain sufficient knowledge of what they can do and what different situations require in the way of skills. (pg. 414; Bandura, 1986)

During infancy, the development of perceived causal efficacy, in other words the perception that one has affected the world by one's own actions, appears to be an important aspect of

developing a sense of self. As the infant interacts with its environment, the infant is able to cause predictable events, such as the sound that accompanies shaking a rattle. The understanding that one's own actions can influence the environment is something Bandura refers to as personal agency, the ability to act as an agent of change in one's own world. The infant also begins to experience that certain events affect models differently than the child. For example, if a model touches a hot stove it does not hurt the infant, so the infant begins to recognize their uniqueness, their actual existence as an individual. During this period, interactions with the physical environment may be more important than social interactions, since the physical environment is more predictable, and therefore easier to learn about (Bandura, 1986, 1997). Quickly, however, social interaction becomes highly influential.

Not only does the child learn a great deal from the family, but as they grow peers become increasingly important. As the child's world expands, peers bring with them a broadening of self-efficacy experiences. This can have both positive and negative consequences. Peers who are most experienced and competent can become important models of behavior. However, if a child perceives themselves as socially inefficacious, but does develop self-efficacy in coercive, aggressive behavior, then that child is likely to become a bully. In the midst of this effort to learn socially acceptable behavior, most children also begin attending school, where the primary focus is on the development of cognitive efficacy. For many children, unfortunately, the academic environment of school is a challenge. Children quickly learn to rank themselves (grades help, both good and bad), and children who do poorly can lose the sense of self-efficacy that is necessary for continued effort at school. According to Bandura, it is important that educational practices focus not only on the content they provide, but also on what they do to children's beliefs about their abilities (Bandura, 1986, 1997).

As children continue through adolescence toward adulthood, they need to assume responsibility for themselves in all aspects of life. They must master many new skills, and a sense of confidence in working toward the future is dependent on a developing sense of selfefficacy supported by past experiences of mastery. In adulthood, a healthy and realistic sense of self-efficacy provides the motivation necessary to pursue success in one's life. Poorly equipped adults, wracked with self-doubt, often find life stressful and depressing. Even psychologically healthy adults must eventually face the realities of aging, and the inevitable decline in physical status. There is little evidence, however, for significant

declines in mental states until very advanced old age. In cultures that admire youth, there may well be a tendency for the aged to lose their sense of self-efficacy and begin an inexorable decline toward death. But in societies that promote self-growth throughout life, and who admire elders for their wisdom and experience, there is potential for aged individuals to continue living productive and self-fulfilling lives (Bandura, 1986, 1997).

Discussion Question: Self-efficacy refers to our beliefs regarding our actual abilities, and self-esteem refers to how we feel about ourselves. What are you good at? Do others agree that you are good at that skill? When you find yourself trying to do something that you are NOT good at, does it disappoint you (i.e., lower your self-esteem)?

10.11 Behavior Modification

In Principles of Behavior Modification (Bandura, 1969), Bandura suggests that behavioral approaches to psychological change, whether in clinical settings or elsewhere, have a distinct advantage over many of the other theories that have arisen in psychology. Whereas psychological theories often arise first, become popular as approaches to psychotherapy, but then fail to withstand proper scientific validation, behavioral approaches have a long history of rigorous laboratory testing. Thus, behavioral techniques are often validated first, and then prove to be applicable in clinical settings. Indeed, behavioral and cognitive approaches to psychotherapy are typically well respected amongst psychotherapists (though some might consider their range somewhat limited).

Bandura made several points regarding the application of social learning theory to behaviorally-oriented psychotherapy. For example, Bandura notes that the labeling of psychological disorders, indeed the definition of what constitutes abnormal behavior, is made within a social context. While it has been demonstrated that common categories of mental illness are seen throughout a wide variety of cultures (Murphy, 1976), we still view those with psychological disorders based on sociocultural norms and, in the case of too many observers, with unreasonable prejudice. Bandura also opposed the medical model of categorizing and treating psychopathology, believing that the desire to identify and utilize medications has hindered the advancement of applying appropriate psychotherapies. The application of an appropriate therapy involves issues of ethical concern and goalsetting. Therapy cannot be successful, according to Bandura, if it does not have clear goals characterized in terms of observable behaviors. Choosing goals means that one must make

value judgments. In making these decisions it is important that the client and the therapist share similar values (or at least that the therapist work with values appropriate for their client), and that the therapist does not try to impose their own values on the client (Bandura, 1969).

Overall, Bandura presents behavioral approaches to psychotherapy as non-judgmental applications of learning principles to problematic behavior, behavior that is not to be viewed as psychological "illness:"…From a social-learning perspective, behaviors that may be detrimental to the individual or that depart widely from accepted social and ethical norms are considered not as manifestations of an underlying pathology but as ways, which the person has learned, of coping with environmental and self-imposed demands. (pg. 62; Bandura, 1969).

Cognitive Aspects of Social Learning Theory: The Contributions of Julian Rotter and Walter

10.12 Terminologies

1. Self-regulation: is controlling one's behaviour, emotions and thoughts in pursuit of longterm goals.

2. Self-efficiency: it is the optimistic self-belief in one's competency or chances of successfully accomplishing a task and producing a favourite outcome.

10.13 Activity

1. What is the difference between self-regulation and self-efficiency?
2. compare and contrast Albert Bandura and Sigmund Fraud`s personality theory.

10.14 Reflection

What is self-determination as used in social learning theory?

10 15 Summary

In this unit, you have learnt that observational learning plays a key role in personality development. Children mostly learn by what they see, and their future judgement of things is greatly influenced by what they saw other people do. You have also learnt on self-regulation concepts and self-efficiency. We hope by this time you know what they are.

UNIT 11

PERSONALITY ASSESSEMENT

11.1 Introduction

In this unit, you are going to learn about how to asses personality. You may know that there are a lot of tools you can use to asses personality such as: the process communication model, the revised Neo personality inventory and the Ennegra assessment too. In this unit, we will expose you to the following tools of assessing personality: the Myers Briggs personality test, the Disc assessment, the window personality profile, the Hexalo personality inventory and the Birkmen method of assessing. You must also know that you need to go online in order to start assessing your own personality. This will help you to have a practical understanding of what these personality assessment tools are.

11.2 Learning outcomes.

By the end of this unit, you are expected to;

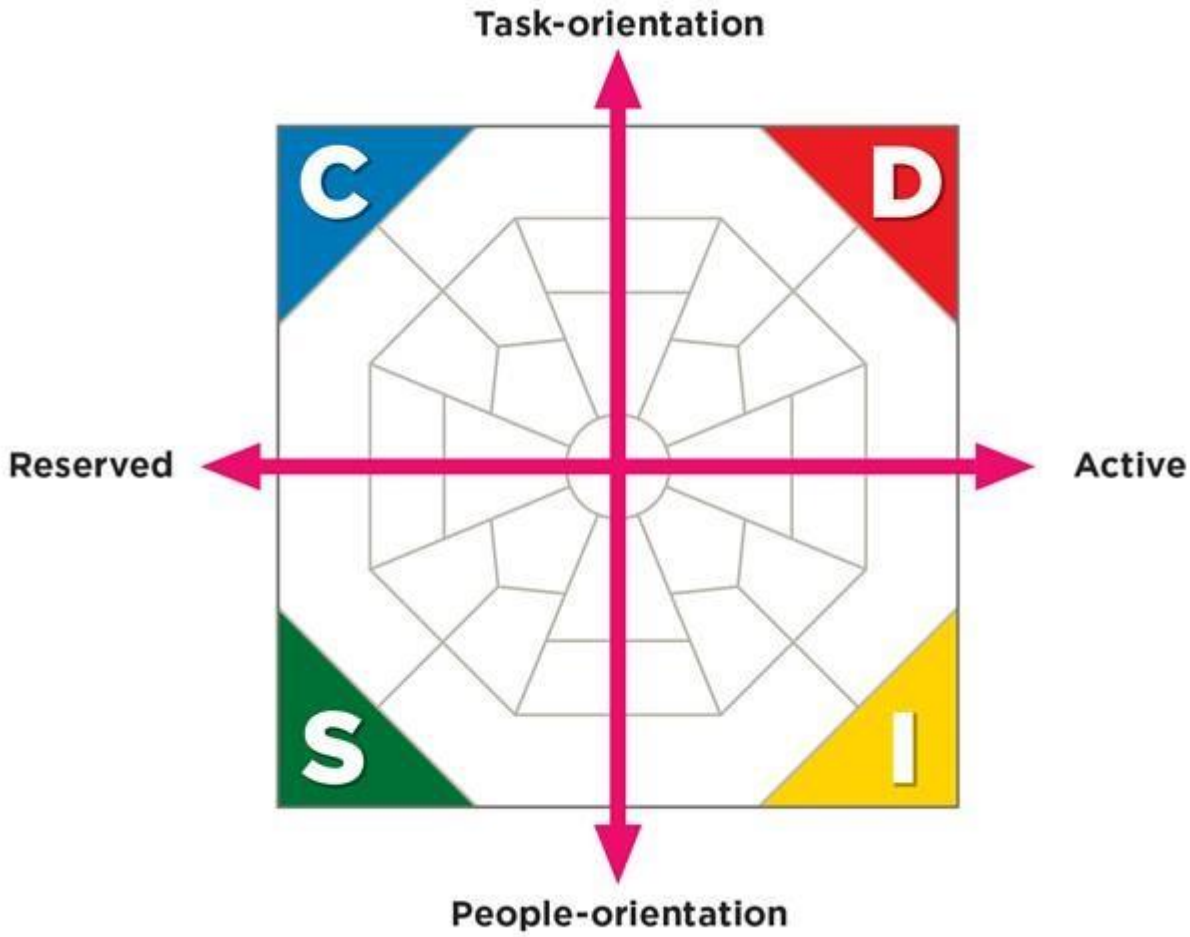
- use various assessment tools to determine people's personality.
- evaluate weakness and strengths of each of the presented personality assessment tools.

11.3 What are DISC Assessments?

DISC assessments are self-evaluation tools. They are simple, but powerful tools that measure our natural, most comfortable behaviors. The tools are based on the DISC theory which classifies four behavioral styles. The four behavioral styles are easily identified by their letters, D, I, S, and C.

First, the tool can help us be more aware of how we prefer to go about the day. We have a natural behavioral style or a preferred way of doing things. Secondly, but equally as important, we need to be able to identify the preferred style of others. Once we have this information then we make adjustments to our behaviors. We can focus on how others prefer to be treated. Hence, the DISC assessments provide insightful ways to be more aware of our style, identify the style of others, and tips to modify our behaviors.

The DISC assessment does not measure intelligence, attitude, values, or abilities. Instead, the tool focuses on behavior since we can make effective changes to behaviors. There are many DISC tools that are based on the DISC model. However, not all DISC tools measure the same thing. How does our DISC tool, so simple on the surface, provide such valid and powerful data? Our DISC assessments are built on years of research and constant validation. **11.4 Introduction to the DISC Model**



The DISC model is a tool for self-awareness. In addition, the DISC model lets us identify the styles of others. Once we know our style, the style of others, then we can change our behaviors to improve interactions. DISC refers to the four core sets of behavioral styles. The first letter of each of the styles creates an easy to remember acronym: D, I, S, and C. The various combinations of the following four styles determine our own natural DISC style. No combination is better than another.

Each behavioral style has a preferred way to doing things. Each style has behaviors that produces energy and motivation and ones that require energy. The DISC style have

differences, but they also have similarities. Keep in mind that no DISC style is better or worse. They all have strengths and they all have areas of growth.

The DISC quadrants are divided into halves to make it easier to identify DISC styles. Dstyles and C-styles are task-oriented styles versus the more people-oriented I-styles and Sstyles. S-styles and C-styles are more reserved whereas, D-styles and I-styles are more active.

The DISC model helps us succeed by providing a clear framework to make decisions about how to adjust behavior while interacting with others. The DISC model is powerful because it is easy to learn, understand, and use. A simple way to understand the DISC Model is to think remember it is a map. Where you are placed on the map identifies your natural DISC profile.

11.5 DISC profiles

The D-Style is often referred to as Dominant or Driver. An I-Style is sometimes called the Influencer or Interactive. The S-Style is often labeled as Stable or Steady while the CStyle is often labeled as Compliant or Correct. However, using the D, I, S, or C letters insures that people don't disassociate themselves with the DISC style simply because they don't strongly align with the single word descriptors.

D-styles are task-oriented and active. They want power and to be in control. They are aggressive and blunt. D-styles are focused on moving fast and making quick decisions. Under pressure, they can show a lack of concern for others. Tips for interacting with D-styles include responding quickly, focusing on tasks and results, but let them feel in control.

I-styles are people-oriented and active. They are energetic, talkative, and like to be the center of attention. I-styles are optimistic and charismatic. They prefer the big picture over details so they can become disorganized and impulsive. I-styles like to be liked. They excel at socializing. Tips for interacting with the I-style include setting aside time to chat, be positive, but avoid details.

S-styles are reserved and people-oriented. They are steady and prefer things to remain the same. S-styles want stability and security. While they do like people, they prefer people they know. S-styles are reliable and the team players of the DISC styles. Tips for interacting with an S-style include building trust, but slow down and avoid sudden changes.

C-styles are reserved and task-oriented. They are the most analytical and reserved of the four behavioral styles. They are rule followers, and focus on details. C-styles are logical and cautious. Others can see them as nit-picky. Tips for interacting with C-styles include answering all their questions, but avoid chattiness, and pressuring them to decide.

11.6 The window personality profile assessment

A personality profile is a knowledge management tool used to provide an evaluation of an employee's personal attributes, values and life skills in an effort to maximize his or her job performance and contribution to the company. Questions in a personality profile test, which can be taken traditionally or online, are designed to seek out information about an employee's temperament, decision-making methods, communication style and general attitude towards work and recreation. The information is used to match the right employee to the right project or task, especially when group work or telecommuting is involved. There are two generally accepted categories of personality profile tests, trait and type .

Trait personality profile tests, such as Orpheus, 16 PF, and OPQ, operate on the assumption that personality is made up of a number of characteristics. The goal of the test is to document the employee's characteristics and match the characteristics to appropriate roles within the company.

Type personality profile tests, such as Myers-Briggs, Insights Discovery, and the Keirsey Temperament Sorter, propose that people fall into well-defined categories. The goal of the test is to identify the category the employee belongs to, share the information, and build team skills by having team members become aware of the talents associated with each category.

Advocates of personality profiling claim that it's a valuable reality check when viewed in the context of an employee's job performance. Critics claim that the advent of sophisticated knowledge management technology could put too much emphasis on the process involved in gathering and mining employee data, especially in large companies, and recommend that face-to-face communication and evaluation be valued above all else.

11.7 The Myers–Briggs Type Indicator

The Myers–Briggs Type Indicator (MBTI) is an introspective self-report questionnaire with the purpose of indicating differing psychological preferences in how people perceive the world around them and make decisions. Though the test superficially resembles some psychological theories it is commonly classified as pseudoscience, especially as pertains to its supposed predictive abilities.

The MBTI was constructed by Katharine Cook Briggs and her daughter Isabel Briggs Myers. It is based on the conceptual theory proposed by Swiss psychiatrist Carl Jung, who had speculated that humans experience the world using four principal psychological functions – sensation, intuition, feeling, and thinking – and that one of these four functions is dominant for a person most of the time.

The MBTI was constructed for normal populations and emphasizes the value of naturally occurring differences. "The underlying assumption of the MBTI is that we all have specific preferences in the way we construe our experiences, and these preferences underlie our interests, needs, values, and motivation."

Although popular in the business sector, the MBTI exhibits significant scientific (psychometric) deficiencies, notably including poor validity (i.e. not measuring what it purports to measure, not having predictive power or not having items that can be generalized), poor reliability (giving different results for the same person on different occasions), measuring categories that are not independent (some dichotomous traits have been noted to correlate with each other), and not being comprehensive (due to missing neuroticism). The four scales used in the MBTI have some correlation with four of the Big Five personality traits, which are a more commonly accepted framework.

11.8 The Hexaco personality inventory

The HEXACO model of personality conceptualizes human personality in terms of six dimensions.

The HEXACO model was developed from several previous independent lexical studies. Language-based taxonomies for personality traits have been widely used as a method for developing personality models. This method, based on the logic of the lexical hypothesis, uses adjectives found in language that describe behaviours and tendencies among individuals. Factor analysis is used on the adjectives to identify a minimal set of independent groups of personality traits[5].

Research studies based on the lexical hypothesis described above were first undertaken in the English language. Subsequent research was conducted in other languages, including Croatian, Dutch, Filipino, French, German, Greek, Hungarian, Italian, Korean, Polish, Russian, and Turkish. Comparisons of the results revealed as many as six emergent factors, in similar form across different languages including English.[6]

Personality is often assessed using a self-report inventory or observer report inventory. The six factors are measured through a series of questions designed to rate an individual on levels of each factor.[7] Ashton and Lee have developed self- and observer report forms of the HEXACO Personality Inventory-Revised (HEXACO-PI-R).[8] The HEXACO-PI-R assesses the six broad HEXACO personality factors, each of which contains four "facets", or narrower personality characteristics. (An additional 25th narrow facet, called Altruism, is also included and represents a blend of the Honesty-Humility, Emotionality, and Agreeableness factors.)

The six factors, their facets, and the personality-descriptive adjectives that typically belong to these six groups are as follows:[9]

11.8.1 Honesty-Humility (H):

- Facets: Sincerity, Fairness, Greed Avoidance, Modesty
- Adjectives: Sincere, honest, faithful, loyal, modest/unassuming *versus* sly, deceitful, greedy, pretentious, hypocritical, boastful, pompous

11.8.2 Emotionality (E):

- Facets: Fearfulness, Anxiety, Dependence, Sentimentality
- Adjectives**:** Emotional, oversensitive, sentimental, fearful, anxious, vulnerable *versus* brave, tough, independent, self-assured, stable

11.8.3 Extraversion (X):

- Facets: Social Self-Esteem, Social Boldness, Sociability, Liveliness
- Adjectives**:** Outgoing, lively, extraverted, sociable, talkative, cheerful, active *versus* shy, passive, withdrawn, introverted, quiet, reserved

11.8.4 Agreeableness (A):

- Facets: Forgivingness, Gentleness, Flexibility, Patience
- Adjectives**:** patient, tolerant, peaceful, mild, agreeable, lenient, gentle *versus* ill-tempered, quarrelsome, stubborn, choleric

11.8.5 Conscientiousness (C):

- Facets: Organization, Diligence, Perfectionism, Prudence
- Adjectives**:** organized, disciplined, diligent, careful, thorough, precise *versus* sloppy, negligent, reckless, lazy, irresponsible, absent-minded

11.8.6 Openness to Experience (O):

- Facets: Aesthetic Appreciation, Inquisitiveness, Creativity, Unconventionality
- Adjectives**:** intellectual, creative, unconventional, innovative, ironic *versus* shallow, unimaginative, conventional

11.9 One Assessment to Empower Performance

So what's "The Birkman Method?" We call it "Birkman." It's a science-backed suite of selfassessment tools innovated over seven decades. It's the way we interpret and apply Birkman personality data at work and in life. It's a practice used by influential consultants, coaches, mentors, and leaders (we call them Birkman Family) to empower growth and performance.

It's our founder's legacy that we proudly carry forward with a focus rooted in science, validity, and positive psychology. Birkman is one assessment–this underpins a scalable suite of products, training and consulting services, that exist to improve results for organizations and people across the global community–one personality at a time.

11.10 What Does Birkman Measure?

The Birkman Map Symbols derive from a multitude of factors that are measured including Interests, Behaviors, and Needs. They represent a unique aspect with regard to one's approach, style, and areas of motivation.

- Usual Behavior

- Needs and Stress Behavior
- Interests
- Usual Behavior
- Usual Behavior

Birkman uses the term Usual Behavior to describe how you typically behave. These behaviors are your strengths, and they compose your most productive style. Your Usual Behavior encompasses how other people see you and how you act when your Needs are met.

Why This Matters: Self-awareness of how others view your behavior helps you understand the gap between how you think you come across versus how others experience you. These insights help you determine what works best for you naturally.

11.11 Terminologies

1. Assessment: is the evaluation or appraisal of human personality
2. Quadrants**:** are the axes of two dimensional cartesian system that divide the plane into four infinite regions called quadrants

11.12 Activity.

1. Go outline and practically assess your personality using all the tools discussed in this unit. Then share your findings with your friend.

11.13 Reflection.

Which tool of personality assessment do you think is more precise on personality assessment from your own experience with them?

11.14 Summary

In this unit, you have learnt about the following tools of assessing human personality: the Myer Briggs personality test, the Disc personality assessment, the windows personality profile, the Hexaco personality inventory and the Birkmens method of assessing personality, we hope you have enjoyed interacting with these tests especially when you assessed your own personality online.

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