“ION CREANGA” STATE PEDAGOGICAL UNIVERSITY OF CHISINAU
CHAIR OF PSYCHOPEDAGOGY AND SPECIAL PSYCHOPEDAGOGY

Diana ANTOCI

PERSONALITY PSYCHOLOGY

Course support

CHISINAU, 2025

"Ion Creanga" State Pedagogical University of Chisinau
Faculty of Psychology and Special Psychopedagogy
Chair of Psychopedagogy and Special Psychopedagogy

Author: Doctor Habilitatus, Full Professor, ANTOCI Diana, "Ion Creanga" SPU

Approved by the Senat of "Ion Creanga" State Pedagogical University of Chisinau
Minute No. 13 dated by 30.06.2025

Reviewers:

1. POTÂNG Angela, PhD in psychology, associate professor, MSU
2. GONTA Victoria, PhD in psychology, associate professor, "Ion Creanga" SPU
3. MISLITCHI Valentina, PhD in pedagogy, associate professor, "Ion Creanga" SPU
4. CHIPERI Nadejda, PhD in psychology, "Ion Creanga" SPU

DESCRIEREA CIP A CAMEREI NAȚIONALE A CĂRȚII
DIN REPUBLICA MOLDOVA

Antoci, Diana.

Personality Psychology: Course support /Diana Antoci; "Ion Creanga" State Pedagogical University of Chisinau, Chair of Psychopedagogy and Special Psychopedagogy. – Chişinău: [S. n.], 2025 (CEP UPSC). – 285 p.: fig., tab.

Bibliogr.: p. 280-284 (73 tit.). – [100] ex.

ISBN 978-9975-48-323-0. – ISBN 978-9975-48-324-7 (PDF).

159.923(075.8)
A 62

Tipărit la Centrul Editorial-Poligrafic al Universității Pedagogice de Stat
„Ion Creangă" din Chișinău, str. Ion Creangă, nr. 1, MD-2069

© **Diana Antoci**, **2025**

CONTENTS

Introduction **5**

Part I. THEORETICAL APPROACHES IN THE STUDY OF PERSONALITY **6**

1. PERSONALITY PSYCHOLOGY **6**

1.1. Study subject of Personality Psychology **6**

1.2. The Self in the personality psychology **15**

2. PSYCHOANALITICAL PSYCHOLOGY **26**

2.1. Psychodinamic theory (S. Freud) **26**

2.2. Analytical psychology (C. Jung) **41**

2.4. Social and Cultural Psychoanalysis (K.Horney) **60**

2.5. Theory of identity development (E. Erikson) **72**

3. THE BEHAVIORIST PSYCHOLOGY **82**

3.1. Connectionism (E. Thorndike) **82**

3.2. Classical Behaviorism (John B. Watson) **88**

3.3. Operant Behaviorism (B. F. Skinner) **95**

3.4. Social-cognitive theory (A. Bandura) **107**

4. THE HUMANISTIC PSYCHOLOGY **115**

4.1. Theory of human motivation (A.Maslow) **115**

4.2. Person-centered theory (Carl R. Rogers) **123**

4.3.Existentialism theory (Rollo May) **132**

5. THE BIOLOGICAL APPROACH (H. Eysenck) **142**

6. STRUCTURE-BASED SYSTEMS THEORY (Raymond B. Cattell) **154**

7.THE TRAIT APPROACH (G. Allport) **161**

8.COGNITIVE PSYCHOLOGY. Personal construct theory (G. Kelly) **171**

9. PERSONALITY THEORIES IN PSYCHOLOGY FROM THE EAST EUROPEAN CONTEXT **182**

9.1. Activity theory by Alexei Leontyev and Serghei Rubinstein **182**

9.2. Communication and personality formation (B. G. Ananiev, B. F. Lomov) **190**

9.3. Psychology of attitudes and psychology of personality (A. F. Lazursky) **195**

9.4. Psychology of attitudes (V. N. Myasishchev) **200**

9.5. Theory of settting in personality psychology (D.N. Uznadze) **204**

10. THEORETICAL PSYCHOLOGICAL APPROACHES REGARDING VALUES AND VALUE ORIENTATIONS **208**

Part II. FUTHER APPLICATIONS OF THE THEORIES CONTENTS **218**

11. EVALUATING OF THE PERSONALITY IN DIFFERENT SYSTEMS. THE STRUCTURE OF PERSONALITY **218**

12.THE RELATIONSHIP SELF-CONSCIOUSNESS, SELF-PERSONALITY.....225

13.THE THERAPIES INSIDE OF PSYCHODINAMIC ORIENTATION 229

13.1. Studying personality in psychodinamics theory. Scientific validation of the concepts in S. Freud's theory. 229

13.2. The system of personality in Individual Psychology. Basic concepts in A. Adler's heory.....234

13.3. Assessing personality concepts of K. Horney. The concept of personality in E. Erikson's theory.....243

14. BASIC CONCEPTS IN THE THEORIES OF E. TORNDIKE AND G. WATSON.....250

15. THE PYRAMID OF NEEDS IN A. MASLOW'S THEORY.....253

16. BASIC CONCEPTS OF PHENOMENOLOGICAL AND EXISTENTIAL THEORIES……..…….257

17. MAIN CONCEPTS REGARDING PERSONALITY DEVELOPMENT BY G. ALLPORT 263

18. COGNITIVE APPROACH. PERSONALITY SYSTEM IN THE THEORY OF G.KELLY.....266

GLOSSARY 273

Application of Self Instructional: An Example.....279

BIBLIOGRAFY.....280

Introduction

The evolution of the various processes occurring in the Republic of Moldova in the social, political, economic fields also leaves a mark on the education system, which over the years has undergone multiple changes both in the general and the higher education. Continuous changes have the noble mission to form an integral personality worthy of representing our country. By investing in education, we will thereby contribute to the integrity and prosperity of the society, and to our future. It is regrettable that Moldovan educational system has a low competitiveness compared to other countries in the world.

As the world becomes more and more complex, young people are required to be able to solve difficult problems, critically review situations, weigh alternatives and make judicious and well-founded decisions. The personality of the growing subject needs to be developed and encouraged in an environment conducive to learning. The ability of self-awareness, solving internal and external conflicts, overcoming stereotypes, will allow younger generations to become personalities in a democratic and open society.

The intention of the present course support is providing students with essential information in the process of study. It also intended for specialists in the field of education, psychology and people willing to know about the various theoretical approaches in interpreting the contents of the human being, in studying personality. The course helps establish relations in the process of problems determination and modalities to ensure personality's psychological comfort, both for our own training and development, personal and professional growth, and for the evolution and progress of our society.

The content of the course support includes the following theoretical and applicative elements: various scientific approaches in the interpretation, definition of fundamental concepts and those related to them; various inclusive perspectives and current explanations of personality content; tendencies of interpretation of the structural content of the personality; theoretical aspects in the development / evolution of the concepts in frame of personality psychology; suggestions for preventing and solving problems that may occur under the impact of expert and hereditary factors, various types of conflicts; tools for diagnosing personality and constituents. All the elements condition the essence of this paper and are proposed for study, practical use, general awareness etc.

The present course support Personality Psychology provides necessary systematized information in the way of personal and professional training, preventing and resolving a range of challenges, building educational process within a higher education institution and a general one. The effectiveness of the learning process is determined by certain laws and didactic technologies involved and designed to help ensure a direct and inverse connection. The teaching-learning-assessment process is the result of reflections and experiences for each topic involved, through which the contents of this course support will allow: the organization of contexts for significant experience; creating a favorable atmosphere for learning, where the process of manifesting the personality of the subject is not threatened.

The work is intended for a wide audience of beneficiaries: students, master students, teachers, specialists in the field of Education and Psychology, parents, students, etc.

Author

Part I. THEORETICAL APPROACHES IN THE STUDY OF PERSONALITY

1. PERSONALITY PSYCHOLOGY

1.1. Study subject of Personality Psychology

Content units for university course:



1. History of Personality Psychology.
2. Personality in various approaches.
3. The main notions/terms in Personality Psychology.
4. Factors influencing personality development.

Finality:



As a result of studying the theme students will:

- know the definitions of the main terms in personality psychology;
- identify differences / specifics of the concepts: individual, individuality, person, personality;
- discover different scientific approaches to the personality concept;
- analyze the views of scholars with the reference to personality;
- explain the factors influencing personality development;
- manifest a critical attitude towards the theoretical approaches to the main concepts in personality psychology;
- manifest the initiative in elaborating of their own definition of personality concept.

Information support



1. 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 humours 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 behaviour 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 demeanour 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 behavior. The id can be thought of as the innate drivers of behaviour. 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" [idem]. 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** [as cited in 9]. 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 self-actualization, 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 [as cited in 2]. This line of reasoning leads to a chicken and the egg problem: motivations to do something (like fulfil your human needs) ultimately influence behaviour 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 behaviour persists in modern psychological conversations and continues to inspire research and debate across many fields of study.

2. Personality in various approaches

There are three approaches to the concept of personality:

- anthropological;
- psychological;
- axiological.

The anthropological perspective.

The anthropological perspective aims to highlight the essential determinants of human as a reality. In this general science of 'human' (anthropology), several branches are differentiated:

- **Typical Anthropology** - aims to establish the human bio-constitutional characteristics and a human typology;
- **Cultural Anthropology** - aims to establish a certain correlation/interdependence between the models and styles of culture and the nature of human personality;
- **Philosophical Anthropology** - is especially concerned with finding the answer to the following questions: „What is the human essence?", „What is the sense of human's life on earth?".

The third branch of anthropology has a greater implication for psychology, because it aims to find the answers to crucial/cardinal questions about the content and inner determinations of personality. Existentialism centers its efforts on the issue of "what is the meaning of human life?", highlighting the permanent conflict that is set between what a person desires and what the reality of his life is, the existential situations in which he is involved.

The essence of a human does not exist by itself, but forms depending on the way that conflicting relationship unfolds between them and the surrounding realities. Two kinds of possible reactions can be distinguished from these realities:

- protesting reaction – a person protests against what he encounters in his aspirations;
- reaction of alienation – a person abandons his usual manifestations that could have actively transformed him, some of these manifestations being pathological (neurotic and psychotic).

In terms of philosophical anthropology, **personality** is considered to be the expression of an ensemble of social relations, with different degrees of significance and effect on individuality. Personality is also defined as an ensemble of social relationships which are internalized and transformed by that individual into internal matrix used for guidance in the world.

The psychological perspective.

In psychological perspective, the term of personality relates to the revealing and analyzing of the characteristics and laws of the internal conditions and structures of the personality. It also aims to explain the origin of these internal conditions, their nature and the role that they fulfill.

The axiological perspective.

Axiological perspective (axiology = science dealing with the study of values) considers personality as the supreme value. Personality = a moral, social, cultural value. A person becomes a personality when there occurs a shift from consuming values to producing values.

Thus, personality is associated with the existence of distinctive or superior qualities. Axiology implies the need to find differentiation criteria and personality value classification.

The sphere of the psychological notion of personality is wider than the sphere of the axiological notion of personality. In psychology, the term has a wider application, being used to designate any normal person (without psychological alterations) who is a member of a community that lives and acts within a particular socio-cultural environment. As such, the psychological meaning of the term of personality implies the existence of the so-called personal dignity, which is an attribute of each personality.

After considering all of these perspectives we can draw the following conclusions regarding the reality of the personality:

- personality is a bio-psycho-socio-cultural entity, made by living, concrete individuals;
- personality is the bearer and the executor of the epistemic, pragmatic and axiological functions, that is, being a creature who knows, acts and valorizes, transforming the world and itself on this basis;
- personality is the product of environments and social situations; man assimilates and creates circumstances, directs and masters them, changes them when they no longer meet his needs or aspirations.

As a distinct branch of psychology, personality psychology developed into a separate part only in the third decade of the twentieth century. The starting point of this branch is the work of German psychologist William Stern, "Human Personality", written in 1923. Here Stern [as cited in 2] formulates the first generalized definition of the notion of personality: Personality is a dynamic multiform unit, and at the same time a kind of ideal standard to which each individual tends, but never fully attains/reaches it.

3. The main notions/terms in Personality Psychology

Existence, evolution and manifestation of the human being presupposes presence of several positions which, although existing in unity, interdependence and interaction, constitute an independent objectivity. On the one hand, we are looking at the unity of the human being, and on the other, we underline its manifestation through several ways. In this perspective, the concepts of:

- individual,
- individuality,
- person,
- personality,
- personage

are distinct aspects of the human. And since these terms often appear undifferentiated, synonymous in the literature, their theoretical delimitation is required.

An **individual** is a term used to designate any living organism that appears during biological evolution and as a result of the process of adaptation to the environment.

It comes from the Latin "individual or indivisible", so that an individual is understood as an inseparable entity (Hegel said: organic or whole organic), which is based on a complex mechanism of integration and fusion of the component parts.

In this sense, the term "individual" applies to all living beings, from plants to man. In the case of man, when we use the term "individual" we are supposed to refer to its biological essence, to its biologically and morphologically determined functional unit.

Individuality denotes: that during its existence every individual goes through a process of differentiation, diversification of the structural functional organization leading to a specific hierarchy and integration that make an individual different from others.

"Individuality" expresses an attribute of internal structural-functional organization that makes an individual distinguish himself from others of the same species and represent a unique and unequalled (unmatched).

Individuality is also valid and applicable in the characterization of all living organisms (even at the lower level, individuals are differentiated by their internal structure). Regarding humans, it moves from the biological individual to the psychological one; we speak of psycho-individual peculiarities.

Individuality, however, refers to a special psychological reality; to the structuring within the individual of his conscious processes, of the psycho-physical traits, of the different personal attributes in a unique form, unmatched to others.

The **person** represents the individual that transposed from biological being to a corresponding social creature. The term designates the human individual as a concrete entity within a given relational framework, as perceived by others and as he experiences himself.

By content, the term "person" includes the ensemble of psychic attributes, which ensures the adaptation to the historical social environment, which results in formation of superior conscious components.

Human is a person by virtue of/because of his conscious definition of attitudes towards reality. Unlike the individual, which is the result of biological evolution, the person is considered to be a product of historical social development.

This attribute of "person" is not given by birth; he gradually acquires in ontogeny, thanks to the process of socialization. This attribute can also be lost in certain mental illnesses that are characterized by the alteration of self, self-image, self-perception, and the perception of the surrounding reality.

"Personality" is a term derived from the term "person" associated with the notion of value. It expresses the superior organization of the person.

Lersch [as cited in 2] shows that the "person" refers to the fundamental form of the human being and must be studied by general psychology; "personality" refers to individual psychic peculiarities which distinguish and make one person different from another.

Someone is a personality only when compared to others. In this context the notion of personality tends to relate to the existence of an axiological component (unlike person).

"Personage" can be viewed from two sides:

- expresses the way of manifestation (behavior) of person and personality;
- designates the person in the role.

Man performing several roles is manifested by several characters. We can distinguish:

- **social characters** - the roles imposed or accepted by society;
- **volitional characters** - the roles imposed by your own intention, according to your own aspirations;
- **masked characters** – the roles strange/unusual to their personality, just to hide their own personality.

The character lives through the person's presence. The person, in turn, expresses himself by character and even undergoes certain changes through it. By playing a role, the

inner personality as a state of the individual can change through the content and meaning of that role.

In 400 BC, Hippocrates, a physician and a very acute observer, claimed that different personality types are caused by the balance of bodily fluids.

The terms he developed are still sometimes used today in describing personality:

- phlegmatic (or calm) people were thought to have a higher concentration of phlegm;
- sanguine (or optimistic) people had more blood;
- melancholic (or depressed) people had high levels of black bile;
- and irritable people had high levels of yellow bile.

Some definitions of the term "personality".

Personality is a dynamic organization, inside the person, of psychophysical systems that create the person's characteristic patterns of behaviour, thoughts and feelings (G.W. Allport, 1961) [as cited in 10].

More or less stable, internal factors . . . make one person's behaviour consistent from one time to another, and different from the behaviour other people would manifest in similar situations (Child, 1968) [as cited in 4].

"Personality is the entire mental organization of a human being at any stage of his development. It embraces every phase of human character: intellect, temperament, skills, morality, and every attitude that has been built up in the course of one's life" (Warren & Carmichael, 1930, p. 333) [as cited in 1].

"Personality is the essence of a human being" (Hall & Lindzey, 1957, p. 9, characterizing statements by Gordon Allport) [as cited in 5].

"An individual is a pattern of psychological processes arising from motives, feelings, thoughts, and other major areas of psychological function. Personality is expressed through its influences on the body, in conscious mental life, and through the individual's social behaviour" (Mayer, 2015) [as cited in 7].

Finally, we define personality as an evolutionary dynamic system, self-organized, open, hyper complex and probabilistic.

This system includes in it 3 main subsystems that have been identified in the Allport definition:

- biological (bio-constitutional or physical),
- psychic and
- socio-cultural,

Which are interdependent and in a state of permanent interaction.

What do we mean by personality? The study of personality has a broad and varied history in psychology with an abundance of theoretical traditions. The major theories include dispositional (trait) perspective, psychodynamic, humanistic, biological, behaviourist, evolutionary, and social learning perspective.

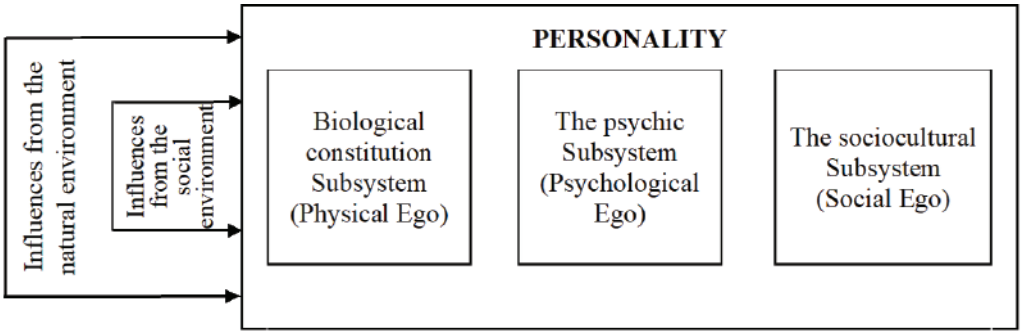


Figure 1. Block-scheme of the personality system [2]

Personality can be defined as *consistent behaviour patterns and intrapersonal processes originating within the individual.* Several aspects of this simple definition need elaboration. Notice that there are two parts to it.

The first part is concerned with consistent patterns of behaviour. Personality researchers often refer to these as *individual differences.* The important point here is that personality is *consistent.*

We can identify these consistent behaviour patterns across time and across situations. We expect someone who is outgoing today to be outgoing tomorrow. Someone who is competitive at work is also quite likely competitive in sports. We acknowledge this consistency in character when we say, "It was just like her to do that" or, "He was just being himself." Of course, this does not mean an extraverted person is boisterous and jolly all the time, on solemn occasions as well as at parties. Nor does it mean people cannot change. But if personality exists and behavior is not just a reflection of whatever situation we find ourselves in, then we must expect some consistency in the way people act.

The second part of the definition concerns intrapersonal processes. In contrast to interpersonal processes, which take place between people, intrapersonal processes include all the emotional, motivational, and cognitive processes that go on inside of us that affect how we act and feel. Thus, you will find that many personality psychologists are interested in such topics as depression, information processing, happiness, and denial. Of course, some of these processes are shared by all people.

For example, according to some theorists, each of us has a similar capacity to experience anxiety or similar processes for dealing with threatening events. However, how we use these processes and how they interact with individual differences play a role in determining our individual character.

It also is important to note that, according to the definition, these consistent behavior patterns and intrapersonal processes originate within the individual. This is not to say that external sources do not influence personality. Certainly, the way parents raise their children affects the kind of adult the child becomes. And, of course, the emotions we experience are often a reaction to the events we encounter. But the point is that behaviour is not solely a function of the situation. The fear we experience while watching a frightening movie is the result of the film, but the different ways we each express or deal with that fear come from within.

J.D. Mayer considers that the personality systems framework is a fieldwide outline for organizing the contemporary science of personality. I examine the theoretical impact of systems

thinking on the discipline and, drawing on ideas from general systems theory, argue that personality psychologists understand individuals' personalities by studying four topics: (a) personality's definition, (b) personality's parts (e.g., traits, schemas, etc.), (c) its organization and (d) development. This framework draws on theories from the field to create a global view of personality including its position and major areas of function. The global view gives rise to new theories such as personal intelligence – the idea that people guide themselves with a broad intelligence they use to reason about personalities.

Almost all personality psychologists agree that personality is a system. Hall and Lindzey (1957), in their authoritative mid-20thcentury review of the discipline, asked: Who is there in psychology today who is not a proponent of the main tenets...that the whole is something other than the sum of its parts; that what happens to a part happens to the whole...Who believes that there are isolated events, insulated processes, detached functions? [as cited in 5, p.1]. Hall and Lindzey answered their own question, concluding that all personality psychologists were systems theorists [idem]. More recently, Lawrence Pervin opined in his first Handbook of Personality Theory and Research: ...the organization of the component parts [of personality] ... is what is truly distinctive about the field, and ...recognizing this would lead to a greater emphasis in research on the system aspects of personality functioning [idem].

Wundt (1897) first described personality as a system – an organization of parts – and this idea is equally contemporary today across almost all textbooks and many articles in the field [5]. For example, in their personality textbook, Larsen & Buss offer: Personality is the set of psychological traits and mechanisms within the individual that are organized and relatively enduring and that influence his or her interactions with, and adaptations to, the intrapsychic, physical, and social environments [as cited in 5, p.2].

Abovementioned definition is not so different from Mayer's own: Personality is the organized, developing system within the individual that represents the collective action of his or her motivational, emotional, cognitive, social-planning, and other psychological subsystems [5, p.2]. In fact, most textbooks employ this same systems-oriented conception, depicting personality as a global pattern, consistency, or organization of an individual's key mental qualities. The definition of personality by itself, however, is not enough to fully develop the first topic. The definition leaves the system "dangling in space" – unclearly connected to its neighbouring systems of importance. But personality is very much connected to our bodies and our environments. The personality framework addresses this issue by providing a map that represents personality amidst its neighbouring systems.

4. Factors influencing personality development

The development of personality of an individual takes place in a socio-cultural context. The particular potentialities with which a child is born may develop or become stunted depending on the way maturation takes place and the kind of experiences encountered by the person. In the process of growth and development people develop unique configuration of traits which lead to individual differences. In this way one finds that personality formation is a complex process depending upon common and unique experiences on the one hand, and, genetic factors on the other. It has been indicated that there are stable ways in which specific situation trigger specific patterns of thought, feeling and behaviour [7].

(1) Genetic factors: Almost all theorists consider heredity as a major determinant of personality. Some scientists, like Freud, view personality as purely biological. However,

others recognize the value of social and cultural factors. In fact, it would be wrong to view the question in either manner and give more emphasis to heredity or environment. Studies of behaviour genetics suggest that most personality variables are 15 to 50 percent inheritable.

(2) Early experience: Most of the theorists of personality think that personality development is a continuous process. The early years play very important role in the shaping of personality. However, the immediate environment and experiences are also found to be of immense value.

(3) Primary groups: While explaining personality development, family is found to play a critical role. The early relationships with members of family are particularly important. Freud thought that many of the problems during adult life are due to problematic child-rearing practices leading to emotional disturbances. The sense of identity and relevance of appropriate modelling has been emphasized.

(4) Culture: People living in one culture often share similar practices, beliefs and values. The child is expected to learn to behave in the manner expected by the culture. For instance boys and girls are expected to show different sets of personality characteristics. The various occupational roles are also shaped by culture. However, the effect of culture may not be uniform for everyone belonging to that culture because they are transmitted through different ways and persons and people also have certain unique experiences.

Bibliography



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. Psihologia personalităţii. Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. CERVONE, D., PERVIN, L.A. *Personality: Theory and research.* 13th ed. Chicago: Wiley, 2015. 560p. ISBN-13 978-1118976296
4. CORR, Ph.J., MATTHEWS, G. *The Cambridge Handbook of Personality Psychology.* New York: Cambridge University Press, 2009. 850p. ISBN-13 978-0-521-68051-6
5. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
6. EWEN, R.B. Introducere în teoriile personalităţii. Bucureşti: Ed. TREI, 2011
7. MAYER, J.D. *The personality systems framework: Current theory and development*. Journal of Research in Personality. 2015. Disponibil: https://mypages.unh.edu/sites/default/files/jdmayer/files/rp2015-mayer-jrp_01.pdf (accesat: 24.01.2019) ISSN: 0092-6566.
8. *Personality theories.* In: Self and Personality. Notes. Disponibil: https://docs.google.com/viewer?a=v&pid=sites&srcid=YnVrd2l0LmNvbXxidWt3aXR8Z3g6NTkyODQyYWM1NTdmNWI3Zg.
9. PERVIN, L.A. *The science of personality*. New York: John Wiley & Sons, 2003.
10. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
11. ŢUŢU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a – Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.
12. ZIMBARDO, P. G., GERRIG, R.J. Psychology and life. 14th ed. New York: Harpercollins College Div., 1995.

13. ХЬЕЛЛ, Л., ЗИГЛЕР, Д. *Теории личности*. Спб: Издательство Питер, 2007.
14. РАЙГОРОДСКИЙ Д.Я. *Психология личности*. Самара: Ед. Дом «Бахрах – М» 2006.

Tasks for independent learning



1. Elaborate and present the informative note concerning the contribution of the scientists from the world and the Republic of Moldova to the development of Personality Psychology.
2. Analyse the evolution of the following concepts: individual, individuality, person, personality, personage.
3. Analyse the advantages and disadvantages of knowing Personality Psychology by applying the technique "T".
4. Elaborate your own definition of the term "personality".

Suggestions for self-assessment:

In base of the information studied:



- examine and analyse definitions of the terms: individual, individuality, person, personality, and personage;
- choose a definition of the personality from *Information support* which is the closest to your understanding/vision;
- compare the concepts: individual, individuality, person, personality, and personage;
- argue the importance to know the history of the development of Personality Psychology;
- explain the presence of various scientific approaches concerning personality;
- identify the factors that influence personality, and give examples.

1.2. The Self in the personality psychology

Content units for university course:



1. Concept of Self.
2. Types of Self.
3. Aspects and functions of Self.
4. Self-awareness: how accurate are we in self-appraisal?
5. Relationship of self with other processes.
6. Self in a life-span perspective.
7. Self-control and its development.

Finality:

As a result of studying the theme students will:



- know the definitions of Self-conception;
- explain the concept of Self;
- describe the different aspect of Self;
- appreciate the value of self-awareness;
- describe the relationship of the Self with other processes;
- explain the development of Self across the life span;

- understand the meaning of self control;
- explain the stages of moral development;
- describe the stages of the development of pro-social behaviour.

Information support

1. Concept of Self



The Self is focus of our everyday behaviour and all of us do have a set of perceptions and beliefs about ourselves. This kind of self-concept plays an important role in motivating us and organizing our behaviours. It starts evolving early in life. A sense of self-awareness grows among us when we grow. In fact, all of us engage in experiences which enhance our sense of self. As Rogers said, we want positive regard from others. In other words, we have a strong need of being loved and valued by other people. The study of self and its functioning is a fascinating topic. Information given below allows us to learn about the way Self is conceptualized and how different aspects of self are related to human behaviour.

If someone asks "who are you?" we often describe physical features, traits, goals, motives etc. The self-concept is a collection of diverse information. It constitutes a central aspect of psychological functioning. However, the definition of self-concept has been approached from many angles. A close scrutiny of these views indicates that **self is subject as well as an object**. The self as a subject includes a person's experience of self as a thinker, feeler, and actor. Thus, when I feel anger or think about the idea of freedom, it is "I" – the self as subject. On the other hand, the self as an object is the other person's view of the self or "me". In recent years, researchers have tried to understand the representations or mental models of self.

The experience of self is very common but complex phenomenon. Its structure and contents are shaped by the society and culture in which people live. Based on the cultural context people divide the world into the categories of "self" and "non self". In the individualistic cultures people prefer **independent self-construal** while people in collectivist cultures prefer an **interdependent mode of self-construal**. The independent self-construal considers self in terms of a bounded, separate and individual entity which is central to all the activities of a person. In contrast, the interdependent self-construal emphasizes on connectivity, interdependence and sharing. In this case the boundaries between self and non self are over lapping. It may, however, be noted that the two modes of self-construal are broad trends and within a given culture people may display both kinds of self-construal in different degrees.

Some researchers think that the idea of self emerges and is shaped in social interaction. In particular when a child is addressed by someone, he/she starts thinking about self. Thus, self originates in social experience. Gradually people internalize a particular view of self which becomes a powerful source that influences behaviour. Some part of our self is private to us and only we know about that. Another part is public which is known to others. Also, there is a part of self which comes from our membership of a group. This kind of self is called collective self or social identity.

2. Types of Self

Self is experienced at different levels, William James, who started serious study of Self talked about **material self, social self** and **spiritual self**. More recently Neisser has talked about **ecological self**. Let us try to learn more about these types. The ecological self refers to the self in the embodied form that can be physically identified in time and space. The **interpersonal self** involves the self which exists in the social relations when we interact with others. The **extended self is the self which is in our memory**. It is personal and private. Finally, there is **conceptual self** which is the idea of self that a person holds. All of us have acquired a set of ideas about what can be included within the category of self. This kind of conceptualization is nurtured in each culture in a given way. It is a comprehensive network of ideas about self. In order to illustrate this point we may consider the concept of **Panch Koshas** as developed in the Indian thought. Here the term Kosh means layers or sheath like the sheath of an onion. The Jiva consists of five such Koshas and self should be considered in terms of a multi layered structure of hierarchically organized sheaths. A brief description of these sheaths is as follows:

1. Annamaya Kosha: this involves the gross physical body (the physical layer). This is the outermost layer of existence. It is called **annamaya** because it is grounded in the food that we eat and consume.

2. Pranamaya Kosha: this layer deals with life (Prana) and represents the functions of breathing and metabolic processes (the energy layer). The five effectors are also included in it.

3. Manomaya Kosha: it consists of sense organs. (the lower mind) It is the seat of ego and leads to personal involvements which bind people with the desires and activities.

4. Vigyanamaya Kosha: it consists of five sense organs and intellect (the higher mind). It regulates the worldly life. The **feeling of "I-ness" present in it relates Jiva to past actions**. Also, the feelings of pride take place.

5. Anandmaya Kosha: it is the joyous sheath (the 'bliss' or peace layer). The experience of bliss has spiritual basis also, the pleasure that one gets from obtaining the desired objects is part of it.

In its development, the Self develops successively, encompassing three interrelated and cointegrated components [3]:

1. **Body or Physical Self** → the image about the internal environment of the body, the image of the physical build, the emotional states related to them, the set of biophysiological needs, etc. and associating them with corresponding value judgments: beautiful-ugly, agreeable-disagreeable, strong-weak, male-female, etc. It is the first to begin and form in ontogenesis.
2. **Psychological or Spiritual Self** → the image of their own internal psychological organization, the emotional states related to them, the motivation (need) of self-realization, the self-refinement, the will to act, etc. and association with value judgments: capable-incapable, endowed- unend/owed, good-bad, etc.
3. **Social Self** → the image of place and role in society, the system of socialized and integrated social values, the social motives, the motives of status, the social feelings, the will to interact and social integration, as well as the association with value judgments: appreciated-persecuted, integrated-marginalized, realized-frustrated, good-looking-ugly.

Thus, the structuring of the Self is gradually elaborated during of ontogenetic evolution through the permanent and dialectic-contradictory interaction of consciousness about the external world and self-consciousness. Practically, the Self begins to develop only around the age of 3, when, in the internal psychological perspective, reflexivity becomes possible, the child passing from the passive state of the object into the active subject of knowledge.

3. Aspects and functions of Self

In the psychological studies of self, the researchers have explored many aspects of self. They show that self is multi-faceted. As you will find in the following description our ideas about self, its evaluation, its presentation and its monitoring vary among the people and shape behaviour in important ways. In fact, the ideas held by the people about self shape and organize our personal lives and allow participation in group life.

Self-Esteem It is the evaluative component of self-concept. It basically deals with internalized social judgments and ideas about how worthwhile a personal quality is. Self-esteem is an important factor in one's psychological health. People who feel good about themselves or have high self-esteem are found to be more active, motivated, persistent, and happy than the people with low self-esteem. It has been noted that unhappiness, and despair are related to low self-esteem. Thus, our affective evaluation of ourselves, positive and negative both, have important consequences for the way we are going to conduct ourselves in future. Research has shown that low self-esteem is related to depression, and self-doubt.

Self-Efficacy Self-efficacy refers to our belief about what we are capable of achieving. In other words, it refers to perceived competencies of a person. They determine how we interact with our environment and other people. High self-efficacy children solve problems more quickly than those who had low self-efficacy beliefs. According to Bandura self-efficacy beliefs have power of four major influences as given below:

a. **Cognitive:** It refers to the effect on thought patterns. Self-efficacy influences evaluation of capability and preparation to make an attempt.
b. **Motivational:** It influences how long we will keep trying.
c. **Affective:** It deals with stress, anxiety, and feeling of control.
d. **Selection:** It includes choosing challenging activities.

Self-Presentation This deals with the behavioural expression of self. We are often concerned with the images we present to others. The growing importance of cosmetic and fashion industry clearly shows the degree to which we are preoccupied with our physical appearance. We are often quite concerned with the impression what we convey in public. The term self-presentation technically means the strategies people use to shape what others think of them. If life is viewed as theatre, we act out certain lines as they are taken out from a script. Researchers have tried to study the process through which we attempt to shape what others think about us. The process of self-presentation can take many forms. It can be conscious or unconscious, accurate or misleading, and intended for real

audience or for ourselves. In general, two main motives have been identified for self-presentation. They include strategic self-presentation and self-verification. The strategic self-presentation is our effort to shape other's impression to gain power, influence or sympathy. Ingratiation and self-promotion often make us liked and respected by others. The goal of self – verification help people to affirm their existing self-concept.

Self-Monitoring Self-monitoring means the extent to which external situation and the reactions of others help one to regulate behaviour. Thus politicians, sales persons and artists are high self-monitoring persons. The people who are low self-monitors regulate their behaviours on the basis of internal factors such as beliefs, attitudes and interests. It has been found that high self-monitors pay attention to others and low self-monitors pay attention to themselves. Also, the high self-monitors select a companion on the basis of how well the others perform and low self-monitors choose a companion on the basis of liking. People who are high on self-monitoring seem to have a repertoire of selves from which to draw. They are quite sensitive to the concerns of strategic self-presentation.

Self Consciousness If we examine our daily life, we find ourselves busy with many activities. During these activities we are often away from ourselves. We think very little about ourselves. In other words, we are not always self-focused. However, certain events do compel us to turn to our own selves. Thus, when we glance into a mirror, talk to ourselves, stand before an audience or a camera or occupy an important position in a group we become self-aware. When we become self-aware we start comparing our behaviour with internal standards. Such a comparison reveals negative discrepancy. Under these conditions our self-esteem decreases. In order to deal with this situation, we may attempt to reduce self-discrepancy or withdraw from the state of self-awareness. It has been found that some people have tendency to introspect the inner thoughts and feelings (private self-consciousness) while others have tendency to be aware of outer public image (public self-consciousness).

Self is interpreted as an organizer of knowledge and as the regulator of behaviour including both cognitive and emotional motivational elements. Within the personality, the Self fulfils some **essential functions** [3], namely:

- **the cognitive function**, the perception and interpretation of the informational flow through the conscious self-reporting;
- **the function of mediating and regulating** of attitudes, behaviours and actions through individual guides voluntarily and consciously to his or her environment, to others and to oneself;
- **the motivational function** through the ideal Self (configuration of the person projective system) and by the conscious structuring of the motivational field according to priorities, aspirations level, surroundings etc.

4. Self-awareness: how accurate are we in self appraisal?

It is often taken for granted that we know ourselves very well. However, in reality this is not true. Studies show that there are many aspects of our self-concept which are known to us and others also know about that. In other words, it is public. But there are three other possibilities as given below:

1. there are attributes of self that are known to the person but unknown to others.
2. there are attributes of self that are not known to the person but known to others.
3. there are attributes of self that are neither known to the person nor known to others.

You can easily imagine the situations where there is discrepancy of any kind in terms of the attributes known to the person and known or not known to others. In order to live a healthy life proper appreciation of one's attributes is necessary. Also, it must be a realistic appraisal. It is on the basis of an impartial knowledge and understanding of the strengths and weaknesses of oneself that proper course of action can be planned.

While discussing self it should be pointed out that people often show self-serving bias. This implies that they try to defend themselves and view things in a way that positive attributes of self are enhanced. For instance, people explain success on any task to their ability and effort and attribute failure to external factors like chance or luck. Also, everybody likes positive appreciation from others, whether it is correct or incorrect. This may lead to building false self images and a number of related problems.

5. Relationship of self with other processes

A moment's reflection will make it clear that self is involved in almost all kinds of psychological processes. Our learning, perception, motivation, memory, all are shaped by the nature and state of self. One must recognize the fact that these and other psychological processes are not mechanical. They are activities or functions of self. For instance, when some one finds self at stake, he or she may put in maximum efforts. Similarly, we attend and perceive objects and people in a manner which is compatible with one's self.

In recent years researchers have become interested in relating self-construal or one's idea about self with various psychological processes. In this connection attention has been paid to the cultural differences in self-construal and its implications for various processes. Earlier it was pointed out that these are two main types of self-construal i.e., independent and interdependent. Let us examine how these two types of construal are related to cognition, motivation and emotion [3].

Self and Cognition: The effects of self-construal on cognition are found in a variety of ways. It has been found that people with independent self-construal emphasize on their internal attributes as important features. In contrast, the people with interdependent self-think more about relationships and contexts. Similarly, while explaining behaviours of other persons, people with interdependent self-recognize the significance of situational factors. Research has shown that situational and context dependent explanations are used more frequently by the Indian people as compared with Americans.

Self and Emotion: Some emotions emphasize inner attributes. For example, pride or feelings of superiority are often found when someone has accomplished something. Similarly, frustration occurs when the personal goals or desires (internal attributes) are blocked. In these situations, the emotional experience tends to separate or disengage the self from one's social

relationships. On the other hand, there are certain positive emotions like friendly feelings or feelings of gratitude and respect. Such emotions occur when one is in close or congenial relationship with others. Experiencing such emotions promotes an interpersonal bond. The same is true in case of negative emotions such as feelings of indebtedness or guilt. They occur because of failure in maintaining relationship with others. This set of emotions reflects **socially engaged emotions**. It has been found that persons with interdependent self-construal with tend to experience socially engaged emotions more frequently than the people with independent self.

Self and Motivation: It has generally been thought that the issue of motivation deals with internal processes pertaining to a person. The ideas of needs and motives deal with these processes. This view is very close to the independent self-construal. All of them refer to the motivation related to the person or "me". In case of interdependent self, it is noted that behaviours are directed or guided by the expectations of significant others (e.g., parents, teachers, other family members), obligations and duties toward others. In this context studies of achievement motive provide a useful illustration.

Achievement motivation deals with the "desire to excel". This desire is present in all cultures. However, it is conceptualized in different ways in different cultures. In cultures where independent self is predominant this need is personally based while in the cultures emphasizing interdependent self, this need is interpersonally and socially structured. In the Indian context where collectivism and interdependent self-dominate social concern emerges to be an important aspect of thinking about achievement.

6. Self in a life span perspective

As people grow, they develop their own concept of self which determine how they reiate to others and perform the various activities. Our self-concept, however, does not remain constant, rather it changes during the different stages of life. We perceive others as persons, relate to them and develop friendship and other kinds of close relationships. Also, we develop self-control and grow morally. In this way, self does not remain one's attribute related to personal functioning only. It goes beyond that and relates to the social world that we inhabit. Infact, self relates to the social world in a reciprocal manner. It influences our interactions with the social world and is influenced by it. In this process self also gets influenced by the social world. In this lesson you are going to learn about self in action and see how we perceive and interact with others.

Most of us tend to agree that human beings have a self. It is treated as a distinct entity with its own qualities and functions. It is often considered as a natural aspect of our lived experiences. However, this assumption does not hold ground when we try to understand the lives of children. The studies suggest that some crude idea of self-recognition is noted by the middle of the first year. It is during this period that children start processing the voices and facial images of infants other than themselves. This is often interpreted as an indication of the **beginning of self-other distinction.**

Infancy: While using mirrors it has been found that children of different age groups respond differently to the images they see. The infants are found to have a visual self-concept between 15 and 24 months of age. Using videotapes of children, it was found that 3-year-olds do not have clear self-awareness. The 4- and 5-year-olds do have better representations of themselves. The toddlers start categorizing other children on the basis of age and gender. During

childhood the categories remain concrete (e.g., possessions, appearance, things they can do)

Childhood and Adolescence: During early childhood children start defining themselves on the basis of psychological attributes. They start thinking about attitudes. During adolescence representations of the self-become much more subtle. They realize that they are not the same kind of person with everyone and in every situation. Identity is the key issue of development during adolescence. **Identity provides a stable sense of who a person is and what one's values and ideals are.** Many adolescents experience **identity crisis**. They fail to have a coherent and enduring sense of self [4]. They have difficulty in committing to roles, values and occupational choices. Some adolescents establish their identities after considerable soul-searching and introspection. Others commit early without much exploration. This forecloses identity development.

Early Adulthood: This stage of development confronts the challenge of *intimacy vs. isolation.* Intimacy refers to the establishment of a committed relationship which is enduring. It includes both romantic as well as friendly relationship. In the course of development one needs to redefine his or her role as father/mother, uncle/aunt.

Middle Age: During this stage people become concerned with relating to the next generation and one's contribution to society. During this period a person faces the crisis of **generativity vs. stagnation**. People are expected to engage in more and more generative activities. In fact, 'midlife crisis' has become a popular phrase. It brings an interruption in the normal rhythm of life. For some, the changes are gradual and for others they are drastic in nature.

Old Age: With increase in life expectancy, the population of elderly people is increasing. The main challenge faced by the aged people is that of *integrity vs. despair.* Poor physical health, lack of support and physical illness make the life of older people difficult. In view of social mobility and disintegration of traditional family ties, many aged people suffer from poor self concept. However, those who look back upon their lives with a sense of satisfaction that they have lived it well, experience a sense of integrity. Others may have regret and despair.

Thus we find that the notion of self assumes different forms and undergoes important changes during the life course. It reflects the changes in the experiential world of the people. However, the view of self-held by people is not merely a representation of the expectations of others. It also works as a powerful force which directs behaviours and shapes interactions in social situation. Self undergoes transformation and many elements are included and excluded in one's self structure. People often strive for an ideal self. They are expected to contribute to the healthy development of society to which they belong.

People like Mahatma Gandhi, and Mother Teresa, who have immensely contributed to society, were psychologically very strong. One of the notable characteristics that they had is a well-developed conscience. Their ideas, words and actions went together. Mahatma Gandhi thought that truth would always triumph; so he spoke only the truth. Also, he carried out what he spoke. Like-wise, Mother Teresa was concerned for the poor and the sick. She spoke for their welfare and dedicated her entire life to that cause. Like-wise many famous people all over the world, have contributed to the welfare of society. All of them are known for their integrity. Well-integrated people contribute not only to their personal growth but also to the growth and development of society.

To achieve this integrity, each individual should develop all the skills which he/she is capable of, and in the long run, these individuals become psychologically and socially competent

and lead a healthy life. By gaining social competence and contributing to society at large, they command respect of the people.

7. Self-control and its development

Self-control is a process of learning to regulate one's own behaviour in a manner maximally rewarding or satisfying. To this end, people use a number of self-control strategies. For instance, an obese person is taught to use self-control methods to lose weight, a chain smoker to decrease smoking and an extremely tense person to reduce tension.

Steps in Self-control: Following are the major steps in developing self- control

(1) Performing a task: This refers to the action taken to solve a specific problem.

(2) Self-monitoring of performance and outcome: It means actual observation and recording of the action taken.

(3) Self-evaluation: This involves revising one's beliefs about his or her competence.

(4) Self reinforcement: This means recognizing and approving of the accomplishment that may lead to a tangible reward or a positive self-statement.

Following is an example where a child is taught to remain calm and to take control of a difficult situation and not get provoked to react.

(1) Prepare for provocation: Teach the child to anticipate difficult situations and tell her not to get provoked.

(2) Confront the difficulty: Through imagination, play-acting or rehearsal, the child is taught to confront the provocation but at the same time be in control so that a desirable response follows.

(3) Cope with the provocation: The child is made aware of the physical response to confrontation like tightening of the muscles and rising fear or anger and that this will be followed by teaching simple coping skills.

(4) Reflect on the consequences: The child is taught to think about the outcome of handling the provocation, whether positive or negative. The child is also encouraged to become more reflective about herself, others' responses and other consequences by keeping a diary, talking to friends, parents and generally becoming more aware of the possibilities.

Self-Instructional Training (SIT): This kind of instruction focuses on the development of major skill areas emphasizing "self-talking" responses. The steps of self-instruction are as follows:

(1) Teaching problem identification.

(2) Teaching self-interrogation skills.

(3) Teaching attention - focusing and appropriate responding skills.

(4) Teaching self-reinforcement skills so that the youngster evaluates his own responses and rewards the adaptive ones.

Self-correction and coping options enable the youngster continuously to monitor his behaviour, evaluate alternatives and arrive at optional solutions.

The nature of self-concept representation can be very important for understanding how people experience emotion, evaluate their self-aspects, control their thoughts, respond to stress, and achieve well-being. It is also interesting that hallmark findings such as "greater perceptions of control lead to better outcomes" and "particular personality characteristics promote greater well-being" (are qualified by self- concept structure. Thus, we contend that self-complexity provides an excellent (albeit developing) framework to explore these important issues [1, p.64].

Beyond the particulars of self-complexity work (e.g., the self-complexity task, using *H* as a measure of self-concept structure), McConnell A. R. and Strain L. M. [1, p.65] see broader value in this way of thinking about the self. That is, to understand meaningful issues such as affect, mental regulation, and well-being, we need to not only understand the content of the self, but its structure and representation as well.

Some of the work studied by McConnell A. R. and Strain L. M. [idem] has shown that to understand the relations between self-concept representation and outcomes, one needs to consider the nature of one's self-aspects (e.g., perceived control). In other words, all selves are not the same, and self-aspects with particular features may produce particular outcomes (e.g., greater affective spillover, poorer thought suppression), especially for those lower in self-complexity. For example, importance has been shown to have an especially strong impact on one's affective responses to self-relevant feed- back. Thus, we would anticipate stronger spillover effects would result from feedback about a self-aspect that is greater in importance. Yet another meaningful factor associated with the self is its certainty and clarity. Research has shown that those who report greater clarity about the self-have greater self-esteem and show a broad array of more desirable behaviours. Most treatments of self-clarity have focused on the self as a whole. However, we would contend that self-aspects can vary in degrees of self-clarity as well. In general, McConnell A. R. and Strain L. M. [idem] would expect that those lower in self-complexity would show stronger spillover-related effects (e.g., stronger affective shifts in mood, poorer mental control) when self-relevant feedback pertains to more certain self-aspects.

In addition to thinking about self-aspect moderator effects, McConnell A. R. and Strain L. M. [1, p.65] believe that a better account of self-concept content and structure will require considering individual differences in the nature of one's self-aspects. Although many have argued for a rich and diverse collection of multiple selves and attributes (according to Linville), it seems that most self-complexity research can be characterized as exploring people's social roles (e.g., girlfriend) and the traits (e.g., caring) ascribed to them. Although many people may organize their self-aspects around social roles, not all do. Indeed, the data hints at a taxonomy of self-aspects, including goal selves, roles, relationships with others, affective and emotional selves, true selves, situational selves, temporal selves, and perhaps others as well. McConnell A. R. and Strain L. M. [ibidem] suspect that particular types of selves reflect well- established personality qualities and individual differences. For example, people who are greater in self-monitoring are more likely to attend to situations to determine which role self is required, thus we anticipate positive relations between self-monitoring and the frequency of using role selves. Other work has suggested that people who are greater in interdependence are more likely to emphasize interconnections with others, which may be reflected by having self-aspects that stress orientations toward others. It has also been argued that women are more likely to have such an orientation than men, at least for close dyadic relationships. Thus, we might expect cultural and sex differences in the proportion of relationship self-aspects.

Bibliography



1. MCCONNELL, A. R., & STRAIN, L. M. *Content and structure of the seif.* In: C. Sedikides & S. Spencer (Eds.) The self in social psychology. New York: Psychology Press, 2007. pp. 51-73. Disponibil: http://allenmcconnell.net/pdfs/self-chapter-2007.pdf [citat: 20.01.2019].

2. *Self and Psychological Processes*. URL: http://download.nos.org/srsec328newE/328EL17.pdf [citat: 17.01.2019].
3. ȚUȚU, M.-C. *Psihologia personalitatii*. Ed. a 4-a – Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.
4. ZLATE, M. *Eul şi personalitatea*. Bucureşti: Editura Trei, 2002. 281p. ISBN 973-8291-30-5.

Tasks for independent learning;



1. Examine the definitions of the concept of Self in various scientific approaches.
2. Analyze the Self within your own personality and reflect its specificity through essay.
3. Elaborate your own definition of Self.
4. Write an essay on the following topic: The Priorities of Self Knowledge for Learning Activity.
5. Present an informative note about the theoretical and experimental research conducted by McConnell A.R. and Strain L.M.

Suggestions for self-assessment

In base of the information studied:



- describe the concept of Self.
- name five koshas discussed in the Indian thought.
- describe the possible ways of self-appraisal.
- discuss the relationship of Self construal with emotion and motivation.

- match the terms of column A with the appropriate description given in the column B.

Column A	Column B
a) Self esteem	1) behavioural expression of self
b) Self-efficacy	2) the extent to which external situation and the reactions of others help one to regulate behaviour
c) Self-presentation	3) evaluative component of self-concept
d) Self-monitoring	4) thinking about oneself
e) Self-consciousness	5) belief about one's competency

- What do you mean by self-control?
- Describe briefly any two conditions in which Self-control will be effective?

2. PSYCHOANALITICAL PSYCHOLOGY

2.1. Psychodinamic theory (S. Freud)

Content units for university course:



1. Freud's biography (video).
2. Instincts.
3. Topography model.
4. Personality structure model.
5. Anxiety.
6. Stages of personality development.
7. Therapeutic procedures: free association, resistance, transference, and others.

Finality:

As a result of studying the theme, students will:



- know the main concepts of Freud's theory;
- explain the dominant position of instincts;
- describe the topography and structure models of personality;
- appreciate the value of Id in frame of personality;
- describe the main characteristics of anxiety and defence mechanisms;

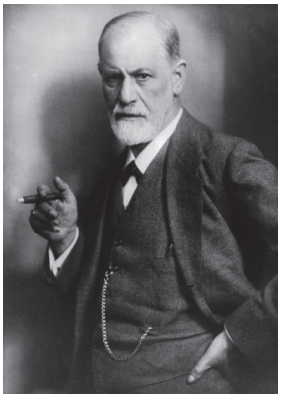
- understand the importance of childhood for personality formation;
- explain the stages of personality development.

Information support



1. Freud's biography.

Sigmund Freud was born on May 6, 1856, at Freiberg, Moravia (now Czech Republic). His father was a wool merchant, his parents Jewish. Freud spent nearly all of his life in Vienna, where his family moved in 1860, and gradually rose from the lower middle class to the heights of society and world fame – though not without considerable physical and psychological suffering.



Freud was an excellent student throughout his academic career, receiving his medical degree from the University of Vienna in 1881. He was not overly enthusiastic about becoming a practicing physician, a slow route to economic security in those days, and longed for the brilliant discovery that would bring rapid fame. After graduation he continued to work in the physiology laboratory of his teacher, Ernst Brűcke, and performed some high-quality research in microscopic neuroanatomy. Ironically, Freud narrowly missed out on the renown that he sought by failing to appreciate the full significance of some of his findings.

Freud's future at this time was highly uncertain. His fi nances were meager, his job did not pay well, and two senior assistants blocked his chances for advancement. When he became engaged to Martha Bernays in 1882, he accepted Brűcke's friendly advice to seek his fortune elsewhere. He spent the next 3 years as an assistant to two noted medical scientists, Hermann Nothnagel and Theodor Meynert, won a travel grant to study for a few months with Charcot in Paris, and at last ended a 4-year courtship by marrying Martha on September 30, 1886. Freud's letters to his betrothed show him to have been an ardent and devoted lover, if at times jealous and possessive, and the marriage was for some time a happy one.

The Freuds had six children, three boys and three girls, with the youngest (Anna) becoming a prominent child psychoanalyst and ultimately assuming the leadership of the Freudian movement. Interestingly, the man who emphasized sexuality so heavily in his theories was in all probability celibate until his marriage at age 30. Also, while Freud normally declined to practice his psychological ideas on his wife and children, he did create a rather bizarre Oedipal situation by psychoanalyzing Anna himself; and no doubt due in part to this unusual emotional involvement with her father, she never married, devoted her life to the cause of psychoanalysis, and eventually replaced Martha as the most important woman in Sigmund's life (Roazen, 1975) [as cited in 6].

Freud's own life provided him with a great deal of psychological data. He was himself Oedipal, had powerful unconscious hostility toward his father, and was quite close to his mother (who was some nineteen years younger than her husband and devoted to her "golden Sigi"). Freud suffered from a severe neurosis during the 1890s, yet did strikingly original work during this time, as though the pressure of his own emerging psychopathology drove him to new heights (E. Jones, 1953, p. 194) [as cited in 6]. Ellenberger (1970, pp. 447ff.) has described this syndrome as a "creative illness" [idem]. The sufferer undergoes agonizing symptoms that alternately worsen and improve, exaggerated feelings of isolation, and intense self-absorption, and emerges from this ordeal with a permanently transformed personality and the conviction of having discovered profound new truths. During this period Freud also began his self-analysis (1897), probing the depths of his own mind with the psychological techniques that he developed. Though his creative illness ended by 1900, he continued the self-analysis for the remainder of his life and reserved the last half-hour of each day for this purpose.

Personally, Freud was highly moral and ethical – even puritanical. Some found him cold, bitter, rejecting, the kind of man who does not suffer fools gladly, and more interested in the discoveries to be made from his patients than in themselves. Others depicted him as warm, humorous, profoundly understanding, and extremely kind [as cited in 6].

Some colleagues remained devotedly loyal to Freud throughout their lives, whereas others (including Josef Breuer, Wilhelm Fliess, Carl Jung, and Alfred Adler) engaged in acrimonious partings because of Freud's adamant emphasis on sexuality as the prime mover of human behaviour.

Freud's professional life had many interesting highlights, and also a few major blunders. In 1884, his friend Ernst Fleischl von Marxow suffered an extremely painful illness and became addicted to morphine, which he took as medication. Freud recommended a "harmless" substitute – cocaine – and even published an article praising the new drug. Unfortunately, cocaine also proved to be highly addictive, and Freud was justify ably criticized. In 1896, Freud announced that most of his psychoanalytic patients had been seduced by immoral adults during their

childhood. A year later he concluded to his chagrin that these incidents were imaginary, and that the unconscious cannot distinguish between memory and fantasy.

However, successes far outnumbered failures. Freud and Breuer culminated a decade of work by publishing *Studies on Hysteria* in 1895, which described the psychological treatment of behaviour disorders (paralyses, headaches, loss of speech, and so forth) that had no physical cause. *The Interpretation of Dreams*, the cornerstone of Freud's theory, appeared in 1900. Fame was far from instant, and this classic took 8 years to sell all of 600 copies. By now Freud had completed his break with official medicine, however, and was more self-assured as the leader of an established movement. There were some vitriolic accusations that psychoanalysts were obscene sexual perverts, and Freud clearly identified with the role of the lonely hero struggling against insuperable odds, but the belief that he was ostracized by Vienna is one of the unfounded legends that surround his life. Rather, his position and fame continued to improve. (according to the data of Ellenberger, Freud and E. Jones) [as cited in 6].

In 1909, Freud received an invitation to visit the United States and deliver a series of lectures at Clark University. They were well received, but he left with the impression that "America is a mistake; a gigantic mistake, it is true, but none the less a mistake" (E. Jones) [idem]. World War I impressed on him the importance of aggression as a basic human drive, and the ensuing runaway inflation cost him his life savings (about $30,000). Fortunately, his reputation was sufficient to attract English and American patients, who paid in a more stable currency, but his hardships were not over.

During the last 16 years of his life, Freud was afflicted with an extremely serious cancer of the mouth and jaw. This required no fewer than thirty-three operations, forced him to wear an awkward prosthesis to fill the resulting gap between what had been the nasal and oral cavities, and prevented him at times from speaking and swallowing, yet he bore this ordeal with his customary stoic courage. Nor did he curtail his prolific and literate writings, which fill twenty-three volumes and won the Goethe Prize in 1930. Still one more trial was in store: the Nazi invasion of Vienna in 1938, during which Anna was detained by the Gestapo but eventually released. Freud and his family successfully escaped to London, where he was received with great honor. There he finally succumbed to the cancer on September 23, 1939. Freud's death took the controversial form of an assisted suicide: he reluctantly decided that his suffering had reached the point where going on made no sense, and his doctor administered a dose of morphine that produced a peaceful sleep from which Freud never awoke [3; 6].

Instead, he was interested in studying human nature from a scientific approach [6]. He constructed a "tip of the iceberg" theory that likened the mind to an iceberg in which the smaller part showing above the surface of the water represents the region of consciousness while the much larger mass below the water level represents the region of unconsciousness. This vast domain, Freud maintained, contains the urges, passions, repressed ideas and feelings which exercise control over the conscious thoughts and deeds of people. Freud is sometimes called a *psychodynamic theorist* because he assumed the personality is developed by conscious and unconscious circumstances and conflicts that go on inside a person. In his view, therefore, limiting analysis to the consciousness is wholly inadequate for understanding human behaviour. [3]

2. Instincts

Freud concludes that human beings are motivated by powerful innate forces (instincts). An instinct becomes activated when your body requires sustenance, such as food or water. The activated instinct *(need)* produces a psychological state of increased tension or arousal (drive) that you experience as unpleasant, such as hunger or thirst.

According to Freud, the goal of all behaviour is to obtain pleasure and avoid unpleasure or pain (the *pleasure principle,* to be discussed later in this chapter). So you take action to reduce the unpleasant tension (the drive), as by eating or drinking, which satisfies your body's need. Drive reduction restores the body to a previous state of equilibrium where no needs are active *(homeostasis),* and is our primary way of achieving pleasure. Freud does concede that drive *increases* may sometimes be pleasurable, as in the case of excitement during sexual intercourse, but he regards this as an awkward contradiction that cannot readily be reconciled with his theory.

Insofar as the specific nature of instincts is concerned, Freud changed his mind several times. At one point he distinguished between sexuality and those instincts that serve the goal of self-preservation (such as hunger and thirst). However, the ultimate version of his theory states that we are motivated by two instincts: sexual and destructive (aggressive).

The Sexual Instinct (Eros). In Freudian theory, sexuality has an unusually wide meaning: it signifies the whole range of erotic, pleasurable experience. In addition to the genitals, the body has many parts capable of producing sexual gratification (erotogenic zones); "in fact, the whole body is an erotogenic zone" [2].

To emphasize that sexuality refers to far more than intercourse and reproduction, Freud frequently uses the name Eros (the ancient Greek god of love) as a synonym for this instinct. Such self-preservative behaviour as eating and drinking involves the sexual instinct because the mouth is one of the major erotogenic zones, and because we preserve ourselves out of self-love (narcissism) and the wish to continue gaining erotic pleasure.

The Destructive Instinct. One of Freud's more radical conclusions (reached toward the latter part of his career) is that life itself aims at returning to its previous state of nonexistence, with all human beings driven by a "death instinct". The concept of a death instinct remains controversial even among psychoanalysts, however, since it is incompatible with the accepted evolutionary principle of survival of the fittest.

A more widely accepted interpretation of Freud's later ideas is that there are two primary human drives, sexual (Eros) and destructive or aggressive [as cited in 2]. These two types of instincts are fused together, though not necessarily in equal amounts. Thus, any erotic act, even sexual intercourse, is also partly aggressive, whereas any aggressive act, even murder, is partly erotic. Both the sexual and destructive instincts are present at birth.

External and Internal Conflict. Freud is extremely pessimistic about human nature. He argues that we are inherently uncivilized, and that the sexual and destructive instincts include the desire for incest and the lust for killing. Since other people will not tolerate such behaviour, conflict between the individual and society is inevitable. And this also implies that intrapsychic conflict is unavoidable, for we must reluctantly learn to channel these strong but forbidden impulses into compromise activities that are socially acceptable (sublimate them). For example, destructive and sadistic impulses may be sublimated by becoming a football player.

Although we may try to make these compromises and substitutes as close to the original goal as society will permit, they are not as satisfying. We are all left with some unpleasant

psychological tension, which is the price we must pay for living in a civilized society.

Psychic Energy (Libido) and Cathexis. Just as overt actions are powered by physical energy, mental activity involves constant expenditures of psychic energy. Psychic energy is unobservable and has no known physical correlates, despite Freud's belief that underlying neurological functions would ultimately be discovered. It should be considered a hypothetical construct, rather than an actual entity.

Each of us possesses a more or less fixed supply of psychic energy. If a relatively large amount is usurped by one component of personality, or is expended in pathological forms of behavior, less will be available for other components or for healthy activities.

Freud refers to the psychic energy associated with the sexual instinct as libido, but offers no name for aggressive energy. Since virtually all behavior involves a fusion of sexuality and destructiveness, however, libido may be considered to refer to both varieties of psychic energy [as cited in 2]. Libido is wholly intrapsychic, and never flows out of the mind into the outside world. It attaches itself to mental representations of objects that will satisfy instinctual needs, a process known as cathexis (plural, *cathexes).*

For example, an infant soon learns that its mother is an important source of such instinctual satisfactions as feeding, oral stimulation, and physical contact. The infant therefore develops a strong desire for her and invests a great deal of psychic energy (libido) in thoughts, images and fantasies of her. In Freudian terminology, the infant forms a strong cathexis for its mother. Conversely, a visiting stranger is not greatly desired and is only weakly (if at all) cathected with libido. The hungrier you are, the more libido you expend in thoughts of food [as cited in 3, p.14-15]. And an individual who devotes more libido to unresolved Oedipal desires will have less available to fuel such activities as finding a suitable wife or husband.

3. Topography model

The starting point for understanding the Freudian approach is the division of the human personality into three parts. Freud originally divided personality into the *conscious,* the *preconscious,* and the *unconscious.* This division is known as the **topographic model.** The **conscious** contains the thoughts you are currently aware of. This material changes constantly as new thoughts enter your mind and others pass out of awareness. When you say something is "on your mind", you probably mean the conscious part of your mind. However, the conscious can deal with only a tiny percentage of all the bits of information stored in your mind. You *could* bring an uncountable number of thoughts into consciousness fairly easily if you wanted to. For example, what did you have for breakfast? Who was your third-grade teacher? What did you do last Saturday night? This large body of retrievable information makes up the **preconscious.**

Although many people consider the material in the conscious and preconscious to be fairly exhaustive of the thoughts in their minds, Freud described these as merely the tip of the iceberg. The vast majority of thoughts, and the most important from a psychoanalytic viewpoint, are found in the unconscious. This is the material to which you have no immediate access. According to Freud, you cannot bring unconscious material into consciousness except under certain extreme situations. Nonetheless, this unconscious material is responsible for much of your everyday behaviour. Understanding the influence of the unconscious on behaviour, particularly what might be termed abnormal behaviour, is the key to appreciating the psychoanalytic perspective [as cited in 2, p.45].

4. Personality structure model

Freud soon discovered that the topographic model provided a limited description of human personality. He therefore added the **structural model,** which divides personality into the *id,* the *ego,* and the *superego.* Just as you often say, "One part of me wants to do one thing, and another part of me wants to do something else," so did Freud conceive of the personality as made up of parts often not at peace with one another.

Freud maintained that at birth there is but one personality structure, the id. This is the selfish part of you, concerned only with satisfying your personal desires. Actions taken by the id are based on the *pleasure principle.* In other words, the id is concerned only with what brings immediate personal satisfaction regardless of any physical or social limitations. When babies see something, they want, they reach for it. It doesn't matter whether the object belongs to someone else or may be harmful. And this *reflexive action* doesn't disappear when we become adults. Rather, Freud maintained, our id impulses are ever present, held in check by the other parts of a healthy adult personality.

Obviously, our pleasure impulses would be frustrated most of the time if the id were to rely on reflexive action to get what it wants. Therefore, Freud proposed that the id also uses *wish fulfillment* to satisfy its needs. That is, if the desired object is not available, the id will imagine what it wants. If a baby is hungry and doesn't see food nearby, the id imagines the food and thereby at least temporarily satisfies the need. As discussed later in this chapter, Freud argued that our dreams also are a type of wish fulfilment.\

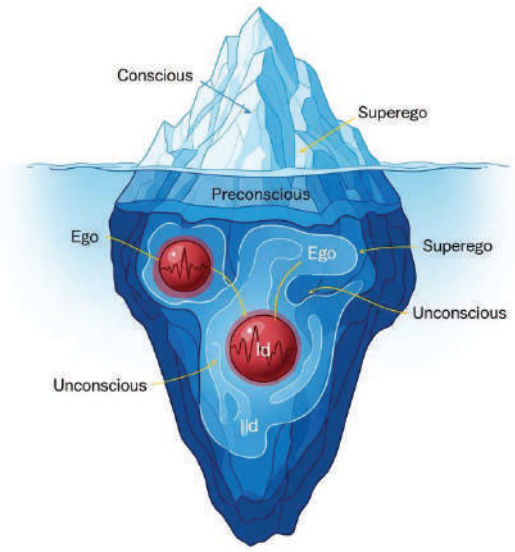


Figure 2.1. Relationship of the Id, Ego, and Superego to the levels of Topographic Model.

If you react skeptically to the idea of id impulses and wish fulfillment operating within your own mental system, this may be because Freud described the Id as buried entirely in the unconscious. As shown in Figure 2.1, Id impulses remain out of our awareness. Indeed, because many of these impulses center on themes of sexuality and aggression, it is probably good that we are not aware of this unconscious material.

As children interact with their environment during the first two years of life, the second part of the personality structure gradually develops. The actions of the Ego are based on the reality principle. That is, the primary job of the Ego is to satisfy Id impulses, but in a manner that takes into consideration the realities of the situation**.** Because Id impulses tend to be socially unacceptable, they are threatening to us. The Ego's job is to keep these impulses in the unconscious. Unlike the id, your ego moves freely among the conscious, preconscious, and unconscious parts of your mind.

However, the Ego's function is not simply to frustrate the aims of the Id. S.Freud maintained that human behaviour is directed toward reducing tension, such as the tension we feel when an impulsive need is unmet. Very young children might be allowed to grab food off their parents' plates and thereby reduce tension. But as infants mature, they learn the physical and social limits on what they can and cannot do. If you are hungry, your id impulse may be to grab whatever food is around. But your ego understands this action is unacceptable. The ego tries to satisfy the wants of the id, and thus lessen tension, but in a way that considers the consequences of the action.

By the time a child is about five years old, the third part of the personality structure is formed. The Superego represents society's and, in particular, the parents' values and standards. The Superego places more restrictions on what we can and cannot do. If you see a $5 bill sitting on a table at a friend's house, your id impulse might be to lake the money. Your Ego, aware of the problems this might cause, attempts to figure out how to gel the $5 without being caught. But even if there is a way to get the money without being seen, your superego will not allow the action. Stealing money is a violation of society's moral code, even if you don't get caught. The primary weapon the superego brings to the situation is guilt. If you take the money anyway, you'll probably feel bad about it later and may lose a few nights' sleep before returning the $5 to your friend. Some people have roughly translated the concept of the superego into what is called ***conscience.***

But the superego does not merely punish us for moral violations. It also provides the ideals the ego uses to determine if a behaviour is virtuous and therefore worthy of praise. Because of poor child-rearing practices, some children fail to fully develop their superegos. As adults, these people have little inward restraint from stealing from or lying to others. In other people, the superego can become too powerful, or supermoral, and burden the ego with impossible standards of perfection. Here the person could suffer from relentless *moral anxiety* - an ever-present feeling of shame and guilt - for failing to reach standards no human can meet.

Like forces pulling at three corners to form a triangle, the desires of the Id, Ego, and Superego complement and contradict one another. In the healthy individual, a strong ego does not allow the id or the Superego too much control over the personality. But the battle is never ending. In each of us, somewhere below our awareness, there exists an eternal state of tension between a desire for self-indulgence, a concern for reality, and the enforcement of a strict moral code [as cited in 2, p.46-47].

Libido and Thanatos. The topographic model provides the playing field; the structural model provides the characters. But what sets Freud's system in motion? Freud maintained that human behavior is motivated by strong internal forces he called *Triebe,* roughly translated as drives, or instincts. Freud identified two major categories of instincts: the life or sexual instinct, generally referred to as **libido,** and the death or aggressive instinct, known as **Thanatos.** Although Freud originally maintained that the two forces were in opposition, he later suggested

that the two often combine, thus intertwining much of what we do with both erotic and aggressive motives.

Freud attributed most human behaviour to the life or sexual instinct. However, he used this description in a very broad sense. Sexually motivated behaviours not only include those with obvious erotic content but also nearly any action aimed at receiving pleasure. Late in his career Freud added the death instinct – the desire we all have to die and return to the earth. However, this unconscious motive is rarely expressed in the form of obvious self-destruction. Most often, the death instinct is turned outward and expressed as aggression against others. The wish to die remains unconscious.

S. Freud was greatly influenced by much of the scientific thought of his day. Among the ideas he adapted from other sciences was the notion of a limited amount of energy. Energy within a physical system does not disappear but exists in finite amounts. Similarly, Freud argued that we each have a finite amount of *psychic energy* that more or less powers the psychological functions. This means that energy spent on one part of psychological functioning is not available for other uses. Thus, if the ego has to expend large amounts of energy to control the id, it has little energy left to carry out the rest of its functions efficiently. One goal of Freudian psychotherapy is to help troubled clients release unconscious impulses being held in check, thereby freeing up the energy available for daily functioning [as cited in 2, p.48-49].

5. Anxiety and Defense Mechanisms

The ego's task is a difficult one because it is "a poor creature owing service to three masters and consequently menaced by three dangers: from the external world, from the libido of the Id, and from the severity of the superego". The Ego responds to such threats with anxiety, a highly unpleasant emotion that is similar to intense nervousness. **Anxiety** does serve a self-preservative function, however: it readies the individual for appropriate action, so a limited amount is both normal and desirable.

S. Freud identifies anxiety by its source, or which of the ego's three masters is responsible. **Realistic** (or **objective**) **anxiety** is caused by danger in the environment, such as an ominous-looking individual coming your way on a deserted street. In addition to such immediate threats, memories of previous traumatic experiences may enable the Ego to respond with anxiety as a signal of future danger. A know- ledgeable sailor may react with signal anxiety to a cloud on the horizon because it indicates the approach of a hurricane, or a satiated infant may grow upset at the mother's departure because it has learned that becoming hungry in her absence will mean frustration and discomfort. Such realistic anxiety may cause the pedestrian to flee or call for help, the sailor to batten down the hatches, and the child to try to get its mother to stay by crying.

Neurotic anxiety concerns the harm that will result from yielding to a powerful and dangerous id impulse. **Moral** anxiety is caused by acts or wishes that violate one's standards of right and wrong (the superego, discussed later) and includes feelings of shame and guilt. These two sources of anxiety are more difficult to deal with because they are intrapsychic, and cannot be escaped by such simple physical actions as running away [as cited in 3, p.18-19].

Table 2.1. Defense Mechanisms description [5]

Mechanism	Description
Denial	Failure to recognize or acknowledge the existence of unpleasant event/information as I do not know, I have not seen etc.
Displacement	Emotional impulses are redirected toward one other i.e. substitute person/object

Projection	Attributing own unacceptable urges to others
Rationalization	Justifying our actions or feelings through socially acceptable explanations
Reaction formation	Thinking or acting in a way that is the extreme opposite of unacceptable urges
Regression	Retreating to behaviour characteristic of an earlier stage of development
Repression	Exclusion of anxiety producing thoughts, feelings or impulses from consciousness
Sublimation	Sexual urges are channelized into productive, nonsexual activities

Fortunately, the ego has many techniques at its disposal to deal with unwanted thoughts and desires. These are known collectively as **defense mechanisms** [as cited in 2]**.** Some of the principal defense mechanisms are reviewed in the following sections. Freud touched on each of these concepts at various places in his works. However, descriptions of many of the defense mechanisms were developed more completely by some of Freud's followers. Among the later psychoanalysts who elaborated on Freud's writings about defense mechanisms was Anna Freud, Sigmund's daughter.

Repression. Freud called repression "the cornerstone on which the whole structure of psychoanalysis rests" [as cited in 6]. It is clearly the most important of the defense mechanisms. **Repression** is an active effort by the ego to push threatening material out of consciousness or to keep such material from ever reaching consciousness. For example, one night a boy sees his father physically assault his mother. When later asked about the experience, the boy insists he has never seen anything at all like that. He may not be lying. Instead, he may have found the scene too horrifying to accept and therefore simply repressed it out of consciousness. According to Freud, each of us uses repression, for we all have material in our unconscious mind we would rather not bring into awareness. As efficient as this seems, it is not without cost. Because repression is a constant, active process, it requires that the ego constantly expend energy. Repressing a large number of powerful thoughts and impulses leaves our ego with little remaining energy with which to function. And without a strong ego, the battle for a stable personality can be lost.

Sublimation. Unlike repression, which drains our ability to function, the more we use sublimation, the more productive we become. Thus, psychoanalysts often refer to sublimation as the only truly successful defense mechanism. When using **sublimation,** the ego channels threatening unconscious impulses into socially acceptable actions [7]. For example, aggressive id impulses can be sublimated into playing hockey or football. In our society, aggressive athletes are often considered heroes and rewarded for their actions. The sublimation is productive because the id is allowed to express its aggression, the ego doesn't have to tie up energy holding back the impulses, and the athlete is loved and admired for aggressive play.

Displacement. Like sublimation, **displacement** involves channeling our impulses to nonthreatening objects. Unlike sublimation, although safe, displaced impulses don't lead to social rewards [7]. For example, as the result of mistreatment or abuse, a woman might carry

around a great deal of unconscious anger. If expressing that anger toward her abuser is unacceptable or dangerous, she might instead direct her emotions toward her coworkers or children. Although doing so can create other problems, angry outbursts aimed at these less-threatening people may protect unacceptable thoughts from conscious expression. Freud maintained that many of our apparently irrational fears, or phobias, are merely symbolic displacements. For example, Freud once speculated that a fear of horses expressed by a client's son was really a displaced fear of the father.

Denial. When we use **denial,** we simply refuse to accept that certain facts exist. This is more than saying we do not remember, as in repression. Rather, we insist that something is not true, despite all evidence to the contrary [7]. For example, a widower who loved his wife deeply may act as if she were still alive long after her death. He may set a place for her at the table or tell friends that she is just away visiting a relative. To the widower, this charade is more acceptable than admitting consciously that his wife has died. Obviously, denial is an extreme form of defense. The more we use it, the less in touch with reality we are and the more difficulty we have functioning. Nonetheless, in some cases the ego will resort to denial rather than allow certain thoughts to reach consciousness.

Reaction Formation. When using reaction formation, we hide from a threatening unconscious idea or urge by acting in a manner opposite to our unconscious desires. Thus, a young woman who constantly tells people how much she loves her mother could be masking strong unconscious hatred for the mother [7]. People who militantly get involved with antipornography crusades may hold a strong unconscious interest in pornography. It is as if the thought is so unacceptable that the ego must prove how incorrect the notion is. How could a woman who professes so much love for her mother really hate her deep inside?

Intellectualization. One way the ego handles threatening material is to remove the emotional content from the thought before allowing it into awareness. By considering something in a strictly intellectual, unemotional manner, we can bring previously difficult thoughts into consciousness without anxiety [7]. For example, under the guise of unemotionally pondering the importance of wearing seat belts, a woman might imagine her husband in a gruesome automobile accident. A Freudian therapist might guess that the woman holds some unconscious hostility toward her spouse.

Projection. Sometimes we attribute an unconscious impulse to other people instead of to ourselves. This defense mechanism is called projection. By projecting the impulse onto another person, we free ourselves from the perception that we are the one who actually holds this thought. For example, the woman who thinks everyone in her neighborhood is committing adultery may be harboring sexual desires for the married man living next door. The man who declares that the world is full of distrustful and cheating people may unconsciously know that he is distrustful and a cheater [as cited in 2, p.49-51]

6. Stages of personality development

To Freud, personality development consists of a series of psychosexual stages. Each stage is characterized by a particular erotogenic zone that serves as the primary source of pleasure.

The Oral Stage. During the first 12 to 18 months of life, the infant's sexual desires center around the oral region (mouth, tongue, and lips). Sucking at the breast or bottle provides not only nourishment, but erotic pleasure as well:

Primarily, of course, [oral] satisfaction serves the purpose of self-preservation by means of nourishment; but physiology should not be confused with psychology. The baby's obstinate persistence in sucking gives evidence at an early stage of a need for satisfaction which ... strives to obtain pleasure independently of nourishment and for that reason may and should be termed *sexual*. No one who has seen a baby sinking back satiated from the breast and falling asleep with flushed cheeks and a blissful smile can escape the reflection that this picture persists as a prototype of the expression of sexual satisfaction in later life.

Pleasure is only part of the story, however. Frustration and conflict are inevitable because food does not always appear when the child is hungry, and because the child must eventually be weaned from the breast and taught to stop sucking its thumb. These are the first of many lessons about the need to sublimate instinctual urges and satisfy the demands of society. Toward the latter part of this stage, orality takes an aggressive turn when the teeth emerge and biting becomes possible.

The Anal Stage. At about age 1 to III years, the infant gains some control over its anal expulsions. Most of the libido detaches from the oral zone and cathects the anus, with the child gaining erotic gratification from the bodily sensations involved in excretion. In addition, the child can now exert control over the environment by contributing or withholding the feces. The former becomes an expression of compliance, similar to the giving of a gift, whereas the latter is a form of disobedience. Frustration and conflict center about the issue of toilet training, a difficult exercise in self-control. Once again, the child must learn to sacrifice pleasure in order to meet parental demands.

The Urethral Stage. The urethral stage is not clearly distinct from the anal stage, and Freud has relatively little to say about it. The canal carrying urine from the bladder now becomes an erotogenic zone, the child must learn to control urinary urges, and conflict arises from the problem of bed wetting.

The Phallic Stage. At about age 2 to 3 years, the boy learns to produce pleasurable sensations by manually stimulating his sexual organ. This has a powerful effect on his cathexis for his mother:

He becomes his mother's lover. He wishes to possess her physically in such ways as he has divined from his observations and intuitions about sexual life, and he tries to seduce her by showing her the male organ which he is proud to own. In a word, his early awakened masculinity seeks to take his father's place with her; his father has hitherto in any case been an envied model to the boy, owing to the physical strength he perceives in him and the authority with which he finds him clothed. His father now becomes a rival who stands in his way and whom he would like to get rid of.

The boy also displays affection for his father, together with jealousy toward his mother. This double set of attitudes toward both parents constitutes the Oedipus complex, named after the legendary Greek king who unknowingly killed his father and married his mother.

Oedipal feelings are extremely powerful. They include all the aspects of a true love affair: heights of passion, jealous rages, and desperate yearnings. However, the Oedipus complex ultimately leads to severe conflicts. The boy fears that his illicit wishes will cost him his father's love and protection, a child's strongest need. He also discovers the physical differences between the sexes, and draws a terrifying conclusion: that girls originally possessed a penis but had it taken away as punishment, and the same fate will befall his own prized organ if he persists in his Oedipal wishes.

To alleviate this intense castration anxiety, the boy abandons his Oedipal strivings and replaces them with a complicated set of attitudes. He intensifies his identification with his father, wishing to be like him rather than replace him. The boy also recognizes that he may not do certain things that his father does (such as enjoy special privileges with his mother), and learns to defer to authority. This reduces castration anxiety by eliminating the need for punishment, while identifying with his father also provides some vicarious gratification of his incestuous wishes for his mother.

These identifications and prohibitions are incorporated into the superego and help bring about its formation, with the prevention of Oedipal sexuality and hostility becoming its primary function (albeit an unconscious one). Thus, a severe superego may result from an unusually strong Oedipus complex that requires powerful countermeasures. The whole issue is so frightening that it is thoroughly repressed, making it impossible to recall Oedipal experiences without the aid of psychoanalytic therapy. The effects of the Oedipus complex may be more obvious, however, as when a man chooses a wife who strongly resembles his mother.

The fear of castration cannot apply to girls, so Freud must find another way to explain the female Oedipus complex. (Some writers refer to this as the Electra complex, but Freud rejected this term [as cited in 3].) Like the boy, the girl first forms a strong cathexis for her nurturing mother. The girl also has twofold attitudes (love and jealousy) for both parents. However, the discovery that she does not have a penis causes intense feelings of inferiority and jealousy (penis envy). Typically, the girl responds by resenting the mother who shares her apparent defect. She intensifies the envious attachment to her father, regards her mother as a rival, and develops an unconscious desire to compensate for her supposed physical deficiency by having her father's baby:

In males ... the threat of castration brings the Oedipus complex to an end; in females we find that, on the contrary, it is their lack of a penis that forces them into their Oedipus complex.... Not until the emergence of the wish for a penis does the doll-baby [that the girl plays with] become a baby from the girl's father, and thereafter the aim of the most powerful feminine wish. Her happiness is great if later on this wish for a baby finds fulfillment in reality, and quite especially so if the baby is a little boy who brings the longed-for penis with him.

Because the girl lacks the vital and immediate threat of castration anxiety, her superego is weaker, she has more difficulty forming effective sublimations, and she is more likely to become neurotic. Freud also regards the clitoris as an inferior possession that has permanent negative effects on a woman's char- acter, and concludes that a woman's place is in the home. Freud does admit to great difficulty in understanding the feminine psyche, and ruefully concedes an inability to answer the "great question" of what a woman wants. However, he has no doubts about the importance of the Oedipal theory.

The Latency Period. By age 5 to 6 years, personality is firmly established. From this time until puberty (age 12 or later), the child's erotic drives become deemphasized. Oedipal storms subside, sexuality yields to safer forms of expression (such as affection and identification), amnesia clouds unsettling memories of infantile sexuality, and reaction formation may lead the child to spurn members of the opposite sex. The latency period is not a true psychosexual stage, however, and may even be largely or entirely absent in some instances.

The Genital Stage. The genital stage is the goal of normal development and represents psychological maturity. (The prior oral, anal, urethral, and phallic stages are therefore referred to as pregenital). Narcissism now yields to a more sincere interest in other people, and the woman's

primary erotogenic zone shifts from the (pregenital) clitoris to the vagina. Thus "the female genital organ for the first time meets with the recognition which the male one acquired long before".

So long as the majority of libido successfully reaches this last stage, there is sufficient psychic energy to cathect appropriate heterosexual objects and form satisfactory relationships. Freud's emphasis on sexuality does not blind him to the importance of love and affection, however, and he regards an attachment based solely on lust as doomed to eventual failure because there is little to keep the parties together once instinctual cathexes have been discharged.

The preceding age limits cannot be specified precisely because the psychosexual stages blend together, with no clear-cut point at which one gives way to the next. These stages deal primarily with the erotic drive, and there are no corresponding "psychodestructive stages" (just as there is no destructive analogue of libido). The emphasis on infantile and childhood sexuality may seem radical, but psychoanalysts regard this as a fact that is both obvious and proven [as cited in 3, p.25-27].

7. Therapeutic procedures: free association, resistance, transference, and others.

The patient in classical **psychoanalytic therapy** reclines on a couch while the analyst sits to the rear, out of view. This procedure, which has become a popular symbol of psychoanalysis, enables the patient to relax physically and devote more energy to the demanding mental tasks that are required. It also prevents the patient's regressions from being disrupted by the analyst's facial expressions and gestures. Finally, it allowed Freud to avoid the unpleasant experience of being stared at for hours on end. The patient attends therapy from four to six times per week, for approximately 50 minutes (and up to 100 dollars or more) per session, usually for several years. The heavy expense in money and time makes psychoanalysis inaccessible to most people, but an appropriately high fee is claimed to benefit the analysis (as well as the analyst) by providing an additional incentive to tear down one's psychological defenses and enter the frightening world of the unconscious [4].

While reclining on the couch, the patient is required to say whatever comes to mind (the aforementioned technique of free association). Nothing may be held back, no matter how silly, embarrassing, or trivial it may seem:

> *S. Freud highlighted the fact that your talk with me must differ in one respect from an ordinary conversation. Whereas usually you rightly try to keep the threads of your story together and to exclude all intruding associations and side issues, so as not to wander too far from the point, here you must proceed differently. You will notice that as you relate things various ideas will occur to you which you feel inclined to put aside with certain criticisms and objections. You will be tempted to say to yourself: "This or that has no connection here, or it is quite unimportant, or it is nonsensical, so it cannot be necessary to mention it." Never give in to these objections, but mention it even if you feel a disinclination against it, or indeed just because of this.... Never forget that you have promised absolute honesty, and never leave anything unsaid because for any reason it is unpleasant to say it.*

The goal of free association is to evade the patient's defenses and bring important unconscious material to consciousness. This "fundamental rule" of psychoanalysis was suggested by one of Freud's patients ("Emmy von N."), who asked that he refrain from

interrupting so she could say what was on her mind [as cited in 3]. While the patient free associates (or tries to), the analyst gives full attention and (in most cases) avoids such distractions as taking written notes.

Free association is a difficult task. The patient's conscious wishes to be cured by psychoanalysis conflict with strong unconscious drives to repress threatening material, not be in analysis, and remain ill. The ego's defenses cannot be eliminated just by an instruction to tell everything, and they intrude on the free associations in the form of **resistances**. These may include long silences, refusing to say something that seems silly or embarrassing, telling carefully planned stories, avoiding important topics, "forgetting" (i.e., repressing) insights or issues discussed previously, hiding emotion behind a facade of intellectualization, being late or absent from therapy, or a myriad of other devices that violate the fundamental rule and prevent the patient from producing material from the unconscious. The analyst must then help the patient become aware that a resistance is taking place, the form in which it occurs, and (lastly) the underlying reason, thereby eliminating the resistance so free association can continue. Thus, it is necessary to analyze not only the threatening Oedipal impulses and other unconscious residues from childhood, but also the obstacles unconsciously placed in the path of therapy by powerful defense mechanisms.

During those periods when free association is not impeded by resistances, the patient relives childhood conflicts in the analytic situation. Behaviors and emotions are unconsciously displaced from the past to the present, and from other important people in the patient's life (such as the parents) to the analyst. This process is known as **transference**.

Transference provides the analyst with firsthand evidence about the patient's problems. It also usually involves childhood love for the parents, and it is this transferred emotional attachment that makes the patient receptive to the analyst's influence. The analyst therefore tries to intensify this process and make the transference, rather than the original symptoms, the main focus of treatment (**transference neurosis**). However, this procedure has some potential pitfalls. A patient's transferred love may be intense and difficult to deal with, as Breuer discovered. Or the transference may be too negative, as when powerful distrust or obstinacy is displaced from a harsh parent to the analyst. In fact, "there are cases in which one cannot master the unleashed transference and the analysis has to be broken off" [as cited in 3]. Managing the transference is the most crucial aspect of psychoanalytic therapy, and Freud succeeded where Breuer failed partly because he was able to deal with this important phenomenon.

Since free association is distorted by resistances and transferences, the psychoanalyst must deduce the true meaning of the patient's words and actions. Such an **interpretation** might relate a patient's present heterosexual difficulties to unresolved childhood Oedipal conflicts. However, interpretations must be withheld until the patient is only a few steps away from the repressed material and the related ego defenses are ready to crumble. Otherwise, even a correct interpretation is likely to produce resistance and rejection because it is too far beyond the patient's conscious knowledge.

As is the case with most learning, the insights gained through psychoanalytic therapy must be practiced in order to integrate them into one's life (the process of **working through**). Learning for the first time about an unconscious conflict, resistance, or self-defeating behavior usually does not produce change. The patient only gradually becomes convinced about the truth of formerly unconscious material, learns to avoid repressing it again, and refines the new knowledge into appropriate and effective behavior.

Psychoanalytic therapy also places considerable emphasis on **dream interpretation**. Dreams provide the analyst with important information because they usually involve a regression to infantile wishes and childhood sexuality.

A final aspect of Freudian psychotherapy concerns the psychoanalyst, who also has an unconscious tendency to displace emotions and behaviors from other important people (such as a parent or spouse) onto the patient. Such **counter transferences** may prevent the analyst from perceiving the patient accurately and responding appropriately. For example, a nagging patient might trigger the analyst's unconscious resentment toward a parent who behaved in the same way. Or the analyst might overlook important symptoms because they are frighteningly similar to his or her own serious problems. To help avoid such errors, and to provide a better understanding of psychoanalysis, psychoanalysts must undergo analysis themselves as part of their training. Many do not even begin private practice until they are in their forties.

Although Freud regards psychoanalysis as the premier method of psychotherapy, he does not recommend it for everyone or regard it as infallible, nor does he reject other approaches so long as they work. Psychoanalytic therapy strives to gain the best possible psychological conditions for the functioning of the ego, thereby enabling it to accept the challenge of living and loving. In a sense, the patient is freed from the extreme misery of neurosis in order to face the normal misery of everyday life. More optimistically, the patient leaves psychoanalytic therapy with feelings similar to those of an anonymous poet (cited by Menninger & Holzman in 1973) [as cited in 3]:

I asked for all things, that I might enjoy life;
I was given life, that I might enjoy all things.

Bibliography:



1. CORR, Ph. J., MATTHEWS, G. *The Cambridge Handbook of Personality Psychology.* New York: Cambridge University Press, 2009. 850p. ISBN-13 978-0-521-68051-6
2. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Learning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
4. HENMAN, L.D. *Theories of Personality: Questions and Controversies.* Available: https://pdfs.semanticscholar.org/7b1e/9b0e22586f51a5e6362fa134b81ba0c93d8b.pdf
5. *Personality theories.* In: *Module IV. Self and Personality*. Available: https://docs.google.com/viewer?a=v&pid=sites&srcid=YnVrd2l0LmNvbXxidWt3aXR8Z3g6NTkyODQyYWM1NTdmNWI3Zg [citat: 17.01.2019]
6. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
7. ȚUȚU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a. Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.

Tasks for independent learning



1. What are the primary defense mechanisms, as envisioned by Freud? Give examples of the operation of such mechanisms, based on your own experiences or the experiences of other people you know.
2. Analyze S. Freud's theory and elaborate conceptual map.
3. Elaborate an informative note about Personality complexes according to S. Freud theory.
4. Write an essay on the topic: The Priorities of the Freudian theory and their advantages.

Suggestions for self-assessment

In base of the information studied:



- describe shortly the main concepts of Freud theory.
- identify and characterize the components of the topographic and structural models of Freudian theory.
- describe defense mechanisms after S. Freud;
- determine in what way Freud's personality and life experiences might have influenced:
  a) his conclusions regarding the Oedipus complex;
  b) his belief that nearly all of personality is unconscious;
- give an example from your own life, or from the life of someone you know well, which shows that anxiety can be just as painful as (or even more painful than) a physical injury;
- give an example from your own life of the use of one or more defense mechanisms;
- What purpose did the defense mechanism(s) serve? Were there any harmful effects? Since many of these mechanisms are used unconsciously, how can you (or anyone) know that they actually exist?
- Give an example from your own life of an undesirable id impulse overcoming the Ego's restrictions and defenses.
- Give an example from your own life of the superego being overly demanding and cruel to the Ego.

2.2. Analytical psychology (C. Jung)

Content units for university course:



1. Carl Gustav Jung's biography
2. Levels of the Psyche (conscious and unconscious)
3. Archetypes
4. Attitudes
5. Functions
6. Psychological types
7. Development of personality

Finality:

As a result of studying the theme, students will:



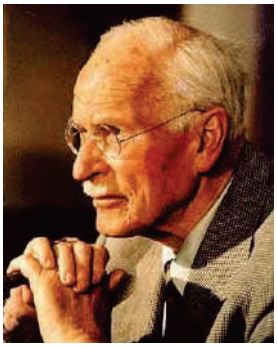
- know the main concepts of C. Jung theory;
- explain the concepts concerning personality structure, conscious and unconscious;
- describe the psychological types of personality;
- appreciate the value of functions in personality development;
- know how external factors and personality formation are interrelated with each other;
- explain C. Jung stages of personality development;
- understand the meaning of archetypes and their manifestation in behavior.

Information support

1. Carl Gustav Jung's biography.



Carl Gustav Jung was born on July 26, 1875, in Kesswil, a small village in Switzerland. He was a highly introspective child who kept to himself, largely because he felt no one would understand the inner experiences and thoughts with which he was preoccupied. Jung spent many childhood hours pondering the meaning of the dreams and supernatural visions he experienced. When he was 10, he carved a two-inch human figure out of wood. He kept the figure hidden, spoke to it when alone, and sometimes wrote to it in secret codes. During his teenage years, he was preoccupied with the feeling that he was someone else. He began a lifelong search to identify what he called his "Number Two" personality [3].



C. Jung's desire to understand himself led him to the young field of psychiatry. He earned his medical degree from the University of Basel in 1900, and then went to Zurich to study with Eugen Bleuler, a leading authority on schizophrenia. Later he worked in Paris with Pierre Janet, who was conducting pioneering work on consciousness and hypnosis. Naturally, Jung's curiosity about the human mind soon brought him into contact with Freud's work. After reading *The Interpretation of Dreams,* Jung began a correspondence with Freud. When they finally met in 1907, the two men are said to have engaged in a conversation that lasted 13 hours. Jung soon became a close colleague of Freud's, even accompanying him on his 1909 trip to lecture at Clark University. It was during this trip that Jung came to appreciate how intolerant Freud was of their disagreements about the nature of personality. Jung formally parted with the Vienna group in 1914.

Jung spent the next seven years in virtual isolation, exploring the depths of his own unconscious. He immersed himself in his fantasies, dreams, and visions in an effort to discover the true nature of personality. Scholars disagree on whether this was a period of voluntary introspection or a lengthy psychotic episode. Jung's autobiography, published just before his death, provides evidence for both interpretations. "An incessant stream of fantasies had been released, and I did my best not to lose my head but to find some way to understand these strange

things," he wrote. "From the beginning ... I had an unswerving conviction that I was obeying a higher will" [3, p.108-109].

Jung reports visits by various figures and images during these years. He came to see these figures as the archetypal characters that make up the collective unconscious. Jung described in detail conversations with a figure he called Philemon. "I held conversations with him, and he said things which I had not consciously thought," Jung wrote. "For I observed clearly that it was he who spoke, not I.... I went walking up and down the garden with him, and to me he was what the Indians call a guru" [3, p.108-109].

Jung emerged from these years of introspection with a new theory of personality. He devoted the rest of his career to private practice, travel, reading, and studying. His observations during these experiences, combined with his continued introspection, resulted in numerous volumes and lectures.

In 1944, Jung nearly died from a heart attack, had a vision of his soul leaving his body, and at fi rst felt bitter disappointment upon returning to life. He also predicted that his doctor would die in his place, which actually happened shortly thereafter. Jung now became the "wise old man of Kűsnacht," with people coming from all over the world to visit him. His many honors include the City of Zurich Award for literature and honorary doctorates from Harvard and Oxford, and his prolifi c writings fi ll some 20 volumes. Jung died in his Kűsnacht home on June 6, 1961 [4, p.55].

Many of Jung's writings have been controversial, including those that some say hint at anti-Semitism. Nonetheless, his ideas about human personality continue to mystify and excite readers from around the world.

2. Levels of the Psyche (conscious and unconscious)

Jung's theory divides the psyche into three parts. The first is the **Ego**, which Jung identifies with the conscious mind. Closely related is the **personal unconscious**, which includes anything which is not presently conscious, but can be. The personal unconscious is like most people's understanding of the unconscious in that it includes both memories that are easily brought to mind and those that have been suppressed for some reason. But it does not include the instincts that Freud would have it include.

But then Jung adds the part of the psyche that makes his theory stand out from all others: the **collective unconscious**. You could call it your "psychic inheritance". It is the reservoir of our experiences as a species, a kind of knowledge we are all born with. And yet we can never be directly conscious of it. It influences all of our experiences and behaviors, most especially the emotional ones, but we only know about it indirectly, by looking at those influences.

There are some experiences that show the effects of the collective unconscious more clearly than others: The experiences of love at first sight, of *Deja vu* (the feeling that you've been here before), and the immediate recognition of certain symbols and the meanings of certain myths, could all be understood as the sudden conjunction of our outer reality and the inner reality of the collective unconscious. Grander examples are the creative experiences shared by artists and musicians all over the world and in all times, or the spiritual experiences of mystics of all religions, or the parallels in dreams, fantasies, mythologies, fairy tales, and literature.

A nice example that has been greatly discussed recently is the near-death experience. It seems that many people, of many different cultural backgrounds, find that they have very similar

recollections when they are brought back from a close encounter with death. They speak of leaving their bodies, seeing their bodies and the events surrounding them clearly, of being pulled through a long tunnel towards a bright light, of seeing deceased relatives or religious figures waiting for them, and of their disappointment at having to leave this happy scene to return to their bodies. Perhaps we are all "built" to experience death in this fashion [2, p.5].

The principles of psyche operation. Jung gives three principles, beginning with the **principle of opposites**. Every wish immediately suggests its opposite. If I have a good thought, for example, I cannot help but have in me somewhere the opposite bad thought. In fact, it is a very basic point: In order to have a concept of good, you must have a concept of bad, just like you can't have up without down or black without white.

“This idea came home to me when I was about eleven. I occasionally tried to help poor innocent woodland creatures who had been hurt in some way – often, I'm afraid, killing them in the process. Once I tried to nurse a baby robin back to health. But when I picked it up, I was so struck by how light it was that the thought came to me that I could easily crush it in my hand. Mind you, I didn’t like the idea, but it was undeniably there” [2, p.9].

According to Jung, it is the opposition that creates the power (or **libido**) of the psyche. It is like the two poles of a battery, or the splitting of an atom. It is the contrast that gives energy, so that a strong contrast gives strong energy, and a weak contrast gives weak energy.

The second principle is the **principle of equivalence**. The energy created from the opposition is “given” to both sides equally. So, when I held that baby bird in my hand, there was energy to go ahead and try to help it. But there is an equal amount of energy to go ahead and crush it. I tried to help the bird, so that energy went into the various behaviors involved in helping it. But what happens to the other energy?

Well, that depends on your attitude towards the wish that you didn't fulfill. If you acknowledge it, face it, keep it available to the conscious mind, then the energy goes towards a general improvement of your psyche. You grow, in other words.

But if you pretend that you never had that evil wish, if you deny and suppress it, the energy will go towards the development of a **complex**. A complex is a pattern of suppressed thoughts and feelings that cluster - constellate - around a theme provided by some archetype. If you deny ever having thought about crushing the little bird, you might put that idea into the form offered by the shadow (your “dark side”). Or if a man denies his emotional side, his emotionality might find its way into the anima archetype. And so on.

Here's where the problem comes: If you pretend all your life that you are only good, that you don't even have the capacity to lie and cheat and steal and kill, then all the times when you do good, that other side of you goes into a complex around the shadow. That complex will begin to develop a life of its own, and it will haunt you. You might find yourself having nightmares in which you go around stomping on little baby birds!

If it goes on long enough, the complex may take over, may “possess” you, and you might wind up with a multiple personality. In the movie The Three Faces of Eve, Joanne Woodward portrayed a meek, mild woman who eventually discovered that she went out and partied like crazy on Saturday nights. She didn't smoke, but found cigarettes in her purse, didn't drink, but woke up with hangovers, didn't fool around, but found herself in sexy outfits. Although multiple personality is rare, it does tend to involve these kinds of black-and-white extremes.

The final principle is the **principle of entropy**. This is the tendency for oppositions to come together, and so for energy to decrease, over a person's lifetime. Jung borrowed the idea

from physics, where entropy refers to the tendency of all physical systems to "run down," that is, for all energy to become evenly distributed. If you have, for example, a heat source in one corner of the room, the whole room will eventually be heated.

When we are young, the opposites will tend to be extreme, and so we tend to have lots of energy. For example, adolescents tend to exaggerate male-female differences, with boys trying hard to be macho and girls trying equally hard to be feminine. And so their sexual activity is invested with great amounts of energy! Plus, adolescents often swing from one extreme to another, being wild and crazy one minute and finding religion the next.

As we get older, most of us come to be more comfortable with our different facets. We are a bit less naively idealistic and recognize that we are all mixtures of good and bad. We are less threatened by the opposite sex within us and become more androgynous. Even physically, in old age, men and women become more alike. This process of rising above our opposites, of seeing both sides of who we are, is called transcendence.

3. Archetypes

The contents of the collective unconscious are called **archetypes** [1]. Jung also called them dominants, imagos, mythological or primordial images, and a few other names, but archetypes seem to have won out over these. An archetype is an unlearned tendency to experience things in a certain way.

The archetype has no form of its own, but it acts as an “organizing principle” on the things we see or do. It works the way that instincts work in Freud’s theory: At first, the baby just wants something to eat, without knowing what it wants. It has a rather indefinite yearning which, nevertheless, can be satisfied by some things and not by others. Later, with experience, the child begins to yearn for something more specific when it is hungry – a bottle, a cookie, a broiled lobster, a slice of New York style pizza.

The archetype is like a black hole in space: You only know its thereby how it draws matter and light to itself.

The shadow: sex and the life instincts in general are, of course, represented somewhere in Jung's system. They are a part of an archetype called the shadow. It derives from our prehuman, animal past, when our concerns were limited to survival and reproduction, and when we weren't self-conscious [1].

It is the “dark side” of the ego, and the evil that we are capable of is often stored there. Actually, the shadow is amoral - neither good nor bad, just like animals. An animal is capable of tender care for its young and vicious killing for food, but it doesn't choose to do either. It just does what it does. It is “innocent”. But from our human perspective, the animal world looks rather brutal, inhuman, so the shadow becomes something of a garbage can for the parts of ourselves that we can't quite admit to.

Symbols of the shadow include the snake (as in the garden of Eden), the dragon, monsters, and demons. It often guards the entrance to a cave or a pool of water, which is the collective unconscious. Next time you dream about wrestling with the devil, it may only be yourself you are wrestling with!

The persona represents your public image. The word is, obviously, related to the word person and personality, and comes from a Latin word for mask. So, the persona is the mask you

put on before you show yourself to the outside world [1]. Although it begins as an archetype, by the time we are finished realizing it, it is the part of us most distant from the collective unconscious.

At its best, it is just the “good impression” we all wish to present as we fill the roles society requires of us. But, of course, it can also be the “false impression” we use to manipulate people's opinions and behaviors [idem]. And, at its worst, it can be mistaken, even by ourselves, for our true nature: Sometimes we believe we really are what we pretend to be!

Anima and animus. A part of our persona is the role of male or female we must play. For most people that role is determined by their physical gender. But Jung, like Freud and Adler and others, felt that we are all really bisexual in nature. When we begin our lives as fetuses, we have undifferentiated sex organs that only gradually, under the influence of hormones, become male or female. Likewise, when we begin our social lives as infants, we are neither male nor female in the social sense. Almost immediately - as soon as those pink or blue booties go on - we come under the influence of society, which gradually molds us into men and women.

In all societies, the expectations placed on men and women differ, usually based on our different roles in reproduction, but often involving many details that are purely traditional. In our society today, we still have many remnants of these traditional expectations. Women are still expected to be more nurturant and less aggressive; men are still expected to be strong and to ignore the emotional side of life. But Jung felt these expectations meant that we had developed only half of our potential.

The anima is the female aspect present in the collective unconscious of men, and the animus is the male aspect present in the collective unconscious of women. Together, they are referred to as syzygy. The anima may be personified as a young girl, very spontaneous and intuitive, or as a witch, or as the earth mother. It is likely to be associated with deep emotionality and the force of life itself. **The animus** may be personified as a wise old man, a sorcerer, or often a number of males, and tends to be logical, often rationalistic, even argumentative [9].

The anima or animus is the archetype through which you communicate with the collective unconscious generally, and it is important to get into touch with it. It is also the archetype that is responsible for much of our love life: We are, as an ancient Greek myth suggests, always looking for our other half, the half that the Gods took from us, in members of the opposite sex. When we fall in love at first sight, then we have found someone that "fills" our anima or animus archetype particularly well!

The most important archetype of all is the **Self**. The self is the ultimate unity of the personality and is symbolized by the circle, the cross, and the **mandala** figures that Jung was fond of painting. A mandala is a drawing that is used in meditation because it tends to draw your focus back to the center, and it can be as simple as a geometric figure or as complicated as a stained-glass window. The personifications that best represent self are Christ and Buddha, two people who many believe achieved perfection. But Jung felt that perfection of the personality is only truly achieved in death [2].

The goal of life is to realize the seif. The self is an archetype that represents the transcendence of all opposites, so that every aspect of your personality is expressed equally. You are then neither and both male and female, neither and both ego and shadow, neither and both good and bad, neither and both conscious and unconscious, neither and both an individual and the whole of creation. And yet, with no oppositions, there is no energy, and you cease to act. Of course, you no longer need to act [idem].

To keep it from getting too mystical, think of it as a new center, a more balanced position, for your psyche. When you are young, you focus on the ego and worry about the trivialities of the persona. When you are older (assuming you have been developing as you should), you focus a little deeper, on the self, and become closer to all people, all life, even the universe itself. The self-realized person is actually less selfish.

4. Attitudes

C. Jung developed a personality typology that has become so popular that some people don't realize he did anything else! It begins with the distinction between introversion and extroversion. Introverts are people who prefer their internal world of thoughts, feelings, fantasies, dreams, and so on, while extroverts prefer the external world of things and people and activities.

The words have become confused with ideas like shyness and sociability, partially because introverts tend to be shy and extroverts tend to be sociable. But C. Jung intended for them to refer more to whether you ("ego") more often faced toward the persona and outer reality, or toward the collective unconscious and its archetypes. In that sense, the introvert is somewhat more mature than the extrovert. Our culture, of course, values the extrovert much more. And Jung warned that we all tend to value our own type most!

5. Functions

Whether we are introverts or extroverts, we need to deal with the world, inner and outer. And each of us has our preferred ways of dealing with it, ways we are comfortable with and good at. Jung suggests there are four basic ways, or **functions**:

The first is **sensing**. Sensing means what it says: getting information by means of the senses. A sensing person is good at looking and listening and generally getting to know the world. Jung called this one of the **irrational** functions, meaning that it involved perception rather than judging of information.

The second is **thinking**. Thinking means evaluating information or ideas rationally, logically. Jung called this a **rational** function, meaning that it involves decision making or judging, rather than simple intake of information.

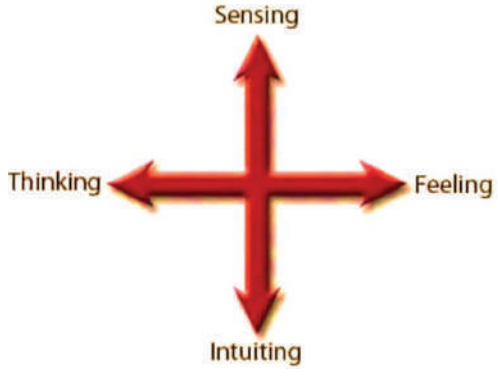


Figure 2.2. Four basic functions (C.Jung)

The third is **intuiting**. Intuiting is a kind of perception that works outside of the usual conscious processes. It is irrational or perceptual, like sensing, but comes from the complex integration of large amounts of information, rather than simple seeing or hearing. Jung said it was like seeing around corners.

The fourth is **feeling**. Feeling, like thinking, is a matter of evaluating information, this time by weighing one's overall, emotional response [5]. Jung calls it rational, obviously not in the usual sense of the word.

We all have these functions. We just have them in different proportions, you might say. Each of us has a superior function, which we prefer and which is best developed in us, a secondary function, which we are aware of and use in support of our superior function, a tertiary function, which is only slightly less developed but not terribly conscious, and an inferior function, which is poorly developed and so unconscious that we might deny its existence in ourselves.

Most of us develop only one or two of the functions, but our goal should be to develop all four. Once again, Jung sees the transcendence of opposites as the ideal.

6. Psychological types

Eight basic psychological types emerge from the union of two attitudes and four functions.

- **Attitudes**: attitudes are predispositions to act or react in a characteristic manner. The two basic attitudes are introversion, which refers to people's subjective perceptions, and extraversion, which designates an orientation toward the objective world. Extraverts are influenced more through the real world than through their subjective perception, whereas introverts rely on their individualized view of things. Introverts and extraverts often mistrust and misunderstand one another.
- **Functions**: the two attitudes or extroversion and introversion can combine with four basic functions to form eight general personality types. The four functions are:

1) thinking, or recognizing the meaning of stimuli;
2) feeling, or placing a value on something;
3) sensation, or taking in sensory stimuli;
4) intuition, or perceiving elementary data that are beyond our awareness.

Jung referred to thinking and feeling as rational functions and to sensation and intuition as irrational functions.

Table 2.2. Psychological types of personality (C. Jung) [3]

Function	Attitudes	
	Extraversion	**Introversion**
Thinking	Tries to understand and interpret aspects of the external world. Is logical, practical, objective. May be a scientist (Darwin, Einstein) or public prosecutor. Unconscious emphasizes introversion and feeling.	Tries to understand and interpret own ideas. May be a philosopher, theorist like Freud, or absent-minded professor. Unconscious emphasizes extraversion and feeling.
Feeling	Makes judgments that conform to external standards. Conservative; enjoys popular trends. May seem emotional, flighty, capricious. Unconscious emphasizes introversion and thinking.	Makes judgments based on own standards. Nonconformist; views are often contrary to public opinion. May seem cold, reserved, inscrutable. Unconscious emphasizes extraversion and thinking.

Sensation	Interested in perceiving and experiencing the external world. Realistic, unimaginative; often sensual, pleasure-seeking. Unconscious emphasizes introversion and intuition.	Interested in perceiving and experiencing own inner self. May be modern artist or musician whose work is often misunderstood. Unconscious emphasizes extraversion and intuition.
Intuition	Seeks new possibilities in the external world. Easily bored; often unable to persist in one job or activity. May be a speculator or entrepreneur. Unconscious emphasizes introversion and sensation.	Seeks new possibilities within own inner self. May develop brilliant new insights or be a mystical dreamer, self-styled prophet, or "misunderstood genius." Unconscious emphasizes extraversion and sensation.

The four functions usually appear in a hierarchy, with one occupying a *superior* position, another a *secondary* position, and the other two *inferior* positions. Most people cultivate only one function, so they characteristically approach a situation relying on the one dominant or superior function. Some people develop two functions, and a few very mature individuals have cultivated three. A person who has theoretically achieved self-realization or individuation would have all four functions highly developed.

7. Development of personality

Almost unique among personality theorists was Jung's emphasis on the second half of life. Jung saw middle and old age as times when people may acquire the skill to attain selfrealization.

Stages of Development: Jung divided development into four broad stages:

(1) **childhood**, which lasts from birth until adolescence;
(2) **youth**, the period from puberty until middle life, which is a time for extraverted development and for being grounded to the real world of schooling, occupation, courtship, marriage, and family;
(3) **middle life**, which is a time from in relation to the35 or 40 until old age when people should be adopting an introverted attitude; and
(4) **old age**, which is a time for psychological rebirth, self-realization, and preparation for death.

Self-Realization: Self-realization, or individuation, involves a psychological rebirth and an integration of several parts of the psyche into a unified or whole individual [7, p.16]. Self-realization represents the highest level of human development.

Bibliography:



1. ADAMSKI A. Archetypes and the Collective Unconscious of Carl G. Jung in the Light of Quantum Psychology. NeuroQuantology. September 2011. Vol 9. Issue 3. Page 563-571. Available: http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.921.5519&rep=rep1&type=pdf
2. BOEREE C. G. Personality theories: Carl Jung. Psychology Department, Shippensburg

University. Copyright 1997, 2006. Available: http://www.social-psychology.de/do/pt_jung.pdf
3. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
4. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
5. JUNG C.G., VON FRANZ M.-L., HENDERSON J.L., JACOBI J., JAFFE A. Man ans his symbols. New York: Anchor Press, 1964. 320p. Available: https://monoskop.org/images/9/97/Von_Franz_Luise_Marie_Jung_Gustav_Carl_Man_and_His_Symbols_1988.pdf
6. JUNG C.G. Psychological types or the psychology of individuation. New Impression. London:, Kegan Paul, Trench, Trubner & Co, 1946. 654p. Available: https://monoskop.org/images/8/8d/Jung_Gustav_Carl_Psychological_Types_1946.Pdf
7. http://wps.ablongman.com/wps/media/objects/1530/1567154/278-316_CH08_61939.pdf
8. HENMAN, L.D. *Theories of Personality: Questions and Controversies.* Available: https://pdfs.semanticscholar.org/7b1e/9b0e22586f51a5e6362fa134b81ba0c93d8b.pdf
9. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
10. ȚUȚU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a. Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.

Tasks for independent learning



1. Give an example from your own life, or from the life of someone you know well, to support Jung's contention that the characteristics we detest in other people often represent what we most dislike about ourselves and explain it.
2. Which attitude is dominant in your personality? Which function is dominant in your personality? Are the opposite attitude and function underdeveloped and difficult for you to express, as Jung would expect? Based on the preceding answers, what job might you be well suited for?
3. How might a more introverted person use Jung's ideas to make better decisions and live a more fulfilling life?
4. Try using Jung's archetypes on yourself. Divide a piece of paper into three sections.
   - In the first one, write PERSONA, and list things about yourself that you show to others.
   - In the second one, write ANIMA or ANIMUS, and list the qualities of the opposite sex that you have.
   - In the third one, write SHADOW, and list your personality qualities that you keep hidden, that might represent the "bad" part of you.

   Analyse what you have written.

Suggestions for self-assessment:

In base of the information studied:



- describe shortly the main concepts of Jung's theory;
- identify and characterize the components of the psyche according to Jung;
- describe the archetypes of collective unconscious;
- define the Shadow. Do you have any limitations that need changing? What are they, and how do you propose to overcome them?
- Explain the nature of the relationship between the Anima and Animus and cultural gender-role stereotypes in The Republic of Moldova. In what ways are our gender roles limiting?
- List the characteristics of the eight personality types postulated by C. Jung. Determine which type(s) you are;
- elaborate a conceptual map of C. Jung's theory.

2.3. Individual Psychology (A. Adler)

Content units for university course:



1. Alfred Adler's biography.
2. The basic nature of human beings.
3. Teleology, feelings of inferiority, and striving for superiority (self-perfection).
4. The structure of personality.
5. Birth order and sibling relationships.
6. Adler's Four Major Lifestyle Types.

Finality:

As a result of studying the theme, students will:



- know the main concepts of A. Adler's theory;
- explain the main directions concerning personality development;
- describe the factors which influence personality development;
- determine the significance of birth order in personality development;
- describe the relationship between external factors and personality formation;
- characterize the concept of person's life style;
- understand the importance of family upbringing in personality formation.

Information support



1. Alfred Adler's biography.

Alfred Adler was born on February 7, 1870, in Rudolfsheim, a suburb of Vienna. His father was a Jewish grain merchant with a cheerful disposition and a particular fondness for Alfred, and his mother has been

described as gloomy, rejecting, and self-sacrificing. Like Freud and Jung, Adler rose from lower middle-class origins to world fame; but unlike his illustrious counterparts, he remained emotionally attached to the lower classes and keenly concerned with their problems. Adler was a second-born who grew up in the shadow of a gifted and successful older brother, and his family included an envious younger brother and three other siblings. Alfred never developed strong ties to his Jewish heritage, perhaps because his childhood was spent in liberal and heterogeneous surroundings, and he converted to Protestantism in 1904 [2, p.84].

Adler studied medicine at the University of Vienna. Ironically, he never attended any of the lectures on hysteria given there by a relatively unknown psychologist, Sigmund Freud. Adler received his medical degree in 1895, though not with outstanding marks, and soon thereafter began private practice. In 1897 he married Raissa Epstein, an ardent socialist and independent thinker whom he met at a political conven- tion. The Adlers were to have four children (three daughters and a son), two of whom became individual psychologists. His first publication, which appeared in 1898, stressed the pathogenic working conditions of independent tailors and the need of the poor for socialized medicine.



Adler first met Freud in 1902 under circumstances that are shrouded in legend [2, p.84]. He remained active in psychoanalytic circles for some 10 years, and became the first president of the Viennese Psychoanalytic Society in 1910. Like Jung, however, Adler insisted on the freedom to pursue his own ideas. As he once remarked to Freud, “Do you think it gives me such great pleasure to stand in your shadow my whole life long?” [2, p.84]. Eventually Adler’s theories became so different from psychoanalysis as to precipitate an acrimonious parting of the ways, with Freud accusing him of heresy and imposing the penalty of excommunication. Adler resigned from the Viennese Psychoanalytic Society in 1911 and founded his own organization, known first as the Society for Free Psychoanalysis and later as the Society for Individual Psychology.

Adler suffered a particularly painful rebuff in 1915, when he was denied a teaching position at the University of Vienna because his work was regarded as unscientific. During World War I, he engaged in psychiatric work with the Viennese Army. The postwar period was a difficult one, with the defeated Austria-Hungary suffering from poverty, famine, and epidemics. These trying times reinforced Adler’s socialistic leanings, though he rejected any involvement with militant political activities.

Adler was a short and sturdy man. He was less handsome and charismatic than Freud or Jung, and he often presented an almost sloppy appearance. His style of life was simple and unpretentious, quite unlike the typical man of distinction. He possessed strong emotions that at times yielded to hypersensitivity, as well as the ability to make quick and accurate guesses about a patient’s clinical disturbances, life problems, and birth order. He also impressed people as a witty and inspiring lecturer. Unfortunately, he could be highly impractical as well. Whereas psychoanalytic conferences were conducted in a formal and proper manner, Adler unwisely acquired a reputation for superficiality by meeting with followers and patients in various Viennese coffeehouses.

Adler’s most significant achievements came during the years 1920-1933. He published numerous important books, and founded a series of child guidance clinics in Vienna. Adler

visited the United States frequently from 1926 onward, participating in a symposium at Wittenberg College and teaching extension courses at Columbia University. In 1930 he was honored with the title of Citizen of Vienna, but the mayor unwittingly earned Adler's deep resentment by introducing him as "a deserving pupil of Freud". Adler foresaw the Nazi menace at an early date and moved permanently to the United States in 1934, where he taught at the Long Island College of Medicine and continued to strive for the establishment of individual psychology. There is no official standard edition of his works, which number perhaps a dozen volumes.

During his later years Adler developed a heart condition, but he enjoyed working too much to lead a limited life. While on a lecture tour in Aberdeen, Scotland, he suffered a fatal heart attack on May 28, 1937 [2, p.84].

2. The basic nature of human beings

Adler called his theory individual psychology, a name that is somewhat misleading. The term *individual* expresses his belief in the uniqueness and indivisibility of every human personality. It by no means precludes the social element, a factor he considers "all-important.... The individual becomes an individual only in a social context. Other systems of psychology make a distinction between what they call individual psychology and social psychology, but for us there is no such distinction" [2, p.86].

Individual psychology pays little attention to abstruse metaphysical constructs, or to speculations about the deepest layers of the psyche. Adler emphasizes practical recommendations for dealing with our problems, bringing up children, getting along with others, and upgrading the quality of life in general [2, p.86].

Social Interest. Whereas psychoanalysis views life as an inevitable struggle between our selfish drives and the demands of society, Adler argues that we have an innate potential for relating to others. This *social interest* or *community feeling (Gemeinschaftsgefűhl)* involves more than membership in a particular group. It refers to a sense of kinship with humanity, and it enables our physically weak species to survive through cooperation:

> *Imagine a man alone, and without an instrument of culture, in a primitive forest! He would be more inadequate than any other living organism.... The community is the best guarantee of the continued existence of human beings ... [and social interest] is the true and inevitable compensation for all [of their] natural weaknesses. [2, p.86]*

It is social interest, rather than a superego or collective unconscious, that establishes the guidelines for proper personality development. The well-adjusted person learns at an early age to develop this inherent potential, and to assist the common good of present and future generations. Maladjustment is defined not as the failure to sublimate or individuate, as Freud or Jung would argue, but as the denial of one's social interest. A major task of psychology, therefore, is to understand and alleviate deficiencies in cooperation. "Society has no place for deserters" [2, p.86].

3. Teleology, feelings of inferiority, and striving for superiority (self-perfection)

Life Goals and Teleology. Adler differs sharply from Freud and Jung by regarding the idea of inherited personality components as a "superstition". According to Adler, we are not

mere pawns of innate instinctual urges. We select our fundamental **life goals** and the methods that we use to achieve them. Even **social interest** is only a predisposition, and it is all too possible to deny this tendency and choose to be neurotically self-centered.

> *The psychic life of man is determined by his goal. No human being can think, feel, will, dream, without all these activities being determined, continued, modified, and directed toward an ever-present objective.... A real understanding of the behavior of any human being is impossible without a clear comprehension of the secret goal which he is pursuing.... [2, p.87].*

Although Adler emphasizes the importance of **teleology**, he regards infancy and childhood as a time of considerable importance. Our major goals are usually formed during the first few years of life, and they can be deviated from during adulthood only with great difficulty. Therefore, "no one can understand the grown-up who does not learn to understand the child".

Suppose that a young girl who craves attention from her parents decides to fulfill this goal by becoming ill frequently, so they will spend a great deal of time taking care of her. She is very likely to behave in similar ways as an adult, as by suffering from persistent migraine headaches because they bring welcome concern from her husband. Freud would regard such rewards as only secondary gains, but to Adler they represent fundamental clues for understanding human nature. "We do not suffer from the shock of [traumatic experiences;] we make out of them just what suits our purposes" [2, p.87].

Life goals need not be realistic, for we often act "as if" certain fictions were actually true. A person's behavior will be significantly affected by the belief that virtue is rewarded with an afterlife in heaven, or by neurotic fantasies of exaggerated self-importance, even though these ideas may not correspond very well with reality.

Feelings of Inferiority and the Striving for Superiority. To Adler, the primary goal of all human behavior is self-perfection. Everyone begins life as a weak and helpless child, and we all possess the innate drive to overcome this inferiority by mastering our formidable environment:

To be a human being means the possession of a feeling of inferiority that is constantly pressing on towards its own conquest.... The goal of the human soul is conquest, perfection, security, superiority.... Every child is faced with so many obstacles in life that no child ever grows up without striving for some form of significance.... Every voluntary act begins with a feeling of inadequacy [2, p.87].

Healthy **striving for superiority** (or perfection, or significance) is guided by social interest, and gives due consideration to the welfare of others. Conversely, the selfish striving for dominance and personal glory is distorted and pathological [2, p.87].

The **feelings of inferiority** that underlie the **striving for superi**ority are by no means abnormal or undesirable. If a child faces its weaknesses with optimism and courage, and strives for superiority by making the necessary effort to compensate for them, a satisfactory or even superior level of adjustment may be achieved. A famous example is that of Demosthenes, an apparently incurable stutterer, who practiced speaking with pebbles in his mouth and became the greatest orator in ancient Greece [2, p.87]. Or a physically unattractive person may win friends and admirers by becoming genuinely warm and compassionate. The **feeling of inferiority** "becomes a pathological condition only when the sense of inadequacy overwhelms the individual, and ... makes him depressed and incapable of development." Such a shattering **inferiority complex** can occur as early as the second year of life.

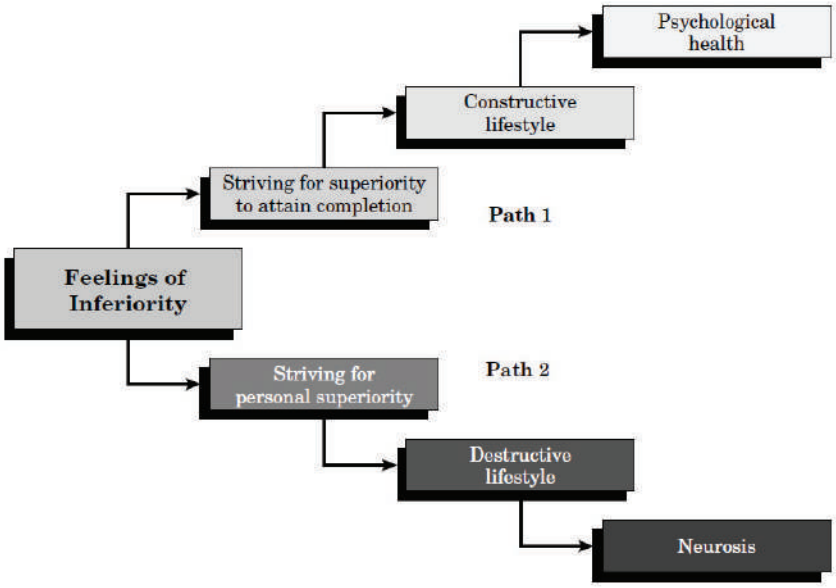


Figure 2.2. Developmental paths to psychological health or neurosis [4]

The child who surrenders to an inferiority complex sees only the possibility of evading difficulties, instead of trying to overcome them. "Imagine the goal of the child who is not confident of being able to solve his problems! How dismal the world must appear to such a child! Here we find timidity, introspectiveness, distrust, and all those other characteristics and traits with which the weakling seeks to defend himself" [2, p.87].

Even an intelligent or capable person can develop an inferiority complex. Adler devotes considerable attention to developmental factors that can turn normal feelings of inferiority (and healthy strivings for self-perfection) into a pathological inferiority complex (and distorted, selfish strivings), as we will see in a subsequent section.

Finally, Adler believed that the development of healthy or unhealthy goals is shaped to a considerable extent by experiences in the first five years of life.

There are three basic problems of life that everyone must meet in order to function in a healthy psychological way; namely, the problems of society or communal life, work, and love. In regard to communal life, Adler thought that to be fully human we must learn to affirm our fundamental connections to others and must try to build as many constructive (i.e., cooperative and harmonious) relationships as we can as we journey through life. He maintained that the only security of which we can be sure is the security that originates in the good will of our fellow human beings. Unfortunately, many people do not adopt this constructive path and instead try to feel secure by isolating themselves from others. The technique of isolation, however, leads to snobbery, bigotry, hate, suspicion, jealousy, envy, and self-aggrandizement, and results only in temporary feelings of security **[4].**

According to Adler, work also is necessary if the society is to function properly and prosper, and all of us need to learn the skills necessary to function effectively in life, to take responsibility for our actions, and to contribute to society through our work. Criminals are those who fail to recognize the value of honest labor, as are greedy business executives who exploit the labor of others. Gamblers who do not trust their own abilities and must therefore worship "luck" also fail to fulfill the requirement of healthy work **[4]**.

Finally, the problem of love demands that we treat our loved ones with respect and dignity. Mature love involves cooperation and trust between the partners and treating one another as equals. Adler believed further that love is fulfilled in marriage. In such a union, there is intimate devotion to a partner, expressed in physical attraction, in friendship, and in the decision to have children. The outcome of this union is a cooperation, not only for the welfare of two people, but also, with the birth of offspring, for the welfare of humanity. Interestingly, Adler thought that in such a relationship, there would be no end to the partner's sexual attraction to the other because they would always be interested in one another and concerned with their partner's welfare. In his view, people who evade their marital responsibilities by engaging in sexual affairs are cowards. They lack the courage and confidence to approach the demands and inevitable conflicts of marriage directly. Commitment to the marriage partner is necessary, and patience with the partner and acceptance of him or her is the foundation upon which a successful marriage is built **[**4**]**.

4. The structure of personality

Since Adler regards personality as an indivisible unity, he makes no assumptions about its structure. He does agree with Freud and Jung that much of personality is beyond our awareness, and that "the hardest thing for human beings to do is to know themselves and to change themselves," but he attributes this lack of self-knowledge to holistic and teleological forces. We deceive ourselves in order to fulfil our chosen goals, and the unconscious is whatever we do not wish to understand:

There can be no question here of anything like a repressed unconscious; it is rather a question of something not understood, of something withheld from the understanding.... Consciousness and unconsciousness move together in the same direction and are not contradictions, as is so often believed. What is more, there is no definite line of demarcation between them. It is merely a question of discovering the purpose of their joint movement.... Every memory is dominated by the goal idea which directs the personality-as-a- whole. That which is helpful we are conscious of; whatever can disturb our arguments we push into the unconscious [1].

Such socially undesirable traits as vanity, cowardice, and hostility are likely to be deliberately misunderstood (i.e., unconscious) so as to preclude the necessity for changing them. Thus a person who dresses unusually poorly is likely to be concealing powerful (unconscious) arrogance behind a fagade of excessive modesty. Socrates is said to have once told a speaker who mounted the podium wearing old and bedraggled clothes, "Young man of Athens, your vanity peeps out through every hole in your robe!" Or hostility may be expressed in a self-deceptive way by forgetting the instructions of a domineering spouse or employer [3].

To Adler, then, conscious and unconscious always work together to achieve those goals (understood or not) that the individual has selected.

5. Birth order and sibling relationships

Adler believed that both parents play crucial roles in the development of their children. They help shape the development of their distinctive styles of life and the goals they set (Ansbacher & Ansbacher, [as cited in 4]). The mother is particularly important, because she is usually the first person to have extended, intimate contact with the child. She introduces the child to social life. If she loves the child, she is more likely to be interested in teaching him the skills

necessary to secure his welfare. If she is dissatisfied with her role, she may be preoccupied with trying to prove her own personal superiority, by showing that her child is more intelligent and good-looking than all others, and that her child crawled, stood, and walked sooner than anyone else's. Unfortunately, most children react adversely to such pressure, and the typical result is hostility and resentment.

For the father, the primary task is to prove that he is a worthwhile human being, by contributing to the welfare of his wife, his children, and his society. Furthermore, he must treat his wife as an equal and cooperate with her in meeting the problems of life. Of course, she must also value him as an equal. They must both act as constructive role models and teachers for their children. If the mother is afraid of losing the affection of her children and forces the father to be the sole administrator of punishment for their misdeeds, she is not fulfilling her obligations as a wife and mother and is acting, instead, on the useless side of life. She is guilty of pampering her children because of her own weaknesses, and of exploiting her husband. The same argument would apply to a husband who pampers his children.

Considerable research provides empirical support for Adler's views on the dynamics of family life and social interest **[**4**]**. It is only within the realm of a caring and encouraging family environment where parents are helpful and supportive of one another, are open and honest with each other, and do not handle difficulties through conflict and aggression that children begin to develop their social interest.

Adler believed that each child is treated uniquely by his or her parents, and that this special treatment is typically, but not inevitably, related to the **child's order of birth** within the family. Although Adler proposed that a **child's order of birth** in the family provided clues about the direction of his or her development, he did not believe that it was the order of birth per se that caused the behaviours associated with it. Instead, it was the unique set of experiences within the family that had important implications for development (Ansbacher & Ansbacher, [as cited in 4]). Although the child's order of birth served as a rough indicator of likely experiences, this crude assessment device could be misleading. For example, if the eldest child in a family was disadvantaged because of brain damage suffered during birth, the second child might be treated by the parents as if he or she were actually the eldest. Or, if two children were born much later than their three older siblings, the parents might treat them as if they were first- and second-borns, even though they were actually the fourth- and fifth-borns in a family of five children. Thus, the spacing of the ages of siblings may have important implications for how children are treated and how they develop.

Another factor with important consequences for development, according to Adler, is the sex of the siblings within the family. In his view, a boy brought up in a family of girls will be more likely to experience special difficulties. He may feel that he is very different and may grow up feeling isolated. As a result, he may fight to assert his difference and assume an air of masculine superiority; or he may give in and develop a more feminine orientation. Similarly, a girl raised in a family of boys is apt to develop either very masculine or very feminine qualities, depending on the kind of treatment she receives and how she interprets it (Ansbacher & Ansbacher, [as cited in 4]).

Despite this sophisticated set of arguments, simple chronological birth order, given its ease of assessment, is most often used as the measurement of choice by researchers, including the research reported here.

The eldest child tends to be the center of attention in the family before the birth of other siblings. With their births, he or she is placed in the position of the "dethroned monarch", forced

to share parental affection and attention with others. As a consequence, the oldest child may feel resentment and hostility toward the younger ones. Such negative feelings are likely to occur if the parents have not properly prepared the child for the arrival of a sibling or siblings. However, if they have made adequate preparations, the oldest child may adopt a protective and supportive attitude, and will often play the part of father or mother with the younger ones and feel responsible for their welfare **[4]**.

According to Adler, the oldest child understands best the importance of power and authority because he or she has had to undergo their loss within the family. Consequently, the oldest child will be highly supportive of, and dependent on, authorities in later life and will be a person who tends to support the status quo. Such a person is likely to be politically conservative and conforming. The second child is likely to view the older brother or sister as a competitor to be overcome. If the older child is protective and supportive of the younger sibling's attempts to excel, healthy development is more probable; if the older child resents the second child and acts maliciously, movement toward neurosis for the younger one is more likely. Adler also suggested that the second child may set unrealistically high goals, thereby virtually ensuring ultimate failure.

The youngest child is typically regarded as the "baby of the family" and tends to commandeer most of the family's attention. Adler believed that parents are likely to pamper and spoil the youngest members of their families (Mairet, [as cited in 4]). The result is a person who is excessively dependent on others for support and protection, one who wants to excel in everything he or she does but often fails.

The only child has no sibling rivals and is likely to be the center of attention in the family, provided his or her birth was a welcome event. If the child was unwanted, neglect or active rejection by the parents may occur. In most instances, the only child will be pampered by the parents, especially the mother. Later, the child may experience considerable interpersonal difficulty if he or she is not universally liked and admired.

6. Adler's Four Major Lifestyle Types

Adler employed a simple classification scheme to help people understand the nature of destructive and constructive lifestyles more fully. He provided this typology reluctantly, because he did not consider human beings as types but believed each person had a unique style of life (Ansbacher & Ansbacher, [as cited in 4]). Nevertheless, he believed that such a typology had some educational value, and he presented it with that disclaimer.

Ruling, getting, and avoiding types all have destructive lifestyles, whereas socially useful types have constructive lifestyles.

The ruling type. Individuals of the **ruling type,** according to Adler, lack social interest and courage. When threatened, they try to reduce feelings of anxiety by acting in antisocial ways. Their striving for personal superiority is so intense that they typically exploit and harm others; they need to control others in order to feel powerful and significant. As children, ruling types want to exclude stronger children and play only with weaker children, so that they can dominate. When they fail to get their way, they throw themselves on the floor, hold their breath, or scream, kick, or yell in the hope that their parents will succumb.

When they become adults, ruling types want to be conquerors; they want to lord it over their spouses. They expect their spouses to cater to their every need and to pay constant attention

to them. As parents, they order their children to obey "because I said so!" As leaders of teenage gangs, they are arrogant and vain; they like to threaten their followers: "If you don't steal that CD, I'll break your arm!" Ruling types may also try to control people through the use of money, in the belief that everyone has a price (Mosak, 1977, [as cited in 4]). Adler cited juvenile delinquents, suicidal individuals, and drug addicts as prime examples of the ruling type.

The getting type Individuals of the **getting type** are relatively passive and make little effort to solve their own problems. Instead, they rely on others to take care of them. Children of many affluent, permissive parents are given whatever they demand; growing up in such an environment, they have little need to do things for themselves, and little awareness of their own abilities to be productive or to give to others. Lacking confidence in themselves, they attempt to surround themselves with people who are willing to accede to their requests. Getting types frequently use charm to persuade others to help them (Mosak, [as cited in 4]).

The avoiding type People of the **avoiding type** lack the confidence necessary for solving crises. Instead of struggling with their problems, they typically try to sidestep them, thereby avoiding defeat. Such individuals are often self-absorbed; they are inclined to daydream and create fantasies in which they are always superior [as cited in 4].

The socially useful type People of the **socially useful type** grow up in families where the members are helpful and supportive of each other, treat each other with respect and consideration, and are disin- clined to handle stress and problems through conflict and aggression (Leak & Williams, [as cited in 4]). Instead, they have the courage to face their problems directly as a means of solving them. As adults, their orientation to family members is based on respect, affection, and friendship and not on manipulation and game playing (Leak & Gardner) [idem].

Socially useful people are psychologically healthy. They face life confidently and are prepared to cooperate with others, contribute to the welfare of others, and build a better community. They see a life goal of "making a lot of money" as unimportant. In short, they act in accordance with social interest (Crandall, 1980, pp. 484-487; Leak, Millard, Perry, & Williams) [as cited in 4].

Like Freud, Adler sought to understand the individual's personality by focusing on early childhood experiences. He used three major techniques: early recollections, dream analysis, and birth-order analysis.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
3. RIEKEN B. *Alfred Adler's Individual Psychology*. In: *European Psychotherapy* 2014/2015. pp.30-47. Available: https://cip-medien.com/wp-content/uploads/05.-Alfred-Adler-Rieken.pdf
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
5. ȚUȚU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a. Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.

Tasks for independent learning



1. Adler maintained that we all have feelings of inferiority. Do you agree? If so, what were the primary sources of these feelings for you and/or your friends? If you disagree, why do you think he's wrong?
2. One of Adler's most interesting concepts is that of birth order. Do you agree with the idea that a person's order of birth can have a dramatic impact on his or her personality development? How many children are there in your family? Have your parents (or guardians) treated you and your siblings differently? If you are an only child, do you think that fact has made any difference in the way your parents treated you?

Suggestions for self-assessment:

In base of the studied information:



- describe shortly the main concepts of Adler's theory;
- analyse the role of parental influence on personality development;
- explain the effects of birth order;
- identify and characterize the factors important for personality development;
- describe the life style of your own personality;
- elaborate a conceptual map of A. Adler's theory.

2.4. Social and Cultural Psychoanalysis (K.Horney)

Content units for university course:



1. Karen Horney's biography.
2. Neurosis and anxiety. Defence forms resulting from inner conflicts.
3. Horney's humanistic view of personality development.
4. The use of neurotic strategies to cope with feelings of basic anxiety.
5. The three basic neurotic trends.

Finality:



As a result of studying the theme, students will:

- know the main concepts of Horney's theory;
- characterise the main directions of personality development according to K. Horney;
- describe the factors influencing the process of personality development;
- analyze the reasons and the process of basic anxiety appearance;
- describe various neurotic strategies used for coping with basic anxiety;

- characterize three basic neurotic trends described by K. Horney;
- understand the particularities of seven defenses form inner conflicts;
- determine the real directions for application of the contents of Horney's theory;

Information support



1. Karen Horney's biography.

Karen Horney (pronounced *horn-eye)* was born in 1885 in Blankenese, a village on the north bank of the Elbe River approximately 12 miles west of Hamburg, Germany. Her father, Berndt Wackels, was a sea cap- tain employed by one of the large shipping lines located in Hamburg. Horney's mother, Clotilde van Ronzelen, was a member of a prominent Dutch-German family. Captain Wackels, 18 years her senior, had four children from a previous marriage. Their first child was a son, Berndt, followed four years later by Karen.



As a child, Karen had ambivalent feelings toward her father. He took her on several boat trips with him throughout the world and instilled in her a love of the sea and of travel and a cosmopolitan out- look on life. She loved him deeply, but felt intimidated by his stern, self-righteous manner. Wackels was a God-fearing, religious funda- mentalist who strongly believed that women were inferior to men. He restricted Karen's activities, while granting freedoms and privileges to her brother. He vehemently opposed her ambitions, especially her educational goals. For example, Karen decided at age 13 that she wanted to study medicine, but her father said he would not pay for her education. Bitter at her father's opposition, she complained, "He, who has flung out thousands for my stepbrother . . . , who is both stupid and bad, first turns every penny he is to spend for me 10 times in his fingers" [3, p.140]. Fortunately, her mother was more encouraging and protected her from her father's authoritarianism, so that Karen was able to pursue her goal of medicine. Apparently, though, neither parent gave Karen much affection. Thus, wracked by doubts about her self-worth, she uncritically accepted the protection of her mother and became a clinging, highly compliant daughter, presum- ably as a means of feeling safe and wanted. Horney's feelings of inadequacy were heightened by her perception that she was physically unattractive, although others did not see her that way. She reacted strongly to this negative self-image by investing all of her energies in her studies. Looking back many years later, she said, "If I couldn't be beautiful, I decided I would be smart" [3, p.141].

An excellent student, Horney entered medical school in Freiburg in 1906; she was the only woman in her class. In this male-dominated atmosphere, she sometimes felt that she had to prove she was as competent as, if not more competent than, her male friends and associates. Yet her social life during this period was full, exciting, and rewarding. She was introduced to Oskar Horney, a student majoring in economics, and married him while still in medical training. After finishing his studies, Oskar went to work in an investment firm and was promoted rapidly to manager of company operations. In the meantime, Karen was finishing her medical studies, while trying simultaneously to fulfill the roles of homemaker and mother to a newly born daughter (the first of three daughters).

The conflicts inherent in these activities, coupled with the death of her mother and emerging difficulties in her marriage, plunged Horney into depression, and she entered therapy

with psychoanalyst Dr. Karl Abraham. Disappointed with the results of her therapy, Horney began to question the basic tenets of psychoanalysis. For several years, she participated in weekly evening sessions with other analysts at Dr. Abraham's home, to discuss psychoanalytic concepts, principles, and therapeutic practices. These informal sessions led to the formation of the Berlin Psychoanalytic Institute, of which Horney remained an active member from 1918 until 1932.

During this period, she also became more outspoken about the limitations of orthodox psychoanalysis. She believed strongly that Freud had placed too much stress on the role played by the sexual instincts in the development of neurosis and not enough on the cultural and social conditions that fostered pathology. For Freud, neurosis was essentially an outgrowth of the person's inability to cope with sexual impulses and strivings; for Horney, neurosis was primarily the result of disturbed human relationships. In her view, neurosis and sexual disturbance were often, but not inevitably, intertwined. When they were, it was the neurosis, based upon faulty character structure, that produced impaired sexual functioning; for Freud, it was impaired sexual functioning that was the primary cause of neurosis. Horney believed further that each culture generates its own unique set of fears in its members. In one culture, fears might be created by nature - for instance, living at the base of an unpredictable volcano, or in the scorching desert; in another, by warlike neighbors. In our culture, the heavy emphasis on competition and on the achievement of individual success sometimes leads to a fear of failure or of being inferior to others. The normal person, according to Horney, is capable of adjusting to these threatening conditions and of making the best use of what the culture has to offer. The neurotic, in contrast, is unable to adjust, and uses defenses rigidly and indiscriminately to lessen his or her fears and to feel safe.

Interwoven with the problems generated by living in a particular culture are the problems and fears created by the unique social or interpersonal conditions of a person's life. Mistreatment by parents, siblings, peers, authority figures, and others may all contribute in complicated fashion to maladjusted functioning. Thus, in Horney's judgment, sociocultural conditions have a tremendous impact on the individual's development and functioning. Emphasizing the role of the socialization process in the onset of neuroses, and deemphasizing (but not eliminating) the role of biology, Horney began to reinterpret much of Freud's thinking, including his libido theory, his theory of psycho- sexual development, and his theory of therapy. Her new theory germinated under the stimulation of debates with her colleagues and students at the Berlin Psychoanalytic Institute, and can be seen in its evolutionary form by reading her books in chronological order: *The Neurotic Personality of Our Time* (1937), *New Ways in Psychoanalysis* (1939), *Self-Analysis* (1942), *Our Inner Conflicts* (1945), *Neurosis and Human Growth* (1950), and the posthumous *Feminine Psychology* (1967) [as cited in 3, p.142].

In 1932, Horney left the Berlin Psychoanalytic Institute and came to the United States, where she became associate director of the Chicago Psychoanalytic Institute. Two years later, she moved to New York, to establish a private practice and to work and teach courses at the New York Psychoanalytic Institute. While in New York, she had many opportunities to meet and exchange ideas with prominent social scientists, including Erich Fromm, Clara Thompson, Margaret Mead, H. S. Sullivan, Ruth Benedict, and John Dollard. It was also here, in 1937, that she divorced her husband. She continued to refine her theories, to write books and journal articles, and to give lectures on her ideas to various professional societies. Her ideas, unfortunately, rankled some of her more orthodox Freudian colleagues at the New York

Psychoanalytic Institute, and eventually she felt obligated to resign. Several other members resigned in sympathy with her. Shortly after- wards, she helped found the American Institute for Psychoanalysis as a vehicle for promoting her own theories. She succumbed to cancer in 1952 after a lengthy illness [as cited in 3, p.143].

2. Neurosis and anxiety. Defence forms resulting from inner conflicts.

K. Horney agrees with Adler that our inherent nature is constructive. We strive to develop our healthy potentialities, and pathological behavior occurs only if this innate force toward positive growth (self- realization) is blocked by external, social forces:

Horney shares Freud's views about the importance of unconscious processes, including powerful and actively maintained repressions. Thus, she emphatically rejects Adler's holistic approach. "[Neurotics are] torn by inner conflicts.... Every neurotic ... is at war with himself" [as cited in 2, p.109].

However, K. Horney has little to say about the structure and development of personality. "I do not consider it feasible to localize neurotic conflicts in a schematic way, as Freud does" [as cited in 2, p.109]. She prefers to devote the majority of her writings to three major applications: **neurosis, psychotherapy and female sexuality**.

Neurosis. K. Horney agrees with Freud, Jung, and Adler that neurosis differs from more normal behavior in degree, rather than in kind. Life is difficult, and all of us experience conflicts at one time or another. However, there are striking differences between **healthy** and **neurotic** conflicts. **Healthy conflicts** may be entirely conscious and can usually be resolved, as when you must choose between going to a party and studying for the next day's exam. **Neurotic conflicts** are considerably more severe, they involve a dilemma that appears to be insoluble, and are always deeply repressed, so that "*only slight bubbles of the battle raging within reach the surface*" [ibidem].

Basic Anxiety. K. Horney argues that neurosis results from disturbed interpersonal relationships during childhood, rather than from some instinctual or libidinal drive. The parents may behave in such pathogenic ways as domination, overprotectiveness, overindulgence, humiliation, perfectionism, hypocrisy, inconsistency, partiality to other siblings, blind adoration, or neglect. K. Horney mentioned that "all boil down to the fact that the people in the environment are too wrapped up in their own neuroses to be able to love the child, or even to conceive of him as the particular individual he is; their attitudes toward him are determined by their own neurotic needs and responses.... As a result, the child does not develop a feeling of belonging, of "we", but instead a profound insecurity and vague apprehensiveness, for which I use the term basic anxiety" [ibidem].

This feeling of being alone in an unfriendly and frightening world (**basic anxiety**) prevents the child from relating to people in a normal way. "His first attempts to relate himself to others are determined not by his real feelings, but by strategic necessities. He cannot simply like or dislike, trust or distrust, express his wishes or protest against those of others, but [must] devise ways to cope with people and to manipulate them with minimum damage to himself" [as cited in 2, p.110].

To alleviate the painful feelings of anxiety, the child abandons the healthy drive for self-realization in favor of an all-out quest for safety. The child seeks safety by exaggerating one of the three main characteristics of basic anxiety: helplessness, aggressiveness or detachment. The

neurotic solution of helplessness is denoted by excessive desires for protection (moving toward people), the aggressive orientation leads to attempts at domination and mastery (moving against people), and the detached solution emphasizes the avoidance of others (moving away from people).

Each of these three neurotic solutions is compulsive and inflexible. Unlike the healthy individual, who can move toward, against, or away from people as circumstances dictate, the neurotic rarely deviates from the chosen orientation. At times, however, exceptions do occur. The two orientations that are consciously underemphasized remain powerful in the unconscious, and they occasionally break through to influence overt behavior.

Moving Toward People. The neurotic who moves toward people tries to reduce anxiety and gain safety by being cared for and protected. The sufferer acts as though others "must love me, protect me, forgive me, not desert me *because* I am so weak and helpless." This feeling of "poor little me" is rather like "Cinderella bereft of her fairy godmother" [as cited in 2, p.110].

Such individuals consciously believe that they are sincerely interested in other people and want to be helpful and compliant. They are unaware that they are repressing powerful hostility, selfishness, and healthy self-assertiveness. "Where [this] patient errs is in claiming that all his frantic beating about for affection and approval is genuine, while in reality the genuine portion is heavily overshadowed by his insatiable urge to feel safe.... [The patient who moves toward people has strongly repressed a] callous lack of interest in others, attitudes of defiance, ... [the desire] to control and manipulate others, [and] relentless needs to excel or to enjoy vindictive triumphs" [as cited in 2, p.111].

Moving Against People. The neurotic who moves against people regards life as a Darwinian jungle where only the fittest survive, and tries to reduce anxiety and gain safety through mastery and domination. Like the neglected child in Adlerian theory, the sufferer regards most people as potential enemies. "Any situation or relationship is looked at from the standpoint of 'what can I get out of it?'... To [this individual] ruthlessness is strength, [a] lack of consideration for others [is] honesty, and a callous pursuit of one's own ends [is] realism" [ibidem].

Such individuals consciously believe that they are strong and dominating. They are unaware that they are repressing powerful feelings of helplessness and a healthy need for love, and they may behave sadistically toward those who are weak because this serves as an unpleasant reminder of what they most dislike about themselves. Horney refers to this as the externalization of unconscious material, a construct that is similar to Freudian and Jungian projection (and one that occurs in all forms of neurosis).

Moving Away from People. The neurotic who moves away from people tries to reduce anxiety and gain safety by avoiding contact with others. "He is like a person in a hotel room who rarely removes the 'Do Not Disturb' sign from his door" [ibidem].

Such individuals consciously believe that they are completely self-sufficient, and that no other person or thing is indispensable. They sustain this belief by unconsciously limiting their needs, numbing their emotions, and overestimating their uniqueness and superiority. They rarely ask for help, even if this means not getting what they want. And they are likely to regard the need to give a birthday gift or be on time for an appointment, the physical pressure of a tight collar or necktie, or the slightest possibility of an emotional attachment to another person as an unwarranted and hostile intrusion from the outside world. They do not realize that no person is an island, and that they are repressing powerful wishes to be dependent and healthy desires for affiliation and love.

Horney described **seven defences** used by neurotics to help them cope with their inner conflicts and with disturbances in their interpersonal relationships [as cited in 3, p.162-163].

Blind spots. Many laypeople have wondered how neurotics are unable to perceive the overwhelmingly blatant discrepancies between their actual and idealized selves. Neurotics seem to have **blind spots,** areas in which obvious contradictions are blotted out or ignored. The reason, according to Horney, is that neurotics are often inordinately numb to their own experiences [ibidem].

Compartmentalization. The defense called compartmentalization involves the separation of beliefs or actions into categories (compartments), so that they do not appear inconsistent with one another. For example, a Ku Klux Klan member may convince himself that he is a Christian by maintaining that his Christian beliefs of love and tolerance extend only to humans; since, in his view, black people are clearly animals and, therefore, inhuman, he can continue to hate and persecute them without feeling the conflict between his actions and his beliefs.

Rationalization The form of self-deception called **rationalization** uses plausible excuses to justify one's perceived weaknesses or failures. For example, aggressive neurotics view feelings of remorse and sympathy for others as weakness. Therefore, an aggressive neurotic who sends flowers to his long-time colleague's widow as an expression of sympathy might justify his action by claiming that he sent them only because it was his duty as a fellow employee.

Excessive self-control. The neurotic's compulsive need to restrict expression of emotions is termed **excessive self-control.**

> *Persons who exert such control will not allow themselves to be carried away, whether by enthusiasm, sexual excitement, self-pity, or rage. In analysis they have the greatest difficulty in associating freely; they will not permit alcohol to lift their spirits and frequently prefer to endure pain rather than undergo anesthesia. In short, they seek to check all spontaneity [ibidem].*

Because the most destructive actions are violent ones prompted by rage, most of the neurotic's energy is directed toward controlling rage. However, the suppression of rage leads to an unconscious buildup of even more rage, which, in turn, requires even more self-control to choke it off.

Arbitrary rightness Doubt and indecision characterize the neurotic. Because these feelings are intolerable, neurotics employ **arbitrary rightness:** that is, they attempt to settle all disputes by declaring dogmatically that they are correct.

Elusiveness Neurotics who use **elusiveness** as a means of protection can never be pinned down to any statement; they deny ever having made the statement or claim that the other person misinterpreted their meaning. Elusive neurotics are continually equivocating and are unable to give a concrete report of any incident. As a result, the listener is confused as to what really did happen.

Horney maintained that this same confusion of truth reigns in the lives of neurotics. At times they are overly considerate; at others, ruthlessly inconsiderate. They can be highly domineering in some respects, self-effacing in others. Because of these inconsistencies, it is sometimes difficult for an analyst to guide them to an accurate identification of their underlying conflicts.

Cynicism The protective device of **cynicism** involves a denying and deriding of moral values. Neurotics tend to be Machiavellian in their outlook. They believe that people are not to be trusted, and that they can do whatever they please as long as they are not caught. They are people of expedience, not principle.

In summary, all of these irrational defenses help (at least tem- porarily) to maintain the neurotics' idealized conception; in so doing, they make healthy growth virtually impossible [idem].

3. Horney's humanistic view of personality development

K. Horney believed that the unique social and cultural experiences of children are crucial in determining their adult personalities, and that harsh and arbitrary treatment of children by parents lays the foundation for neurosis. Healthy development, she believed, was predicated on warm, fair, considerate, supportive, and respectful treatment by the parents [as cited in 3, p.158]. In her **humanistic view of development,** K. Horney maintained that everyone was special and had a unique set of potentials that would flourish under wise parental guidance. These intrinsic potentialities she called the **real self.** With proper support, she believed, everyone could develop toward self-realization; that is, they could develop the depth and clarity of their own feelings, thoughts, wishes, and interests, the ability to tap their own resources and gifts, the faculty to express themselves, and the ability to relate to others spontaneously. Unfortunately, however, many people do not receive proper guidance. Instead, they are treated arbitrarily and with a lack of respect, and the result is alienation from the real self [ibidem].

The repressed aspects of the neurotic's personality and the painful inner conflicts are further concealed through the development of a glorious **idealized image** [as cited in 2]. A compliant neurotic may believe that she is so unselfish and attractive as to deserve undying love. An aggressive neurotic may think that he always knows best and never makes a mistake. Or a detached neurotic who actually craves affection may believe that she is so capable and self-sufficient as never to need anything from anyone.

Despite its implausible aspects, the idealized image appears quite realistic to its creator. The result is a vicious circle. The idealized image establishes unattainable standards that either bring about eventual defeat, or cause the sufferer to shrink from the acid test of reality. Such failures increase the hate for and alienation from the fallible true self (**self-contempt**), and this intensifies the inner conflicts and the dependence on the idealized image (see Figure 2.3.). As this image becomes increasingly unrealistic, the individual feels compelled to bolster it with still greater triumphs (**glory**) [as cited in 2].

Roughly speaking, a person builds up an idealized image of himself because he cannot tolerate himself as he actually is. The image apparently counteracts this calamity; but having placed himself on a pedestal, he can tolerate his real self still less and starts to rage against it, to despise himself and to chafe under the yoke of his own unattainable demands upon himself. He wavers then between self-adoration and self-contempt, between his idealized image and his despised image, with no solid middle ground to fall back on....

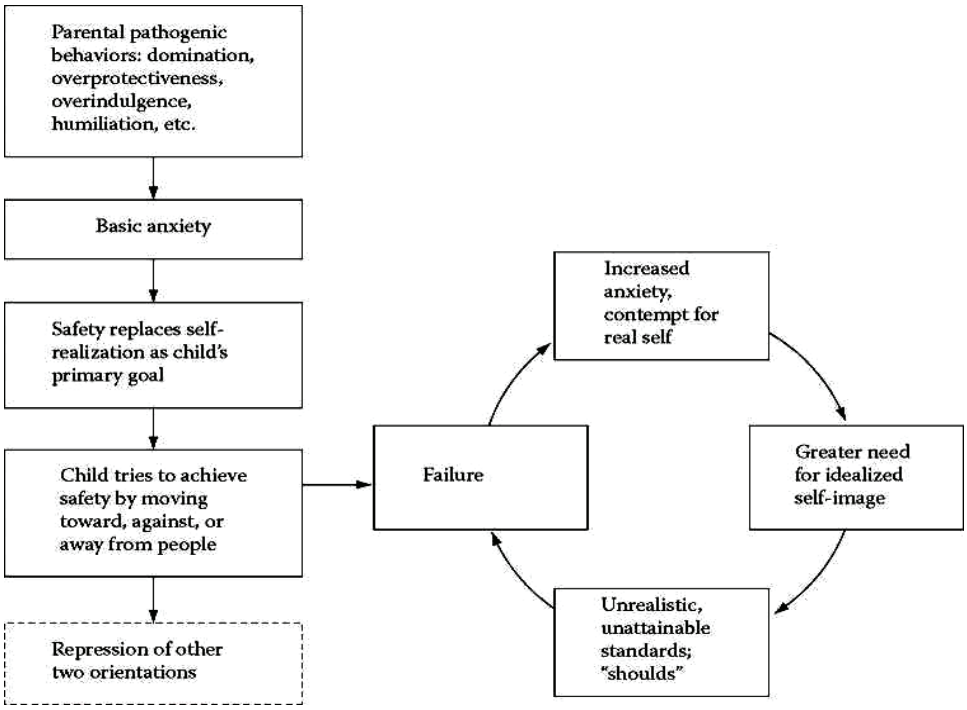


Figure 2.3. The vicious circle produced by the idealized image, and its antecedents [2, p.111].

The godlike [self] is bound to hate his actual [self].... [and this is] the central inner conflict.

The idealized image bears some similarity to the Adlerian superiority complex, since both conceal feelings of weakness from oneself. But the grandiose idealized image is at war with the fallible real self, which differs sharply from Adler's holistic and unified conception of personality. "It was Adler's great contribution to realize the importance for neuroses of drives for power and superiority. Adler, however ... stayed too much on the surface of the problems involved.... [And] is in fact a good example of how even a productive insight into psychological processes can become sterile if pursued one-sidedly and without foundation in the basic discoveries of Freud" [ibidem].

Claims and Shoulds. The idealized image often converts wishes into unrealistic **claims**, which supposedly entitle the sufferer to triumph and glory. A lonely individual who unconsciously feels unlovable may make no effort to alleviate this painful situation, and expects to be invited out by someone else. A neurotic with repressed feelings of professional incompetence may claim to deserve a better job without earning it, or even asking for it. Or patients may expect great gains from psychotherapy without having to work at their problems (Horney, 1950, pp. 40-63) [as cited in 2, p.112].

The neurotic is also driven by self-imposed inner commands that are designed to satisfy the idealized image, which Horney calls "the tyranny of the **should**". This may involve the belief that one should be world famous, totally unselfish, always right, always victorious, a perfect lover or spouse, and so forth. Shoulds may be externalized and appear (incorrectly) to be

imposed by other people, such as one's parents or boss. Unlike the Freudian superego, shoulds are always a neurotic force "exactly like political tyranny in a police state" [2, p.114].

4. The use of neurotic strategies to cope with feelings of basic anxiety

To cope with the feelings of insecurity, isolation, and hostility that accompany basic anxiety, children often resort to **defensive attitudes**. These protective devices provide a temporary alleviation of pain and make them feel safe [3]. Horney discussed these defenses as neurotic needs or strivings designed to reestablish the safety of the environment. They are distinguished from normal needs by their compulsiveness, rigidity, and indiscriminate use and by the fact that they are unconscious. Horney outlined and described ten neurotic.

The neurotic need for affection and approval. Although we all wish to be liked and appreciated by people of whom we are fond, neurotics show an indiscriminate hunger for affection, regardless of whether they care for the person concerned or whether the person has any positive feelings toward them. They are overly sensitive to any criticism or indication that the attention they want and need from others is not forthcoming [4]. They will sever a budding relationship with someone who does not accept an invitation for supper, even if the person is unable to attend for reasons beyond his or her control. They may also terminate a relationship if someone disagrees with them about some trivial issue. Such individuals also have strong inhibitions about expressing their wishes or asking for favors, and they are incapable of saying no to the demands of others. Salespeople can readily convince them to buy household appliances that they really do not need; on a date, they can be persuaded to have premarital sex even if it is a violation of their moral principles and causes them considerable anguish afterward [3].

The neurotic need for a partner who will take over one's life. Many neurotics are excessively dependent on others. They feel very lonely and inadequate without the presence, benevolence, love, and friendship of a partner. Driven by the strong need for a partner, they select one without much prior reflection and consequently discover that he or she does not meet their expectations. Whereas a genuine and mature partnership involves mutual caring, sharing, and love, neurotics are incapable of such behaviour, and typically become associated with others who are bound by the same limitations. Thus, their relationships are disturbed and unsatisfying [3].

The neurotic needs to restrict one's life within narrow borders. Neurotics are generally not risk takers. They are afraid of expressing their wishes for fear of disapproval and ridicule. Even in situations where spontaneity and expansiveness are valued and accepted (for example, parties or athletic contests), neurotics may be unable to assert themselves. Therefore, they may avoid such situations by claiming that they are boring and not worthwhile. They may avoid accepting jobs as teachers or as business executives because they are afraid that they will fail and face public humiliation. As a result, many neurotics feel safe only by living a highly circumscribed life in which routine and orderliness are paramount. Safety is also achieved through compulsive modesty and sub- mission to the will of others.

The neurotic need for power. In normal individuals, the need for power manifests itself in the realistic realization of physical strength, reasoning capacities, maturity, and wisdom. Their striving for power is typically associated with a worthy cause, such as the betterment of their family, professional group, or country. In power-oriented neurotics, however, striving springs not from strength, but from anxiety, weakness, and feelings of inferiority. Neurotic striving for power serves as a protection against helplessness, one of the key elements of basic anxiety.

Because neurotics hate any appearance of weakness, they avoid situations where they would have to ask for help or where they would be expected to yield to the wishes of others. Their feelings of insignificance cause them to conjure up a rigid, ideal image of themselves that makes them believe they should immediately, and with little effort, be able to master any situation, no matter how objectively difficult. Their belief in their own superiority implies that they should control the direction and outcomes of their relationships. These tendencies to control, however, may be masked or repressed to such a degree that they (and others) are unaware of them. The neurotic may appear to be highly generous and supportive of others' freedom, while in fact unconsciously striving to control others' lives in very subtle ways. If control is not possible, such neurotics may experience depression, severe headaches, or stomach upsets.

Power-oriented neurotics want to be right all the time; they become irritated at being proven wrong, even in trivial matters. Also, they need to be able to predict what will happen in the future and exhibit a strong aversion to any situation involving uncontrollable factors. Power-oriented neurotics see self-control as a virtue and feel contempt for anyone who cannot control his or her emotions. Thus, their own relationships are severely impaired, both because they must control their emotions at all times and because they view signs of affection from their partners as indications of weakness. Furthermore, their relationships are permeated by conflict, because they must always be right and must never give in [3].

The neurotic need to exploit others. Exploitative neurotics are hos- tile, distrustful individuals who need to exploit others in order to feel safe. They may steal other people's ideas, jobs, or partners to obtain relief from their feelings of insecurity. They lead a parasitic kind of existence; they expect others to do favors for them and to lend them money. They live as though they had a right to expect good things to happen to them and to blame others for bad things.

A frequent correlate of their need to exploit others is the fear that others will cheat or exploit them. As a consequence, such neurotics live in constant fear that others will take advantage of them. They may react with anger that borders on rage if there is the slightest delay in getting back work tools lent to a neighbor or if a cashier makes an hon- est mistake and overcharges them slightly [3].

The neurotic need for social recognition and prestige. Normal individuals take pride in being popular and in being recognized by others for their accomplishments. Yet their lives do not revolve totally around these events, nor do they devote virtually all of their energies to the attainment of recognition and prestige. Pathological individuals, however, are often driven by the need to be admired and respected by others. They evaluate all things – ideas, people, possessions, groups – in terms of their prestige value. To them, it is imperative that they have prominent friends, belong to prestigious groups, read the latest books, see the latest plays and films, and have spouses who enhance their prestige [3]. Their primary fear is loss of status.

The neurotic need for personal admiration. Neurotic individuals are filled with self-contempt and loathing. As a means of avoiding these painful feelings, they are driven to create an idealized image of themselves. This essentially unrealistic image operates largely on an unconscious level and varies depending upon the neurotic's prior experiences and character structure. Some neurotics unconsciously strive to be exquisite human beings, devoid of flaws and limitations. They act as though they were paragons of virtue or intelligence and are thereby forced to deny the fact that they are not always generous, loving, caring, or brilliant. Such neurotics are not concerned primarily with recognition of their status and material possessions, but with having others admire their idealized selves; they want to be seen as saints or geniuses [1].

The neurotic ambition for personal achievement. Related to the needs for prestige, social recognition, and personal admiration is the neurotic's need for personal achievement. Although it is perfectly normal for people to want to be best in their chosen occupation, neurotics are characterized by indiscriminate ambition and striving to be best in too many areas. This type of neurotic may want to be simultaneously a great painter, an outstanding physician, a prominent musician, and a world-renowned architect. Because they expect too much and are obligated to divide their energies, they are doomed to failure and are inevitably disappointed. Moreover, their indiscriminate strivings force them to seek not only their own superior achievement but also the defeat of others. Such neurotics have the hostile attitude that "no one but I shall be beautiful, capable, [and] successful". Indeed, ambitious neurotics act as if it were more important for them to defeat others than to succeed themselves. In reality, their own success is of the utmost importance to them but, because they are not very likely to be highly successful, they must at least feel superior by tearing others down [3].

The neurotic need for self-sufficiency and independence. At times, we all have a need for privacy and solitude. When the stresses associated with our daily interpersonal interactions become too overwhelming, we sometimes retire to the privacy of our rooms, or take a vacation, or distract ourselves by engaging in a variety of constructive solitary activities - perhaps jogging, reading, or woodworking. When we are refreshed, we rejoin the fray and are usually better able to cope with the situation. In contrast, many neurotics are permanently estranged from others. They are afraid to express emotional feelings toward others lest they be placed in a vulnerable position and learn negative things about themselves, which would be shattering. Consequently, they avoid long-term obligations such as marriage.

By remaining distant from others, neurotics also maintain their illusion of personal superiority. In their fantasies, they are clearly superior to others, and they jealously guard this illusion by avoiding interpersonal comparisons and especially competition. They are convinced that others should simply recognize their greatness. Thus, their imagined superiority over others is unlikely to be tested against reality by actual performance [3].

The neurotic need for perfection and unassailability. The need for perfection, Horney believed, typically has its origins in early childhood. Perfectionistic neurotics often have self-righteous, authoritarian parents who exercised unquestioned control over their lives and who instilled in them the need to attain lofty goals and to apply excessively high standards to their actions. Such individuals were often criticized and ridiculed for failure to measure up to these unrealistic standards. Unfortunately, these neurotics adopt their parents' values and spend much of their lives trying to act in ways that leave them beyond reproach and criticism. Obviously, no human being can be completely moral and virtuous in every respect, and so there is a tendency for them to maintain an appearance of perfection and virtue. In their minds, they equate knowing about moral ideals with being a good person [idem]. Seeing them- selves as fair, just, and responsible (although they often are not), they demand respect from others and are hypersensitive to any suggestion that they may have flaws and limitations.

5. The three basic neurotic trends.

Although K. Horney believed that her descriptions of the ten needs were valid, she also perceived certain similarities and commonalities among them. As a result, she classified them into three basic types: compliant, aggressive, and detached.

Compliant types All the traits and needs associated with **moving toward people** are manifested by **compliant types.** They have neurotic needs for affection and approval, for a partner to control their lives, and for a life contained within restricted borders. These types, as Horney saw it, need to be liked, wanted, loved, appreciated, protected, and guided by others. As a result, they tend to be self-effacing and submissive and to devalue their own talents and abilities. Compliant types try desperately to live up to the expectations of others as a means of receiving approval. Any criticism, rejection, or desertion by others is terrifying, and they will make the most pitiable efforts to win back the positive regard of the person threatening them. Consistent with Horney's theorizing, research by Coolidge, Moor, Yamazaki, Stewart, and Segal [as cited 3] shows that compliant types tend to be highly dependent on others.

Aggressive types People who have neurotic needs for power, exploitation, social recognition and prestige, personal admiration, and personal achievement are **aggressive types.** These needs are all associated with **moving against people.** Whereas compliant types assume everyone is nice, aggressive types believe that others are essentially hostile and untrustworthy. Aggressive types believe, in the Darwinian sense, that only the fittest survive and that the strong annihilate the weak. Thus their primary aim is to be tough, or at least to appear tough. They regard all feelings, their own as well as others', as "sloppy sentimentality". They make especially poor marriage partners because their prime concern is not the expression of positive and joyous feelings toward their partners but the acquisition of a mate who can enhance their own prestige, wealth, or position.

Aggressive neurotics are driven to demonstrate continually that they are the strongest, the smartest, or the shrewdest. Research by Coolidge et al. [as cited in 3] indicates that aggressive types are antisocial, sadistic, and narcissistic. They are also highly competitive and extremely hardworking; they invest all of their intelligence and zest in their work and its success. Yet their apparent interest in their work may be misleading because, for them, work is only a means to an end – enhancing their prestige and wealth.

Detached types. Indiscriminate needs for self-sufficiency and perfection characterize **detached types.** These needs are associated with **moving away from people.** Detached types tend to shroud themselves in secrecy. They are reluctant to divulge even the most trivial details of their lives – where they were born or how many siblings they have-and most of their activities are solitary. They prefer to work, eat, and sleep alone in order to prevent being disturbed by others. In their favor, detached types are not conforming automatons. They will fight for their beliefs and to maintain their integrity. Unfortunately, their independence has a negative aspect: it is aimed at *never* being influenced or obligated. Coolidge et al. found that detached types are highly avoidant of others and self-defeating [3, p.158].

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
3. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
4. CALANCEA, A. Psihologia personalităţii. Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.

5. ȚUȚU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a. Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.

Tasks for independent learning



1. K. Horney thought that each person had a real self consisting of worthwhile, intrinsic potentialities that awaited further development. Have you been able to identify such potential strengths in yourself? What are they, and what have you done to facilitate their development?
2. Name and define two kinds of competitive attitude. How are they differentially related to psychological health? In your opinion, what is the predominant competitive attitude in the Republic of Moldova (or other countries) today? Give reasons for your answer. What kinds of competitors are you and your friends?

Suggestions for self-assessment

In base of the information studied:



- describe shortly the main concepts of Horney's theory;
- analyse the role of childhood in personality formation;
- explain the reasons for appearance of three basic neurotic trends;
- identify and characterize manifestations of neurosis which results from disturbed interpersonal relationships during childhood;
- describe the real and idealized self;
- elaborate a conceptual map of K. Horney's theory.

2.5. Theory of identity development (E. Erikson)

Content units for university course:



1. Erik Erikson's biography.
2. Personality development throughout the life cycle.
3. Ego psychology: liberalizing the psychoanalytic position.
4. The basic nature of human beings.

Finality:

As a result of studying the theme, students will:



- know the main concepts of Erikson's theory;
- analyse the personality development throughout the life cycle according to E. Erikson;
- characterize Ego psychology;
- analyse a particular psychosocial crisis which marks each stage of personality development;

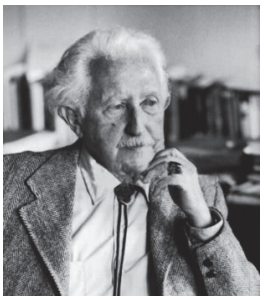
- describe positive and negative aspects of identity, which result from parental and societal rewards and punishments;
- determine some real directions for application of the ideas from Erikson's theory.

Information support



1. Erik Erikson's biography.

Erik Homburger Erikson was born of Danish parents on June 15, 1902, in Frankfurt, Germany. His father, a Protestant, abandoned the family prior to Erik's birth. Some 3 years later his mother married Dr. Theodor Homburger, a pediatrician of the same Jewish faith as herself. Erik experienced considerable identity confusion because of this family upheaval, and because the contrast between his part-Jewish heritage and his Nordic features caused him to be rejected by childhood peers of both groups. Known as Erik Homburger during the first four decades of his life, he adopted the surname of Erikson upon becoming a naturalized American citizen in 1939, and he ultimately converted to Christianity. As he was to reflect many years later, "no doubt my best friends will insist that I needed to name [the identity] crisis and to see it in everybody else in order to really come to terms with it in myself.



Erikson was a mediocre student, never earning a university degree of any kind. During his early 1920s he became a wanderer, studied briefly at art schools, painted children's portraits, and struggled with psychological problems bordering between neurosis and psychosis. "I was an artist then, which can be a European euphemism for a young man with some talent, but nowhere to go." In the summer of 1927 he moved to Vienna, accepted a teaching position at a small school established for children of Freud's patients and friends, and enjoyed a "truly astounding adoption by the Freudian circle" (Erikson, 1964, p. 20; 1975, p. 29) [1]. Erikson now undertook training in child psychoanalysis, including a personal analysis by Anna Freud at the unusually low rate of 7 dollars per month. He married Joan Serson on April 1, 1930, a successful and enduring union that produced two sons and a daughter.

Erikson foresaw the coming Nazi menace and emigrated via Denmark to Boston in 1933. There he became the city's first practicing child analyst, and joined the staff of Henry Murray's clinic at Harvard. Like Jung, Erikson took a keen interest in cross-cultural studies and engaged in firsthand observation of two Native American tribes: the Sioux of South Dakota in 1938, and the Yurok of northern California 5 years later. His academic affiliations also included Yale University and the University of California at Berkeley, from which he resigned in 1950 rather than sign a loyalty oath. Although eventually declared "politically dependable", he nevertheless objected to the oath on principle: "Why not acquiesce in an empty gesture...? My answer is that of a psychologist.... My field includes the study of 'hysteria,' private and public, in 'personality' and 'culture'. It includes the study of the tremendous waste in human energy which proceeds from irrational fear and from the irrational gestures which are part of what we call 'history'. I would find it difficult to ask my subject of investigation (people) and my students to work with me, if I were to participate without protest in a vague, fearful, and somewhat vindictive gesture devised to ban an evil in some magic way—an evil which must be met with much more searching and concerted effort" (Erikson, 1951) [idem]. In 1950 he also published his first book,

Childhood and Society, which earned wide acclaim and was reissued in an enlarged edition in 1963. His subsequent study of Gandhi (1969) was honored with both the Pulitzer Prize and the National Book Award.

Like Freud, Erikson was a complicated man. The emotional scars left by never knowing his biological father (whose identity was kept secret by his mother), and by a depressed and emotionally depleted mother, may have created a drive for fame that made it easier for him to relate to strangers than to his own daughter. "Despite [my father's] brilliance as an analyst and a writer, and his great charisma, he was an insecure man.... Once, during my adolescence, when Dad and I were alone together, I burst into tears – brokenhearted over the abrupt ending of a teenage romance. I remember the look of terror and grief on his face – terror because in the context of the family he did not feel like an adult with the ability to soothe and comfort. When a person feels so deeply flawed that he or she cannot imagine ever 'fitting in' in human society, a solution is to imagine rising *above* human society... Becoming someone special – being charming, talented becomes the vehicle for a desperate pursuit of emotional nourishment" [3].

Another indication that Erikson was more comfortable with his work than with family problems: He and Joan had a fourth child, a son who suffered from severe Down's syndrome. This child was institutionalized immediately after birth and lived for 21 years with almost no parental contact, while Erikson preoccupied himself with devising theories about healthy personality development (Friedman, 1999; see also Elms, 2001) [idem].

Erikson's writings fill some dozen volumes. The high esteem accorded his work is evidenced by such prominent magazines as *Time* and *Newsweek,* which have referred to him as probably the most influential and outstanding psychoanalyst. Erik Erikson died on May 12, 1994, at a nursing home in Harwich, Massachusetts. [3, pp.158-160]

2. Personality development throughout the life cycle

Freud's descriptions of personality development for the most part end when the superego appears at about age six. Within Freud's theory, the essential features of our adult personalities are intact at that time. In contrast, Erikson (1950/1963) maintained that personality development continues throughout a person's lifetime. He outlined eight stages we all progress through, each crucial in the development of personality [1].

Each stage, according to Erikson, is marked by a particular psychosocial **crisis,** or turning point – a crucial period in which a decisive turn one way or another is unavoidable [as cited in 4, p.177]. Crises are moments of decision between progress or regression in development. Erikson optimistically believed that the general tendency in human nature is toward the resolution of crises in a way that moves people toward a strong self-identity. He maintained that "such developmental and normative crises differ from imposed, traumatic, and neurotic crises in that the very process of growth provides new energy even as society offers new and specific opportunities according to its dominant conception of the phases of life" [idem]. Whether these crises are resolved satisfactorily depends to a considerable degree on the quality of the individual's psychosocial experiences. It also depends on the person's active attempts to analyze and integrate experiences and to utilize emerging abilities and skills. Thus, Erikson did not see people as passively buffeted around by outside forces. Rather, he saw them as actively seeking to deal with their experiences in a constructive, growth-promoting way. Positive resolution of each

crisis contributes to a progressive strengthening of the ego, whereas negative resolution results in the ego's weakening. A positive resolution at one stage also increases the chances that individuals will be able to resolve the crises at later stages. Conversely, an inability to resolve a crisis at a given stage reduces the chances of successful adaptation during succeeding stages. Thus, the stages are interrelated and interdependent [4, p.177]; each one builds on the stages that precede it. Also, once a crisis has been successfully resolved during the stage at which it first emerged, it does not mean that individuals have moved totally beyond it forever as they continue movement through the lifespan. The ego strengths that they have acquired can continue to be present in later stages and to influence the individual's behavior in constructive ways. Or the same issues can reemerge during later stages and be readdressed by individuals, with even stronger, more positive resolutions occurring. On the negative side, issues which have been resolved earlier can reemerge during later stages as individuals confront new problems. A failure to resolve them adequately could result in a decline in ego strength [idem].

In describing ego strength, Erikson used the term **virtue,** meaning "inherent strength or active quality." Virtues are human qualities or strengths that emerge from successful resolution of the crises associated with various developmental stages [idem]. In Erikson's view, each stage provides the opportunity for the establishment of a unique strength or virtue. The establishment of each virtue, however, is not an irreversible achievement, nor does it make the individual impervious to new conflicts later in the developmental process. Finally, crisis resolution is never completely positive or negative; rather, each conflict resolution carries with it both positive and negative learning about events and people. Positive crisis resolution occurs when the ratio of positive to negative learning is weighted in favor of the positive [idem].

Erikson postulated eight stages of ego development. The first four are closely wedded to Freud's oral, anal, phallic, and latency stages, although Erikson placed less emphasis than did Freud on the sexual bases of the conflicts in these stages, and more on the individual's social experiences. The remaining four stages show little reliance on Freud's theorizing. Table 2.2. presents a schema of the various stages.

Table 2.2. The Eight Stages of Ego Development [5]

Stage	*Estimated age*	*Ego Crisis*	*Ego Strength*
1. Oral-sensory	Birth-1	Basic trust vs. mistrust	Hope
2. Muscular-anal	2-3	Autonomy vs. shame and doubt	Will
3. Locomotor-genital	4-5	Initiative vs. guilt	Purpose
4. Latency	6-12	Industry vs. inferiority	Competence
5. Adolescence	13-19	Identity vs. role confusion	Fidelity
6. Young adulthood	20-24	Intimacy vs. isolation	Love
7. Middle adulthood	25-64	Generativity vs. stagnation	Care
8. Late adulthood	65-death	Ego integrity vs. despair	Wisdom

Basic Trust Versus Mistrust. During the first year or so of life, newborns are almost totally at the mercy of those around them. Whether infants are given loving care and have their needs met or whether their cries go unnoticed is the first turning point in the development of personality. The child whose needs are met develops a sense of *basic trust.* For this child, the

world is a good place and people are loving and approachable. Unfortunately, some infants never receive the loving care they need. As a result, they develop a sense of *basic mistrust.* These children begin a lifelong pattern of estrangement and withdrawal, trusting neither themselves nor other people [1].

Autonomy Versus Shame and Doubt. By the second year of life, children want to know who they are relative to the rest of the world. Is the world something they control or something that controls them? Most children come through this stage with a sense of *autonomy.* They feel powerful and independent. They have a strong sense of personal mastery. People with a sense of autonomy are confident that they can navigate their way through the sea of obstacles and challenges life has in store. However, just as Adler warned against pampering, Erikson observed that overly protective parents can hinder development at this age. If not allowed to explore and exercise influence over the objects and events in their world, children develop feelings of *shame and doubt.* They are unsure of themselves and become dependent on others [1, p.113].

Initiative Versus Guilt. As children begin to interact with other children, they face the challenges that come with living in a social world. Children must learn how to play and work with others and how to resolve the inevitable conflicts. Children who seek out playmates and who learn how to organize games and other social activities develop a sense of *initiative.* They learn how to set goals and tackle challenges with conviction. They develop a sense of ambition and purpose. Children who fail to develop a sense of initiative come through this stage with feelings of *guilt and resignation.* They may lack a sense of purpose and show few signs of initiative in social or other situations.

Industry Versus Inferiority. Most children enter elementary school thinking there is little they can't do. But soon they find themselves in competition with other children – for grades, popularity, teachers' attention, victories in sports and games, and so on. Inevitably, they compare their talents and abilities with other children their age. If children experience success, feelings of competence grow that set them well on their way to becoming active and achieving members of society. But experiences with failure lead to feelings of inadequacy and to a poor prognosis for productivity and happiness. It is during this time, before the turmoil of puberty and the teenage years, that we develop either a sense of *industry* and a belief in our strengths and abilities or a sense of *inferiority* and a lack of appreciation for our talents and skills [1, p.113].

Identity Versus Role Confusion. At last – or perhaps too soon – we reach the teenage years, a time of rapid changes and relatively short preparation for adulthood. Adolescence may be the most difficult time of life. The turmoil of transcending from playground concerns and simple solutions to a sudden bout with life's important questions can be disturbing, and maybe a little cruel. Erikson was well aware of the significance of these years. Young men and women begin to ask the all-important question: "Who am I?" If the question is answered successfully, they develop a sense of *identity.* They make decisions about personal values and religious questions. They understand who they are and accept and appreciate themselves. Unfortunately, many teens fail to develop this strong sense of identity and instead fall into *role confusion.*

In this search for identity, adolescents may join cliques, commit to causes, or drop out of school and drift from one situation to another. A friend of mine from high school bounced from devout Christianity to alcohol and drugs, to Eastern religions, to social causes, and to conservative politics – all during his high school years – in an effort to "find" himself. Ten years later, at our class reunion, I learned that he had spent the decade drifting to different parts of the country, different jobs, several colleges, and was currently thinking of becoming a rock star. His

failure to develop a strong sense of identity clearly impeded subsequent personality development.

Intimacy Versus Isolation. The teen years dissolve swiftly into young adulthood and the next challenge in Erikson's model: developing intimate relationships. Young men and women search for that special relationship within which to develop *intimacy* and grow emotionally. Although these relationships typically result in marriage or a romantic commitment to one person, this is not always the case. One can share intimacy without marriage and, unfortunately, marriage without intimacy. People who fail to develop intimacy during this stage face *emotional isolation.* They may pass through many superficial relationships without finding the satisfaction of closeness promised by genuine relationships. Indeed, they may avoid emotional commitment. The single-person's lifestyle has its advantages and may be pleasant for a while, but failure to move beyond this lifestyle can seriously inhibit emotional growth and happiness.

Generativity Versus Stagnation. As men and women approach the middle years of life, they develop a concern for guiding the next generation. Parents find their lives enriched by the influence they have on their children. Adults without their own children find this enrichment through interactions with young people, perhaps working with youth groups or playing an active role in raising nieces and nephews. Adults who fail to develop this sense of *generativity* may suffer from a sense of *stagnation* – a feeling of emptiness and questioning ones purpose in life. We've all seen parents whose lives are filled with continued meaning and interests through raising their children. Unfortunately, we've also seen parents who obtain little pleasure from this process. As a result, they become bored and generally dissatisfied with their lives. Failure to see the potential for personal growth in the development of their children is tragic for parent and child alike.

Ego Integrity Versus Despair. Inevitably, most of us keep our appointment with old age. But, according to Erikson, we still have one more crisis to resolve. Reflections on past experiences and the inevitability of life's end cause us to develop either a sense of *integrity ox feelings of despair.* Men and women who look back on their lives with satisfaction will pass through this final developmental stage with a sense of integrity. "It is the acceptance of one's one and only life cycle ... as something that had to be and that, by necessity, permitted of no substitution," Erikson wrote [as cited in 1, p.116]. People who fail to develop this sense of integrity fall into despair. They realize that time is now all too short, that the options and opportunities available to younger people are no longer there. A life has passed, and those who wish they could do it all differently will express their despair through disgust and contempt for others. Although few things in life are sadder than an older person filled with despair, few things are more satisfying than an elderly person filled with a sense of integrity.

3. Ego psychology: liberalizing the psychoanalytic position

Erikson's position represents a systematic extension and liberalization of Freud's view of the role of the ego in personality functioning. Freud saw the ego as a relatively weak agency that operated in the service of the powerful id. In his judgment, ego functioning was primarily concerned with satisfying the person's biological needs by seeking realistic outlets that did not offend the moral prescriptions of a largely punitive superego, or inhibiting the id's urges when suitable objects for impulse gratification were not available. In contrast to this traditional view, Erikson proposed that the ego often operates independently of id emotions and motivations. In

his view, portions of the ego are neither defensive in nature nor concerned with the control of biological urges. Instead, the ego often functions to help individuals adapt constructively to the challenges presented by their surroundings [4, p.175]. This new perspective examines ego function in relation to society. It provides a more positive view of personality, in which the ego has organizing and synthesizing functions that help people resolve inner conflicts as well as environmental challenges. Within this elaborated framework, the ego is a powerful agency that typically operates to promote health.

Ego psychology thus emphasizes the integration of biological and psychosocial forces in the determination of personality functioning. It gives special attention to the unique interpersonal, cultural, and historical context within which people face a common series of develop- mental crises. Each culture, in Erikson's view, has evolved unique ways of helping individuals resolve their crises so that their egos can be strengthened. Thus, the focus in Erikson's psychology is on the emergence of a strong ego identity as individuals resolve the crises inherent in the developmental process.

4. The basic nature of human beings

Libido and Sexuality. Erikson remains true to Freudian psychoanalysis by including libido among his theoretical constructs, but not without some significant reservations. On the one hand, he expresses a marked appreciation for the "clear and unifying light ... thrown into [the dark recesses of the mind] by the theory of a libido, of a mobile sexual energy which contributes to the 'highest' as well as to the 'lowest' forms of human endeavor – and often to both at the same time". Yet he also cautions against the literal acceptance of what Freud himself regarded as only a "working hypothesis", and warns that it makes little sense to speak of energies that cannot be demonstrated scientifically [3, p.160].

Erikson is similarly reserved about the importance of instinctual drives. He credits Freud for calling attention to the irrational aspects of personality, for discovering that sexuality begins with birth rather than at puberty, and for orienting psychoanalysis in a biological direction. But Erikson also regards our inborn sexual and aggressive instincts as vague drive fragments that are strongly influenced by parental training and cultural factors (such as school), and he argues that psychoanalysis must pay considerably more attention to innate adaptive forces.

Thus, Erikson retains, but deemphasizes, the constructs of instinct and libido. He prefers to stress the role played by the ego and societal forces in shaping personality.

Ego Processes: Identity and Mastery. *Identity.* To Erikson, the ego is far more than a sorely tried mediator among the insistent id, punitive superego, and forbidding environment. The ego not only defends against illicit instincts and anxiety, but serves important healthy functions as well.

One of these constructive ego functions is to preserve a sense of **identity** [3]. This complicated inner state includes four distinct aspects:

1. *Individuality.* A conscious sense of uniqueness and existence as a separate, distinct entity.
2. *Wholeness and synthesis.* A sense of inner wholeness and indivisibility. The growing child forms a variety of fragmentary self-images: more or less lovable, talented, obedient, scholarly, athletic, independent, and so forth. The healthy ego integrates these images into a meaningful whole.
3. *Sameness and continuity.* An unconscious striving for a sense of inner sameness and

continuity between who you have been in the past, and who you are likely to be in the future. A feeling that your life has consistency, and is headed in a meaningful direction.

4. *Social solidarity.* Agreement with the ideals and values of some group; feeling that you receive support and recognition from significant others.

Although Erikson's construct of identity is more complicated, he agrees that it represents a vital need of every human being. "In the social jungle of human existence, there is no feeling of being alive without a sense of ego identity. Deprivation of identity can lead to murder" [as cited in 2, p.160]. The state of identity confusion (or role confusion, also often referred to as an identity crisis) involves feelings of inner fragmentation, little or no sense of where one's life is headed, and an inability to gain the support provided by a social role or vocation. The sufferer may feel like an outcast or wanderer, or not quite somebody – as did Erikson himself during his early twenties.

Every identity includes both positive and negative aspects, which result from parental and societal rewards and punishments. Developing a primarily positive identity is likely to be more difficult for certain segments of a population, such as women in a patriarchal society or members of persecuted minority ethnic and religious groups. Since even a negative identity is likely to seem preferable to the inner turmoil of identity confusion, such individuals may adopt the debased role espoused for them by the majority.

Mastery. In accordance with Adler, Erikson concludes that we have a fundamental need to master our environment. Like identity, mastery is an ego function that affords pleasures unrelated to the satisfaction of id impulses, and its frustration also evokes intense rage.

As with identity, a sense of mastery depends on the expectations and support of society. A child learns to walk for several reasons: to locate objects that will satisfy its drives, to feel stronger and more effective in its dealings with the external world, and because the status of "one who walks" is approved of by respected elders. "Children cannot be fooled by empty praise and condescending encouragement.... [But] their ego identity [does gain] real strength ... from wholehearted and consistent recognition of real accomplishment – i.e., of achievement that has meaning in the culture" [3, p.161].

Society and Culture. Because of his more positive view of human nature, Erikson rejects Freud's conception of society as an inevitable source of conflict:

The greatest difficulty in the path of psychoanalysis as a general psychology probably consists in the remnants of its first conceptualization of the environment as [a hostile] "outer world." ... Preoccupied with [symptoms and defenses,] ... psychoanalysis had, at first, little to say about the way in which the ego's synthesis grows – or fails to grow – out of the soil of social organization [But psychoanalysis today is shifting its emphasis] to the study of the ego's roots in social organization [idem**].**

A firm sense of identity or mastery requires the support of significant others, as we have seen. Society also helps lighten the burdens of life by holding forth the promise of sanctioned roles, such as laborer, doctor, lawyer, mother, or father, which confirm that an individual has found a workable and effective life plan. In addition, mutually enhancing relationships (mutuality) fulfil a major human need. Such recognition provides us with the feeling that we exist in the eyes of others, and the denial of this need arouses intense hatred.

Since Erikson believes that society plays a prominent role in molding the developing ego, he (unlike Freud) has devoted some time to studying the effects of different cultures on personality. Erikson observed firsthand two contrasting Native American tribes: the trusting and

generous Sioux, hunters of South Dakota; and the miserly and suspicious Yurok, Salmon Fishermen of Northern California. The Sioux allow their children to breast-feed for several years, whereas the Yurok prefer early weaning. The Sioux detest hoarders and insist on sharing with others even when their resources are meager, whereas the Yurok stress the importance of economic security. Thus, the different identities of the typical Sioux and Yurok are due primarily to the different values in each society regarding sharing and weaning, including the Sioux "paradise of the practically unlimited privilege of the mother's breast" versus the Yurok "residue of infantile nostalgia for the mother from whom he has been disengaged so forcefully," rather than to some innate instinct [3, p.161].

The influence of society is not always beneficial. It may be difficult to develop a firm sense of identity because we are confronted with contradictory values, as when our society stresses both competition ("winning is the only thing") and cooperation ("do unto others ... "). A society may emphasize questionable values, as with the miserly Yurok. Societies create oppressed minorities, whose members may adopt the negative identity imposed by the majority. A seriously pathogenic culture may even inflict this fate on a wide scale, as happened with the youths growing up in Nazi Germany [3, p.161].

The Unconscious. To Erikson, the unconscious ranks among Freud's greatest contributions. He concludes that, except for the implicit wisdom expressed in the Bible and Shakespeare, we have learned more in the past few decades about human motivation and development than during all of the preceding centuries [3]. Even primitive cultures express an intuitive understanding of the unconscious, as indicated by rituals that attribute unusual dreams to supernatural visitations rather than to an individually conscious motivation.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. Psihologia personalităţii. Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
5. ȚUȚU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a. Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.

Tasks for independent learning



1. Give an example from real life or from fiction of a person who adopts a negative identity, rather than suffer the inner turmoil of identity confusion.
2. Erikson argues that a child enjoys mastery of the environment for its own sake, and not just as a means to the end of satisfying instinctual drives. Do you agree or disagree? Explain.
3. Give a real-life example to support Erikson's belief that our society creates

difficulties for us by stressing contradictory values. Give an example to illustrate the positive support provided by a socially sanctioned role.

4. Give examples from two different stages to illustrate the following statement by Erikson: "The strength acquired at any stage is tested by the necessity to ... take chances in the next stage with what was most vulnerably precious in the previous one".

Suggestions for self-assessment:

In base of the information studied:



- determine theoretical differences between Erikson's construct of a negative identity and such related ideas as the Adlerian neglected child, and Horney's concept of moving against people. Identify if they are all much the same;
- analyse the role of society in personality identity formation;
- explain the process of passing from one stage to another by crises;
- identify and characterize personality manifestations within each stage of life cycles;
- describe society and cultural influences upon Ego;
- elaborate a conceptual map of E. Erikson's theory.

3. THE BEHAVIORIST PSYCHOLOGY

3.1. Connectionism (E. Thorndike)

Content units for university course:



1. Edward Thorndike's biography.
2. Connectionism.
3. Trial and error learning.
4. Thorndike's three laws.

Finality

As a result of studying the theme, students will:



- know the main concepts of Thorndike's theory;
- analyse the results obtained due to psychological experiments with animals;
- characterize Thorndike's idea of "learning";
- analyse particularities of three laws deducted from experiments;
- describe advantages and disadvantages of Thorndike's theory;
- determine some directions for application of Thorndike's theory.

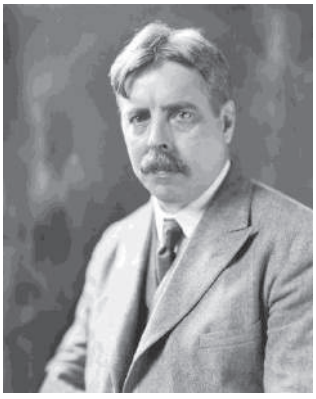
Information support

1. Edward Thorndike's biography



In the death of Edward Lee Thorndike on August 9, 1949, American psychology lost one of the most ardent and dauntless of its pioneers.

Thorndike was born on August 31, 1874. He received the A.B. degree from Wesleyan University in 1895, then transferred to Harvard to study under William James. There he was awarded a second A.B. in 1896 and the A.M. degree in 1897. The following year he went to Columbia to work under Cattell. It was in Catteirs laboratory that most of his investi- gations of animal behavior were carried out [6, p.291].



After taking his doctorate in 1898, Thorndike went first to Western Reserve University for a year s teaching. At Cattell's invitation he then returned to Teachers College, Columbia, where the remainder of his long professional life was spent. From an instructorship in 1899 he was pro- moted rapidly to the rank of full professor in 1904. In 1922 he became chairman of the Institute of Educational Research, a position which he held until he became emeritus professor in 1941. Although he was nominally retired at that time, his professional zeal never flagged. Writing and research continued to occupy him up to the time of his death. His last book, a selection of his papers written at various earlier periods but new with respect to its organization and comments, did not appear until after his death.

Thorndike s family is a brilliant one. His brother Ashley Horace, now deceased, was chairman of the department of English at Columbia. Another brother, Lynn, is a member of the Columbia faculty of history. His sister was a high-school teacher. Of his four living children the eldest, Elizabeth, who is now married, formerly taught mathematics at Vassar College; his son Edward is professor of physics at Queens College. Robert is following in his father's footsteps as professor of educational psychology at Teachers College, Columbia; and Alan, a Harvard Ph.D., is a research physicist in the government service.

The list of professional honors accorded to Thorndike is far too long to be cited in detail here. Three different universities awarded him the LL.D., and four the Sc.D. He was president of the American Psychological Association in 1912, of the American Association for the Advancement of Science in 1934. He was a member of the National Academy of Sciences and of many other learned societies and an honorary member of a number of European psychological and educational associations. During 1917-18 he was chairman of the committee on the classification of personnel of the United States Army. He held a number of honorary lectureships and was always a popular speaker at psychological conventions [6, p.291].

During the half-century of Thorndike's professional life, he published well over five hundred books, monographs and scientific articles on a wide variety of topics. By far the greater number of these were reports of his own experiments. Thorndike had little patience with theory unsupported by evidence. Logic to him was a process to be applied in the setting up of crucial tests and in the interpretation of their results. The hypotheses to be tested were in most cases the result of observation carried out in the lab- oratory rather than of abstract philosophy. It was undoubtedly this preference for factual conclusions, for close adherence to the data actually observed rather than to theories derived from them by elaborate manipulation of figures or to conjectures based upon introspection that led to his development of 'connectionism' as the psychological system which to him seemed to fit the observed facts and to conform best to the principie of parsimony.

2. Connectionism

Connectionism as conceived by Thorndike can be defined in rather simple terms. In all species of animals, including man, certain neurobiological connections of such a nature that the application of a given stimulus tends to elicit a particular type of response (S-R bonds) are found to exist. Some of these connections have already been established in the normal animal at the time of birth; others, which he is potentially capable of forming, are acquired as a result of post-natal experiences. All this sounds much like the Watsonian behaviorism, which was to come after Thorndike's system had been well established and for which to some degree it paved the way. Thorndike, however, disagreed with Watson on a number of major issues, particularly on those having to do with the origin of differences among individuals and with the factors underlying the establishment of conditioned responses (S-R bonds in Thorndike's terminology) [as cited in 6, p.292].

Thorndike stated repeatedly that Watson's assumption of equipotentiality in all healthy normal infants is fallacious and he cited the evidence from studies of the resemblances of siblings, twins, and orphanage children as proof of his contention. He questioned equally the claim that responses conditioned to any initially inadequate stimulus may be established with equal readiness, and cited the carefully controlled study by Bregman, which was carried out

under his own supervision, to show that the mere association of a loud noise – as in Watson's classic example – with a neutral object such as the wooden rings used by Bregman is unlikely to establish a connection in the form of a conditioned fear response.

Thorndike's connectionism calls for (a) differences among individuals in their readiness to form particular types of S-R bonds; (b) differences in the external conditions most conducive to the formation and retention of such bonds; and (c) a tendency for connections to spread or scatter to experiences that are adjacent to them in time or space [6, p.293]. All of these principles are subject to experimental verification. Their study was the work of Thorndike's long and active life.

3. Trial and error learning

Thorndike's major work is the three-volume series Educational Psychology (Thorndike, 1913a, 1913b, 1914) [as cited in 4]. He postulated that the most fundamental type of learning involves the forming of associations (connections) between sensory experiences (perceptions of stimuli or events) and neural impulses (responses) that manifest themselves behaviorally. He believed that learning often occurs by trial and error (selecting and connecting).

Thorndike began studying learning with a series of experiments on animals (Thorndike, 1911) [as cited in 3]. Animals in problem situations try to attain a goal (e.g., obtain food, reach a destination). From among the many responses they can perform, they select one, perform it, and experience the consequences. The more often they make a response to a stimulus, the more firmly that response becomes connected to that stimulus.

In a typical experimental situation, a cat is placed in a cage. The cat can open an escape hatch by pushing a stick or pulling a chain. After a series of random responses, the cat eventually escapes by making a response that opens the hatch. The cat then is put back into the cage. Over trials, the cat reaches the goal (it escaped) quicker and makes fewer errors prior to responding correctly. A typical plot of results is shown in Figure 3.1.

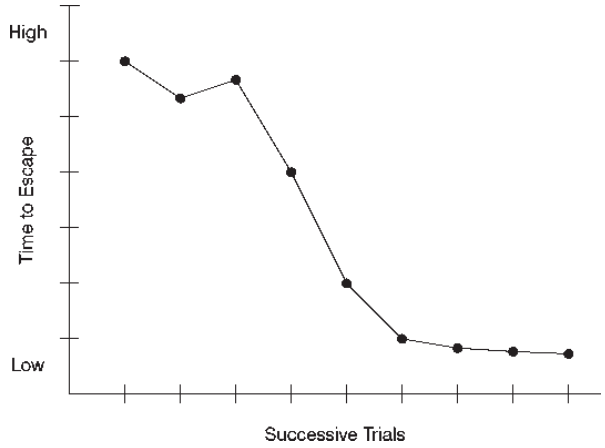


Figure 3.1. Incremental performance over trials exemplifying Thorndike's trial-and-error learning.

Trial-and-error learning occurs gradually (incrementally) as successful responses are established and unsuccessful ones are abandoned. Connections are formed mechanically through repetition; conscious awareness is not necessary. Animals do not "catch on" or "have insight." Thorndike understood that human learning is more complex because people engage in other

types of learning involving connecting ideas, analyzing, and reasoning (Thorndike, 1913b). Nonetheless, the similarity in research results from animal and human studies led Thorndike to explain complex learning with elementary learning principles. An educated adult possesses millions of stimulus–response connections [8, p.73-74].

4. Thorndike's three laws

E.L. Thorndike formulated three laws of learning in the early 20th century. These laws are universally accepted and apply to all kinds of learning: the law of readiness, the law of exercise, and the law of effect.

The *Law of Readiness* means a person can learn when physically and mentally adjusted (ready) to receive stimuli. Individuals learn best when they are ready to learn, and they will not learn much if they see no reason for learning. When a conduction unit (animal) is ready to conduct (respond), conduction by it is satisfying … not to conduct is annoying… when NOT ready to conduct and is forced to conduct is annoying.

Thorndike's basic ideas about learning are embodied in the Laws of Exercise and Effect. The *Law of Exercise* has two parts: The *Law of Use*—a response to a stimulus strengthens their connection; the *Law of Disuse*—when a response is not made to a stimulus, the connection's strength is weakened (forgotten). The longer the time interval before a response is made, the greater is the decline in the connection's strength.

The *Law of Effect* is central to Thorndike's theory [8, p.73-74]:

When a modifiable connection between a situation and a response is made and is accompanied or followed by a satisfying state of affairs, that connection's strength is increased: When made and accompanied or followed by an annoying state of affairs, its strength is decreased [8, p.74].

The Law of Effect emphasizes the *consequences* of behavior: Responses resulting in satisfying (rewarding) consequences are learned; responses producing annoying (punishing) consequences are not learned. This is a functional account of learning because satisfiers (responses that produce desirable outcomes) allow individuals to adapt to their environments.

The following study illustrates application of the Law of Effect [8, p.74]. Participants were shown 50 strips of paper, ranging in length from 3 to 27 centimeters (cm), one at a time. Next to each strip was a second strip that participants knew was 10 cm long. They initially estimated the length of each strip without feedback. Following this pretest, the 50 strips were presented again, one at a time. After each estimate, they were told "right" or "wrong" by the experimenter. After the 50 strips were presented repeatedly over several days, they again were presented without feedback about accuracy of length judgments. Following training, participants' length estimates more closely approximated the actual lengths of the strips than had their prior estimates. Thorndike concluded that these results, which were similar to those from experiments in which animals were rewarded with food or freedom, support the idea that satisfying (correct) stimulus-response connections are strengthened and annoying (incorrect) ones are weakened [8, p.75].

Since Thorndike set down his laws, three more have been added: the law of primacy, the law of intensity, and the law of regency.

Law of Primacy: this law states that the state of being first, often creates a strong, almost unshakeable impression. For the instructor, this means that what they teach the first time must be correct. If a subject is incorrectly taught, it must be corrected.

Law of Intensity: the principle of intensity states that if the stimulus (experience) is real, the more likely there is to be a change in behavior (learning). A vivid, dramatic or exciting learning experience teaches more than a routine or boring experience.

Law of Regency: things most recently learned are best remembered, while the things learned some time ago are remembered with more difficulty. It is sometimes easy, for example, to recall a telephone number dialed a few minutes ago, but it is usually impossible to recall a telephone number dialed a week ago.

Other Principles. Thorndike's theory included other principles relevant to education. One principle is the *Law of Readiness,* which states that when one is prepared (ready) to act, to do so is rewarding and not to do so is punishing. If one is hungry, responses that lead to food are in a state of readiness, whereas other responses not leading to food are not in a state of readiness. If one is fatigued, it is punishing to be forced to exercise. Applying this idea to learning, we might say that when students are ready to learn a particular action (in terms of developmental level or prior skill acquisition), then behaviors that foster this learning will be rewarding. When students are not ready to learn or do not possess prerequisite skills, then attempting to learn is punishing and a waste of time [8, p.75].

The principle of *associative shifting* refers to a situation in which responses made to a particular stimulus eventually are made to an entirely different stimulus if, on repeated trials, there are small changes in the nature of the stimulus. For example, to teach students to divide a two-digit number into a four-digit number, we first teach them to divide a one-digit number into a one-digit number and then gradually add more digits to the di- visor and dividend.

The principle of identical elements affects *transfer (generalization),* or the extent that strengthening or weakening of one connection produces a similar change in another con- nection [8, p.75]. Transfer occurs when situations have identical elements and call for similar responses. Thorndike and Woodworth found that practice or training in a skill in a specific context did not improve one's ability to execute that skill generally. Thus, training on estimating the area of rectangles does not advance learners' ability to estimate the areas of triangles, circles, and irregular figures. Skills should be taught with different types of educational content for students to under- stand how to apply them.

Revisions to Thorndike's Theory. Thorndike revised the Laws of Exercise and Effect after other research evidence did not support them [8, p.76]. Thorndike discarded the Law of Exercise when he found that simple repetition of a situation does not necessarily "stamp in" responses. In one experiment, for example, participants closed their eyes and drew lines they thought were 2, 4, 6, and 8 inches long, hundreds of times over several days, without feedback on accuracy of the lengths [8, p.75]. If the Law of Exercise were correct, then the response performed most often during the first 100 or so drawings ought to become more frequent afterward; but Thorndike found no support for this idea. Rather, mean lengths changed over time; people apparently experimented with different lengths because they were unsure of the correct length. Thus, repetition of a situation may not increase the future likelihood of the same response occurring.

With respect to the Law of Effect, Thorndike originally thought that the effects of satis- fiers (rewards) and annoyers (punishments) were opposite but comparable, but research showed

this was not the case. Rather, rewards strengthened connections, but punishment did not necessarily weaken them [8, p.75]. Instead, connections are weakened when alternative connections are strengthened. In one study [8, p.76]., participants were presented with uncommon English words (e.g., *edacious, eidolon).* Each word was followed by five common English words, one of which was a correct synonym. On each trial, participants chose a synonym and underlined it, after which the experimenter said "right" (reward) or "wrong" (punishment). Reward improved learning, but punishment did not diminish the probability of that response occurring to that stimulus word.

Punishment suppresses responses, but they are not forgotten. For example, punishment is not an effective means of altering behavior because it does not teach students correct behaviors but rather informs them of what not to do. This also is true with cognitive skills. Brown and Burton [as cited in 8, p.76] found that students learn *buggy algorithms* (incorrect rules) for solving problems (e.g., subtract the smaller number from the larger, column by column, 4371 — 2748 = 2437). When students are informed that this method is incorrect and are given corrective feedback and practice in solving problems correctly, they learn the correct method but do not forget the old way.

Bibliography:



1. BEATT, B. Efficiency and Morality in Thorndike's Educational Psychology. In: American Psychologist. Copyright by the American Psychological Association, Inc. Vol. 53, No. 10, October 1998, p.1145-1152. Available: https://www.itma.vt.edu/courses/tel/resources/beatty(1998)_thorndike.pdf
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. CHANCE, P. *Thorndike's puzzle boxes and the origins of the experimental analysis of behavior.* In: Journal of the experimental analysis of behavior, number 3 (November), 1999, 72, pp. 433–440. Available: http://www.appstate.edu/~steelekm/classes/psy5300/Documents/chance-72-433.pdf
4. DONAHOE, J.W. *Edward L. Thorndike: the selectionist connectionist*. In: Journal of the experimental analysis of behavior, number 3 (November), 1999, 72, pp. 451–454. Available: https://pdfs.semanticscholar.org/bd93/228bf49105fcdb7c9c02323c5efeaae343a9.pdf
5. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
6. GOODENOUGH, F.L. Edward Lee Thorndike: 1874-1949. In: ***The American Journal of Psychology,*** Vol. 63, No. 2 (Apr., 1950), pp. 291-301. Available: https://www.jstor.org/stable/1418943?seq=1#page_scan_tab_contents
7. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
8. SCHUNK, D.H. *Learning theories: an educational perspective.* 6th ed. Boston: Pearson Education, Inc., 2012. 561p. ISBN-13: 978-0-13-707195-1
9. SLAVIN, R.E. *Educational Psychology: Theory and Practice*. 11th Edition Boston: Pearson, 2015. 560p. ISBN-13: 978-0134895109

10. WOODWORTH, R. S. *Edward Lee Thorndike. A biographical memoir by Robert S. Woodworth*. In: National Academy of Sciences, Copyright 1952. pp.208-237. Available: http://www.nasonline.org/publications/biographical-memoirs/memoir-pdfs/thorndike-edward-1.pdf

Tasks for independent learning



1. Watch the following video: https://www.youtube.com/watch?v=Vk6H7Ukp6To, and determine the law studied by E.Thorndike, and describe consequences of behaviour.
2. Give a real-life example of Satisfaction and Discomfort states to support Thorndike's positions. Give an example to illustrate the positive/negative support of behaviour provided by some experiments.
3. How do the basic processes of generalization, discrimination, and extinction in classical conditioning differ from the same processes in operant conditioning?

Suggestions for self-assessment

In base of the information studied:



- determine the theoretical differences between Thorndike's laws;
- analyse the role of society in formation of personality behaviour;
- explain the laws of readiness, exercise, effect and give examples;
- identify and characterize behaviour manifestations within each law;
- describe the principles relevant to education according to E. Thorndike;
- elaborate a conceptual map of E. Thorndike's theory.

3.2. Classical Behaviorism (John B. Watson)

Content units for university course:



1. John B. Watson's biography.
2. Interpretation of psychology in Watson's view.
3. Watson's scholarly accomplishments.

Finality:

As a result of studying the theme, students will:



- know the content of John B. Watson's theory;
- analyse the requirements introduced by J. B. Watson for psychology as science;
- characterize J. B. Watson's view of concerning the main subject of psychology;

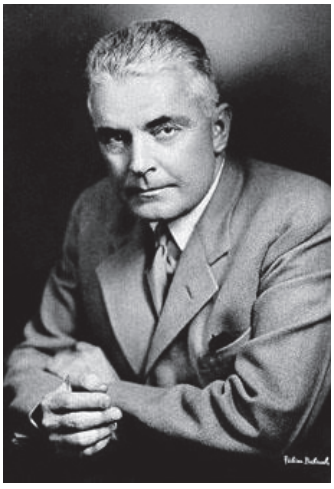
- analyse the criticism of psychoanalytic theories by behaviourists;
- describe J. B. Watson's approach to behaviour manifestations;
- characterize J. B. Watson's studies in frame of classical behaviourism;
- determine the conclusions made by J. B. Watson in base of his experiments.
-

Information support



1. John B. Watson's biography

As a child growing up in Greenville, South Carolina, John Broadus Watson exhibited two characteristics that would later come to shape his career – he was a fighter, and he was a builder. He once wrote that his favorite activity in elementary school was fighting with classmates "until one or the other drew blood". But by age 12 he had also become something of a master carpenter. Later, during his first few years as a psychology professor, he built his own 10-room house virtually by himself.



Watson's lack of enthusiasm for contemporary standards also surfaced early. In grammar school, "I was lazy, somewhat insubordinate, and, so far as I know, I never made above a passing grade". He also found that "little of my college life interested me... I was unsocial and had few close friends" (1936, p. 271) [as cited in 1, p.374]. Watson bragged about being the only student to pass the Greek exam his senior year at Furman University. His secret was to cram the entire day before the test, powered only by a quart of Coca-Cola. "Today," he reported years later "... I couldn't save my life write the Greek alphabet or conjugate a verb" (1936, p. 272) [idem].

Watson began his doctoral work in philosophy at the University of Chicago (in part because Princeton required a reading knowledge of Greek). He soon switched to psychology, where, unlike his classmates, he preferred working with rats instead of humans. "Can't I find out by watching their behavior", he asked, "everything the other students are finding out?" (1936, p. 276) [idem].

Watson joined the faculty at Johns Hopkins University in 1908, where he began his quest to replace the psychology of the day with his new behavioral approach. His views received a surprisingly warm welcome from many scholars and academics, and in 1912 he was invited to give a series of public lectures on his theory at Columbia University. He published an influential paper, "Psychology as the Behaviorist Views It," in 1913 and his first book in 1914. Within a few years, behaviorism swept over the discipline. Watson was elected president of the American Psychological Association in 1915. Watson the fighter had taken on contemporary psychology and won, whereas Watson the builder had constructed an approach to understanding of human behavior that would change the discipline of psychology for many decades to come.

But his academic career was cut short in 1920. Watson suddenly divorced his wife of 17 years and married Rosalie Rayner, with whom he had conducted the Little Albert experiments. The scandal that surrounded these actions forced Watson out of an intolerant Johns Hopkins and into the business world, where he eventually seeded into a successful career in advertising. After

writing a few popular articles and a book in 1925, Watson severed his ties with psychology while still in his late forties. But several decades later, the foundation he built for the behavioral approach to personality still stands

2. Interpretation of psychology in Watson's view

What do the following scenes have in common? A hospital patient suffering from depression makes her bed in the morning, dresses herself, and shows up to breakfast on time. A staff member hands the patient three tickets for completing these three acts. A middle-aged man attends a workshop to overcome a fear of snakes. He watches another middle-aged man, who shows no outward signs of fear, pick up a snake. A college student declines her friends' request to join them at a cocktail lounge after dinner [1, pp.373-375]. She knows people will be smoking there and is trying to break her habit.

In each of these scenes, someone is attempting to modify behavior by applying basic principles of learning. Psychologists have studied how people and animals learn for almost as long as there have been psychologists. The list of psychology topics examined from the *behaviorist's* perspective includes attitude change language acquisition, psychotherapy, student-teacher interactions, problem solving, gender roles, and job satisfaction. Naturally, such a far-reaching approach to the understanding of hunt an behavior also provides a model for explaining why people engage in consistent behavior patterns – that is, a model for personality.

Behavioral accounts of personality have gone through a slow but steady transition over the years. Early behaviorists limited their descriptions to observable behaviors. Later, social learning theorists expanded this position to include more cognitive and social features. These theories considered such nonobservable concepts as thoughts, values, expectancies, and individual perceptions. These psychologists also emphasize the importance of learning merely by watching or even hearing about someone else's behavior. Recent years have seen a noticeable shift among many social learning theorists toward more cognitive explanations of human personality. Thus, a clear connection can be seen between the traditional behaviorism and the cognitive approaches to personality described below. However, traditional behavioral accounts still have a lot to tell us about the causes of personality and avenues for behavior change.

In 1913 a young and brash psychologist named John B. Watson published an article titled "Psychology as the Behaviorism Views It". This article signaled the beginning of a new movement in psychology: *behaviorism.* By 1924, with the publication of his book *Behaviorism,* Watson had made significant progress in his effort to redefine the discipline. He argued that if psychology were to be a science, psychologists must stop examining mental states. Researchers who concerned themselves with consciousness, the mind, and thoughts were not engaging in legitimate scientific study. Only the observable was reasonable subject matter for a science. Because our subjective inner feelings cannot be observed or measured in an agreed-upon, accurate manner, they have no place in an objective science. The sooner psychology abandons these topics, Watson maintained, the sooner it can become a respectable member of the scientific community [idem].

What, then, was the appropriate subject matter for psychology? Watson's answer was *oven* behavior – that which can he observed, predicted, and eventually controlled by scientists. We should recognize just how much of psychology Watson was ready to jettison in his quest.

Emotions, thoughts, expectancies, values, reasoning, insight, the unconscious, and the like were of interest to behaviorists only if they could be defined in terms of observable behaviors. Thus, according to Watson, thinking was simply a variant of verbal behavior, a "subvocal speech", as evidenced by the small vocal-cord movements he claimed accompanied it.

At about this same time, other researchers were beginning to study the basic processes of conditioning, or learning, Watson embraced these principles as the key to understanding human behavior. Like Watson, these researchers focused their efforts on predicting overt behaviors without introducing inner mental states to explain their findings. The famous Russian physiologist Ivan Pavlov demonstrated that animals could be made to respond to stimuli in their environment by pairing these stimuli with events that already elicited a response. This process soon became known as *classical conditioning.* At the same time, other psychologists were exploring what today is known as *operant conditioning.* For example, Edward Thorndike found that animals were less likely to repeat behaviors that met with negative consequences than were animals given no punishments.

This work convinced Watson that a few key conditioning principles would suffice to explain almost any human behavior. Personality, according to Watson, was "the end product of our habit systems". In other words, over the course of our lives we are conditioned to respond to certain stimuli in more or less predictable ways. You might have been conditioned by parents and teachers to respond to challenges with increased effort. Someone else might have learned to give up or try something new. Because each of us has a unique history of experiences that shaped our characteristic responses to stimuli, each adult has a slightly different personality.

Watson had tremendous faith in the power of conditioning. His most outrageous claim, which he admitted went "beyond my facts," was that given enough control over the environment, psychologists could mold a child into whatever kind of adult they wanted. "Give me a dozen healthy infants, well formed, and my own specified world to bring them up in," he wrote. "I'll guarantee to take any one at random and train him to become any type of specialist I might select – doctor, lawyer, artist, merchant-chief, and yes, even beggarman and thief" (1924/1970, p. 104). This he promised regardless of the child's inherited abilities, intelligence, or ancestry. Although somewhat frightening in its implications for controlling human behavior, this type of thinking found a receptive audience among Americans who believed in the tradition of equal opportunity for all regardless of background or social class [1, p.375].

Watson had very definite ideas on how to raise children. To be sure, Watson wanted children to grow emotionally, to develop an ability to cope with the world, to be self-sufficient, and to have a considerable degree of self-esteem. How should such healthy children be raised? Watson's advice was to treat children objectively and firmly, as if they were young adults [3, p.8]: Never hug or kiss them, never let them sit on your lap. If you must, kiss them once on the forehead when they say good night. Shake hands with them in the morning. Give them a pat on the head if they have made an extraordinarily good job of a difficult task. Try it out. In a week's time you will find how easy it is to be perfectly objective with your child and at the same time kindly. You will be utterly ashamed of the mawkish, sentimental way you have been handling it. According to Moore's opinion Watson's ideas for social and family organization were indeed far-reaching [3, p.8].

3. Watson's scholarly accomplishments

The list of Watson's scholarly accomplishments is lengthy. Those accomplishments started in developmental psychobiology, then expanded into comparative psychology, then into conditioning, and finally into human development based on conditioning principles, especially concerning child development. This section gives a brief overview of his accomplishments.

While at Chicago, Watson undertook a series of studies on the sensory modalities that underlay maze learning in rats. With Harvey Carr, Watson first taught rats to learn a maze, then surgically removed one sensory system after another, hoping to identify which system was essential for maze learning. Removal of neither smell nor hearing nor vision nor taste interfered with subsequent performance. However, removal of the proprioceptive–kinesthetic modality did interfere. When Watson made the maze shorter or longer, he found that the rats' performances deteriorated. On the basis of these results, he argued that kinesthetic feedback was fundamental to learning (Watson, 1907b). Thereafter, the proprioceptive–kinesthetic modality played a pivotal role in Watson's thinking. Worth mentioning is that this matter has proved controversial in the history of learning theory. For example, Macfarlane (1930) found little influence of kinesthetic feedback in maze learning, at least as Watson had conceived of it [as cited in 3, pp.9-11].

In other scholarly activity, Watson examined color vision in a variety of nonhumans and decided that their color vision was extremely limited, if present at all. He published digests of research on a variety of topics (Todd and Morris, 1994, pp. 170–177). In investigations of imitation in monkeys, Watson (1914, p. 284) found that the monkeys did not generally imitate such food-getting behaviors as pulling in food with a t-shaped rake [idem].

A well-known example of Watson's research involved examining various "instinctive" behaviors of sea birds, such as how terns migrate and how they recognize their nests and young when they return to their rookeries. Watson was unable to reach precise conclusions, other than the terns' behavior being some incompletely understood function of various environmental stimuli (Watson, 1907a; Watson and Lashley, 1915). For example, he concluded that the terns must rely on some other sense than vision. The surface of the ocean is so homogeneous and nesting areas were so crowded that distinctive visual stimuli were simply not apparent (Watson, 1909, p. 689). Rather, olfactory and auditory stimuli seem to be involved in various ways, although Watson did acknowledge that visual stimuli could be involved in some way he didn't recognize. Perhaps the most relevant message from this research is that so-called instinctive behavior doesn't emerge fully formed and remain fixed during the lifetime of an organism. Instead, it develops through interaction with the environment and takes the form it does in relation to relevant environmental stimulation (Watson, 1914).

Early in the second decade of the twentieth century, the importance of conditioned reflexes was becoming apparent in psychology. Watson (1914) spoke approvingly of "Pawlow's method," using the preferred orthography of the time, although Watson seemed to view Pavlov's work more as a technique for assessing sensory capacities of subjects than as a general framework for studying behavior as a subject matter in its own right. Perhaps this emphasis is not surprising, given Watson's extensive history of studying sensory processes such as color vision in animals. Around the middle of the decade, Watson began to appreciate the full relevance of conditioned reflexes for his position. For example, after Watson was elected president of the American Psychological Association in 1914 on the basis of his growing

professional status, his presidential address was titled “The Place of the Conditioned Reflex in Psychology” (Watson, 1916) [3]. This paper was essentially a progress report on some conditioning research he had undertaken with Karl Lashley in the preceding year. That research was largely inconclusive, perhaps because Watson failed to appreciate a variety of technical and methodological matters. Nevertheless, Watson was undaunted. Here was a formal technology that aligned quite comfortably with his commitments to objectivity and observation in the study of behavior.

Watson’s scholarly research program was temporarily suspended during his military service in World War I. Once he returned to Hopkins, he devoted his full attention to developing a behaviorism based on conditioned reflexes and establishing it as the dominant orientation in psychological science. The methods from the animal laboratory would be applied with equal benefit to humans, making good on his proclamations from 1913.

As the second decade drew to a close, emotional responses were of central concern in child development, given the ascendancy of Freudian theory in psychology. Watson proposed an alternative: that human infants had **three basic emotional responses**. The first was fear, caused by loss of support or loud sounds. The second was rage, caused by restricting an infant’s movements. The third was love, caused by stroking the skin, especially in sensitive erogenous zones. Through conditioning, the range of stimuli that called out these emotional responses expanded throughout one’s life, thereby accounting for the diversity of human development. The canonical investigation in this area was Watson and Rayner’s (1920) study of Little Albert, about which a great deal more is said later in the present article [2; 3]. At this point, suffice it to say that Watson wanted to demonstrate that he could create an emotional response through conditioning processes. Accordingly, he conducted conditioning trials in which an eleven-month-old infant named Albert experienced a loud noise, which unconditionally caused Albert to be afraid. Watson then presented the loud noise in the presence of a white rat. After a few trials Albert was fearful of the white rat as well. Watson believed he had proved his point. The research was more a “proof of concept” demonstration than a formally designed experiment. The important feature of the demonstration was that it suggested emotional responses were learned habits, not instincts.

At the time of his research with Little Albert, Watson had gathered a lot of data on child development, but had not analyzed it. Watson left Johns Hopkins less than a year after completing the Little Albert project, and during that year was preoccupied with personal circumstances related to the dissolution of his marriage with Mary, his relationship with Rosalie Rayner, and the start of his advertising career. Some years would pass before he returned to the topic of child development. The project with Little Albert proved to be Watson’s last formal research project in the academy.

As noted previously, even though Watson moved to New York and began his advertising career in 1920, he didn’t immediately leave the pedagogical scene and often lectured at local universities. One such series of lectures provided the basis for his popular book Behaviorism (Watson, 1925). Watson’s views on child rearing, incorporating the data he had gathered before Little Albert, were published with Rosalie as co-author under the title The Psychological Care of Infant and Child (Watson and Watson, 1928). The book was a hugely popular. Interestingly, a young man named B. F. Skinner was working in a bookstore in New York at the time of its publication and was scheduled to enter graduate school at Harvard University in the fall to study psychology. Skinner later reported he read Psychological Care in between serving customers

(Moore, 2005). Whereas others were invoking instincts, a consistent theme in Watson's writing was the appeal to habits that developed through conditioning processes. A debate with William MacDougall, who favored the instinct approach, was published as The Battle of Behaviorism (Watson and MacDougall, 1929). Watson also published in nonscientific, popular outlets, such as McCall's, Harper's, and Ladies Home Journal. However, during the 1930s Watson became increasingly busy with his business career. His formal publications in professional disciplinary outlets had ended over a decade earlier with Little Albert, and by the end of the 1930s even his informal popular press writing virtually ceased [3, p.11].

Bibliography:

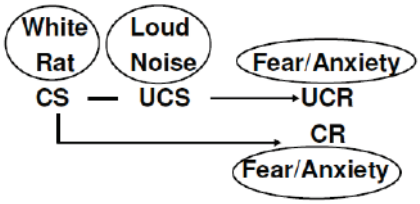


1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. MOORE, J. John B. Watson's Classical S–R Behaviorism. In: The Journal of Mind and Behavior. Winter 2017, Volume 38, Number 1 pp.1–34. ISSN 0271–0137. Available: file:///D:/Download/Watson-JMB.pdf
4. REESE, H.W. Influences of John B. Watson's behaviorism on child psychology. In: Mexican Journal of Behavior Analysis, 2013, vol. 39, Number 2 (September). p.48-80. Available: http://rmac-mx.org/wp-content/uploads/2014/01/04.-ARMAC-vol.-39-2.pdf

Tasks for independent learning



1. Watch the following video: https://www.youtube.com/watch?v=9hBfnXACsOI&t=91s, and determine conclusions made by J.B.Watson, and find the fields of their applicatons. Explain why Albert was afraid of other white furry things besides the rat.
2. Analyse the significance of Watson's research with Little Albert. Whatever happened to Little Albert? Give an example of how Watsons's experiment results can be applied in education.
3. Analyse and explain the following scheme:



Suggestions for self-assessment

In base of the information studied:



- determine theoretical importance of J. B. Watson's theory;
- analyse why human being was considered a machine;
- explain the scheme supported by J. B. Watson "S – R";
- identify and characterize the principles embraced by Watson as

the key to understanding human behavior;
- identify and explain what was the appropriate subject matter in psychology in Watson's opinion;
- elaborate a conceptual map of J. B. Watson's theory.
-

3.3. Operant Behaviorism (B. F. Skinner)



Content units for university course:

1. B. F. Skinner's biography.
2. Classical versus operant conditioning.
3. The three-term contingency.
4. Skinner's view of punishment.
5. Self-control processes.

Finality:

As a result of studying the theme, students will:



- know the main directions of B. Skinner's theory;
- analyse the results obtained due to experiments with animals;
- characterize the operant conditioning;
- analyse particularities of three-term contingency;
- describe the advantages and disadvantages of Skinner's theory;
- determine real directions for application of the contents of Skinner's theory in education.

Information support



1. B. F. Skinner's biography



When Burrhus Frederick Skinner was born in Susquehanna, Pennsylvania, his father, a lawyer, announced the birth in the local paper: "The town has a new law firm: Wm. A. Skinner & Son." But all of the father's efforts to shape his son into the legal profession failed. After growing up in a "warm and stable" home, Skinner went to Hamilton College to study English. He planned a career as a professional writer, not a lawyer. This ambition was reinforced the summer before his senior year when an instructor introduced Skinner to the poet Robert Frost. Frost asked to see some of Skinner's work [as cited in 1, p.374]. Skinner sent three short stories, and several months later received a letter from Frost encouraging him to continue writing.

Skinner devoted the two years after his graduation to writing, first at home and later in Greenwich Village in New York. At the end of this time, he realized he had produced nothing and was not likely to become a great novelist.

"I was to remain interested in human behavior, but the literary method had failed me", he wrote. "I would turn to the scientific. The relevant science appeared to be psychology, though I had only the vaguest idea of what that meant" (1967, p. 395) [1].

So, Skinner went to Harvard to study psychology. He immersed himself in his studies, rising at six each morning to hit the books. After teaching at the University of Minnesota and Indiana University, Skinner returned to Harvard in 1948, where he remained the rest of his career. Literatures loss was psychology's gain. A survey of psychology historians taken at about the time of his death ranked Skinner as the most influential of all contemporary psychologists (Korn, Davis, & Davis, 1991) [1].

Although his work in psychology earned him numerous professional awards and recognitions, Skinner never relinquished his interest in literature. In the 1940s, he returned to fiction, writing a novel, *Walden Two,* about a utopian society based on the principles of reinforcement he had found in his laboratory experiments. "It was pretty obviously a venture in self-therapy," Skinner wrote, sounding more psychoanalytic than behavioristic. "I was struggling to reconcile two aspects of my own behavior represented by [the characters] Burris and Frazier" (1967, p. 403) [idem].

Nonetheless, Skinner remained an adamant believer in the power of the environment and an unwavering critic of those who introduce nonobservable concepts to explain human behavior. "I do not believe that my life shows a type of personality a la Freud, an archetypal pattern a la Jung, or a schedule of development a la Erikson," Skinner wrote nearly eight decades after his birth. "There have been a few abiding themes, but they can be traced to environmental sources rather than to traits of character. They became part of my life as I lived it; they were not there at the beginning to determine its course" [1, p.374].

Skinner's last public appearance was on August 10, 1990, when he gave the keynote address at the opening ceremony of the American Psychological Association's annual convention. He also received a special citation for his lifetime contributions to psychology. Skinner died 8 days later of complications arising from leukemia [3, p.291].

2. Classical versus operant conditioning

Watson's legacy was extended by the career of another influential psychologist, B. F. Skinner. Skinner, who identified his particular brand of behaviorism as **radical behaviorism,** took a small step away from the more extreme position Watson advocated. He did not deny the existence of thoughts and inner experiences. Rather, Skinner challenged the extent to which we are able to observe the inner causes of our own behavior. For example, suppose you are typically uncomfortable at social events. As you prepare for a party one evening, you begin to feel nervous. It's going to be a big party, and you don't think you will know very many people. At the last minute, your anxiety becomes intense and you decide to stay home. Why did you skip the party? Most people would answer that they avoided the party because they felt anxious. But Skinner (1974) argued that behavior does not change *because* you feel anxious [as cited in 1]. Rather, in this example, the decision to skip the party and the anxiety are both conditioned

reactions to the situation.

In other words, when we introduce an inner cause for behavior, such as anxiety, we may think we have identified the cause of the behavior, but we are mistaken.

When you say you began eating because you were hungry, you have only put a label on your behavior – you have not explained why you are eating. Similarly, saying that people behave the way they do because they are friendly or aggressive or introverted does not explain where these behaviors come from. Although radically different in many ways, Skinner's view is much like Freud's in one respect. Both maintained that people simply do not know the reason for many of their behaviors, although we often think we do.

Naturally, Skinner's theory and some of the implications derived from it are highly controversial. For example, Skinner described happiness as "a by-product of operant reinforcement". The things that bring happiness are the ones that reinforce us. In his most controversial work, *Beyond Freedom and Dignity* (1971), Skinner argued that it is time we moved beyond the illusion of personal freedom and the so-called dignity we award ourselves for our actions. We don't freely choose to do something as the result of inner moral decisions, but rather as a response to environmental demands. We attribute dignity to people for admirable behavior, but because behavior is under the control of external contingencies, dignity is also an illusion. If you rush into a burning building to save people, it is not because you are heroic or foolish, but because you have a history of reinforcements and contingencies in similar situations.

Traditional behaviorists explain the causes of behavior in terms of learning experiences, or conditioning. They do not deny the influence of genetics but downplay its importance relative to the power of conditioning. According to behaviorists, if we are to understand the processes that shape our personalities as well as develop procedures for changing problem behaviors, we must examine basic conditioning principles. It is convenient to divide conditioning into two categories: **classical** (or Pavlovian) conditioning and **operant** (or **instrumental**) conditioning.

Classical conditioning begins with an existing stimulus-response (S-R) association. For example, some people jump (response) whenever they see a spider (stimulus). Although you may not be aware of them, your behavior repertoire contains a large number of S-R associations. For example, you might feel faint when you see blood, want to eat whenever you smell chocolate, or become nervous when you find yourself more than a few feet off the ground.

In his classic demonstration of conditioning, Pavlov used the S-R association of food and salivation. He presented hungry dogs in his laboratory with meat powder (stimulus), to which they would always salivate (response). Because this S-R association existed without any conditioning from Pavlov, we call the meat powder the *unconditioned stimulus* (UCS) and the salivation the *unconditioned response* (UCR). Then Pavlov paired the old, unconditioned stimulus with a new, *conditioned stimulus* (CS). Whenever he presented the meat powder to the dogs, he also sounded a bell. After several trials of presenting the meat powder and the bell together, Pavlov simply sounded the bell without the powder. What happened? As nearly every psychology student knows, the dogs began to salivate at the sound of the bell, even though no meat powder had been presented. The salivation had become the *conditioned response* (CR), part of a new S-R association (bell tone and salivation) in the dogs' behavioral repertoire.

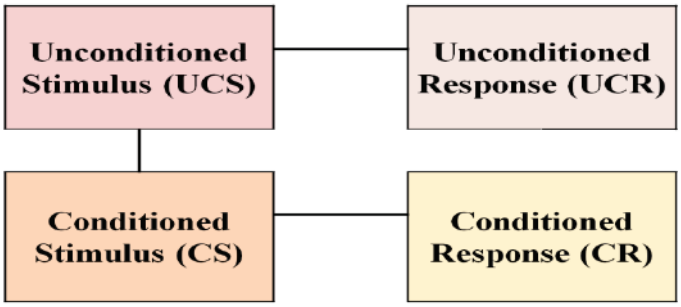


Figure 3.2. Classical Conditioning

The classical conditioning procedure is diagramed in Figure 3.2. Once the new S-R association is established, it can be used to condition still another S-R association. For example, if you paired a green light with Pavlov's bell tone, after a while the dogs would start to salivate when the green light came on. This process of building one conditioned S-R association on another is called *second-order conditioning.*

Because the stimuli and events you experience are often inadvertently paired with other aspects of the environment, you are probably not aware of the many S-R associations that influence your behavior. Research suggests that our preferences in food, clothing, and even friends can be determined through this process. A friend of mine guesses that he enjoys country and western music because his father used to play it on Saturday, his favorite day of the week. Anxious participants in one study sat in a waiting room with a stranger (Riordan & Tedeschi, 1983) [1]. Although the two did not interact, participants reported unpleasant impressions of this other person. The researchers reasoned that the incidental pairing of the anxiety with the stranger created a negative association with that person.

However, researchers have also uncovered several limitations of classical conditioning. For a new S-R association to persist, the unconditioned and conditioned stimuli must be paired occasionally or otherwise reinforced When Pavlov presented his conditioned dogs with just the bell tone, the dogs salivated less and less until finally the dogs failed to salivate to the tone at all. This gradual disappearance of the conditioned S-R association is called *extinction.* Moreover, two events presented together will not always produce an association (Rescorla, 1988). Certain stimuli are easily associable, but it may be impossible to create some S-R bonds through classical conditioning.

Operant Conditioning. At about the time Pavlov was demonstrating classical conditioning in Russia, American psychologists were investigating another type of learning through association. Edward Thorndike put some stray cats into "puzzle boxes." To escape from the box and thereby obtain a piece of fish, hungry cats had to engage in a particular combination of actions. Before long, the cats learned what they had to do to receive their reward. These observations helped Thorndike (1911) formulate the *law of effect:* that behaviors are more likely to be repeated if they lead to satisfying consequences and less likely to be repeated if they lead to unsatisfying consequences. Thorndike's cats repeated the required behaviors because they led to the satisfying consequences of escape and food.

At first glance, Thorndike's observations hardly seem insightful. Do you know any parents who don't occasionally try rewards and punishments to mold their children's behavior? Teachers, judges, and employers also regularly rely on the connection between actions and consequences to shape behavior. But vague feelings that such a connection exists are not the

same as understanding how this learning works or the most efficient and productive way to use it. Ask a group of parents the best way to deal with a problem child, and you will soon understand how little agreement there is among nonscientists on how to use rewards and punishments.

This poor understanding of basic learning principles is unfortunate, given the power of conditioning processes. It is especially tragic because several decades of research have provided psychologists with a relatively good understanding of how reinforcement and punishment shape and control behavior. Unlike classical conditioning, which begins with an existing S-R bond, operant conditioning begins with behaviors the organism (human or lower animal) emits spontaneously. We can observe these operant behaviors when a laboratory rat is placed in a new cage. The animal moves about, scratches, sniffs, and claws in a haphazard manner, for none of these responses have been reinforced or punished. However, if one of these behaviors is always followed by a pellet of food, its frequency will increase.

Operant conditioning concerns the effect certain kinds of consequences have on the frequency of behavior. A consequence that increases the frequency of a behavior that precedes it is called a *reinforcement,* one that decreases it is called *a punishment.* Whether a consequence is reinforcing or punishing varies according to the person and the situation. If you are hungry, strawberry ice cream is probably a reinforcement. But if you don't like strawberry ice cream or if you are cold, the ice cream may serve as a punishment.

Table 3.1. Operant conditioning procedures

Procedure	Purpose	Application
Positive reinforcement	Increase behavior	Give reward following behavior
Negative reinforcement	Increase behavior	Remove aversive stimulus following behavior
Extinction	Decrease behavior	Do not reward behavior
Punishment	Decrease behavior	Give aversive stimulus following behavior or take away positive stimulus

Psychologists have discovered two basic reinforcement strategies for increasing the frequency of a behavior (Table 3.1). With *positive reinforcement,* the behavior increases because it is followed by the presentation of a reward. Hungry rats that receive a pellet of food every time they press a bar will begin to press the bar frequently. We can also increase the frequency of a behavior by using *negative reinforcement,* the removal or lessening of an unpleasant stimulus when the behavior occurs. Rats that can turn off an electric shock by pulling a string will quickly learn to pull the string. People whose headaches go away when they take a few minutes to relax will soon learn to relax [1, p.377-380].

3. The three-term contingency

A **contingency** is a rule stating that some event (B) will occur if and only if another event (A) occurs (Mazur, 1986, p. 131) [as cited in 4, pp.512-516]. For example, during an early afternoon play session at home, 6-year-old Matthew shares his toy truck (event A) with his 5-year-old brother, Leo, and receives a kiss (event B) from his mother for his cooperative behavior. After dinner, however, Matthew and Leo are watching television when Leo decides he does not like the program and arbitrarily changes the channel. Matthew becomes very upset and hits his

brother (event A). Their mother then sends Matthew to bed early (event B) as punishment. Skinner would say that Matthew has learned that a kiss from his mother in a play situation is contingent, or dependent, on his cooperative behavior. The boy has also learned, in Skinner's view, that being sent to bed early when he is watching television is contingent on his aggressive behavior.

Thus, there are three important components in an operant-conditioning contingency: (1) the environmental or situational event in which a response or behavior occurs (that is, the event that precedes the behavior), (2) the behavior itself, and (3) the environmental stimuli (consequences) that follow the behavior (Skinner, 1953, pp. 108-109) [idem].

Discrimination. The stimuli preceding the behavior are important because they provide the occasion under which reinforcement is likely to occur if the behavior is performed. Thus, people learn a **discrimination.** They learn that, in the presence of certain stimuli (or in some situations), their behavior is likely to be reinforced, whereas the same behavior in the presence of other stimuli (or in other situations) is not likely to be reinforced. Or they learn the discrimination that their behavior is likely to be punished in certain situations, whereas the same behavior under different circumstances is unlikely to be punished. Traffic lights, for example, act as discriminative stimuli. We learn that a red light is a cue for us to bring our car to a halt, whereas a green light indicates that we can proceed. Failure to make this simple discrimination can lead to serious injury or death. Obviously, we do not have to learn this discrimination through direct experience. We can and do learn the appropriate behavior through oral or written instructions, through observation of what other drivers do in actual situations, or through films. Driver-education courses typically use films of accidents to show license applicants the tragic consequences of a failure to obey various traffic rules, including the failure to make an appropriate discrimination between green and red lights.

When our responses are differentially controlled by antecedent stimuli or situations, they are considered to be under **stimulus control.** Much of our behavior is under the control of stimuli. In social interactions, for example, we learn that we are likely to be reinforced when we approach people who are smiling, whereas we are likely to be punished when we approach people who are scowling. We also learn to be careful about the kinds of food we eat. The smells and colors of the foods influence our behavior. We quickly learn to avoid eating rancid meat, rotting tomatoes, and moldy bread. Instead, we purchase and eat fresh bread, firm tomatoes, and red meats. In our environmentally conscious society, we learn to react appropriately to various cues in our physical environment. For example, as we leave a classroom at the end of a session, we turn off the lights when we see instructions to "Please turn off the lights to conserve energy". We throw our litter into trash cans when we see instructions asking us to do so. We also avoid another person's property when we see ominous "No Trespassing" or "Beware of Dog" signs [4].

Instructions, directions, examples, and models are all used to facilitate the development of responses. Such stimuli are called **prompts** – antecedent events that help initiate responses. Thus, if a parent tells a child to return home immediately after school and hugs and kisses her for complying, the prompt (instruction) becomes a discriminative stim- ulus. It signals the child that reinforcement is likely to follow when the behavior is performed. In general, when a prompt consistently precedes reinforcement of a behavior, it becomes a **discriminative stimulus** and can effectively control behavior. Prompts often take on the value of events (consequences) that

follow them. Thus, the child is likely to look forward to hearing her parent instruct her to come home immediately after school.

Prompts can also become aversive if they are associated often enough with punishing consequences. If parents continually remind their son to clean his room or face a loss of privileges, it takes little time for such prompts to become aversive in their own right. The boy may try to terminate the aversive prompt by cleaning his room, leaving the house, or arguing with his parents (Kazdin, 1989, pp. 42-43) [as cited in 4, p.514].

Generalization. A response that is repeatedly reinforced in a particular situation is likely to be repeated in that situation. Situations, however, consist of complex sets of stimuli that often share common properties. In Skinner's view, the control exerted by a given stimulus is shared by other stimuli that are similar to it (Skinner, 1953, p. 132). **Stimulus generalization** occurs if a behavior that is reinforced in one situation also increases in other situations, even though it is not reinforced in those situations (Kazdin, 1989, p. 46) [ibidem].

Generalization is the opposite of discrimination. When people discriminate between two situations, it means that their response has failed to generalize from one situation to the other. When their response does generalize across two situations, it means that they have failed to discriminate between the two situations, and make the same response in both situations. These two phenomena have highly important implications for the psychological health and well-being of humans. For example, if a man fails to discriminate between people who can be trusted and those who cannot be trusted, his generalized mistrust may result in his being highly suspicious of others and even paranoid. The teenager who is rewarded by her peers' smiles and laughter for swearing in a playground situation may face punishing consequences if she repeats the behavior in front of her date's parents and relatives at the dinner table in his home. Skinner would say that she failed to learn an appropriate discrimination. Stimulus generalization can operate in a beneficial way when the information learned in your college classes transfers to a job setting after you graduate.

Extinction. According to Skinner's rat study, failure to reinforce a response reduces the probability that the response will occur. In traditional terms, "person is . . . said to suffer a loss of confidence, certainty, or sense of power. He is said to be unable to go to work because he is discouraged or depressed, although his not going, together with what he feels [discouragement and depression], is due to a lack of reinforcement – either in his work or in some other part of his life" [4, p.520].

We control the behavior of others by withholding reinforcement. To eliminate behavior we consider undesirable, for example, we ignore it. If our roommate acts in obnoxious ways, we may simply pay no attention to him. If a child has a temper tantrum, her parents may ignore her by reading the newspaper or turning on the television set. Such a procedure seems to make sense, but unfortunately is often unworkable in practice. If the undesirable behavior has been reinforced many times in the past, it is highly resistant to extinction. The mother who tries to eliminate temper tantrums by ignoring her child's behavior is likely to give in eventually by listening to her child, comforting her, and giving her what she wants. These actions positively reinforce the child's behavior and ensure that it will continue. An alternate strategy in this situation might be to send the child to her room for a brief period (time out) until she stops whining and complaining, and then to show her a more constructive way of solving her problem and to reinforce her for using it.

4. Skinner's view of reinforcement and punishment

Behavior is controlled not only by antecedent stimuli, but also by its consequences. Skinner spoke of these consequences as involving the presentation or removal of either pleasant or unpleasant stimuli fol- lowing a behavior. He termed the presentation of a stimulus as positive and the removal of a stimulus as negative, so you should not think stereotypically of the term good when you see the term positive, nor should you think of the term bad when you see the term negative. Instead, simply think of the term presentation when you see the term positive and of the term removal when you see the term negative.

Reinforcement. The principle of **positive reinforcement** refers to an increase in the frequency of a behavior when that behavior is followed by the presentation of pleasant stimuli or **positive reinforcers.** There are two types of positive reinforcers: **primary** (or unconditioned) **reinforcers** are automatically or naturally reinforcing – for example, food, water, and sex; **secondary** (or conditioned) **reinforcers** acquire their rein- forcing properties through association with primary reinforcers or with other conditioned reinforcers [2]. Examples of secondary reinforcers are praise, attention, money, and good grades. Giving a boy a candy bar for having cleaned his room strengthens his room-cleaning behavior. Awarding an A to a student for having written a highly creative essay encourages this behavior.

Negative reinforcement refers to the removal of an aversive or unpleasant stimulus following a response, thereby increasing the rate of occurrence of that response. The removal of an aversive stimulus (**negative reinforcer**) following a response increases the probability of that behavior occurring in the future under the same or similar circumstances [idem]. Taking medicine that removes your stomach ache (aversive stimulus) is a good example of negative reinforcement. Medicine- taking behavior is strengthened when it is followed by the elimination or removal of an aversive stimulus. Another example is the child who learns to apologize for undesirable behavior because it terminates or removes parental criticism.

In summary, the principle of **reinforcement** is that a behavior will increase in frequency when it is followed either by the presentation of a positive reinforcer (pleasant stimulus) or by the removal of a negative reinforcer (unpleasant stimulus).

Punishment. The principle of **punishment** refers to a decrease in the frequency of a response when that response is followed immediately by certain consequences. Aversive events, or punishers, can be applied to behavior to make its occurrence less probable. The presentation of an aversive stimulus following a behavior is called **positive punishment. Primary** (or unconditioned) **punishers** are stimuli that are inherently aversive or unpleasant – for example, spankings, being hit by a rock, and falling down and breaking a leg. **Secondary** (or conditioned) **punishers** acquire their aversive properties by being paired with primary punishers or other conditioned punishers. Examples of conditioned punishers are poor grades, criticism, ridicule, and sarcasm.

Fining a person for speeding is intended to discourage the behavior. A teacher's reprimand to "Stop talking" is intended to decrease talking by students. The command "No" also serves as a conditioned punisher for many people. The word may acquire its punitive value by being paired originally with physical pain (for example, spanking a child for misbehavior while telling him or her "No") or loss of privileges (for instance, taking the keys to the family car away from a teenager who loves to drive).

The removal of a desirable or pleasant stimulus (positive reinforcer) following a behavior also decreases its occurrence and is called **negative punishment.** Taking a toy away from a child for lying is a form of negative punishment called **response cost.** Response cost involves a penalty of some kind – for example, a fine for a traffic violation or fees for late filing of income tax or late registration for classes (Kazdin, 1989, p. 153) [as cited in 4]. Another form of negative punishment is **time out from reinforcement** – the removal of all pleasant stimuli (positive reinforcers) for a certain period of time. Telling a child who misbehaves to stop watching television and go to his or her room is a good example of time out, if the child's room offers no opportunities for reinforcing activities such as playing music or reading comic books while in the room. Table 3.2. summarizes these operant principles, in terms of the various combinations of consequences that follow a response – presentation or removal of a positive or negative stimulus.

Table 3.2. Summary of Operant Conditioning Principles

Responses	Positive stimulus	Negative (aversive) stimulus
Presentation (contingent on response)	Positive reinforcement	Positive punishment
Removal (contingent on response)	Negative punishment	Negative reinforcement

B. F. Skinner observed that punishment is the most common technique of control in modern life.

Why is punishment so pervasive? It is easy to apply, and it has immediate, observable, and satisfying effects for the punisher. In addition, the technique is easily learned, whereas alternative, positive techniques are more difficult to acquire. Punishment also has the ostensible support of history [4, p.519]. For all these reasons, many of us resort to it.

Does punishment work? Certainly, in the short run it seems to be effective: it stops the undesired behavior. Skinner maintained that this effect may be misleading, however, because the reduction in strength of the behavior may not be permanent [as cited in 4, p.519]. As evidence, he cited a study in which he trained rats of the same sex, age, and genetic strain to press a lever in a Skinner box as a means of obtaining food pellets [ibidem]. After establishing the bar-pressing response, Skinner withheld the reinforcers from these animals in order to bring about **extinction** of the behavior. Skinner let some of the animals in a control group continue to press the bar without punishment until they stopped responding completely. In the experimental group, each time the animals pressed the lever, they were punished by a mechanically administered slap on the paws. This punishment continued for the first ten minutes of the extinction period and then was terminated. Skinner found an initial decrease in the rate of response for the animals while they were being punished. When the punishment was ended, however, the experimental group began to respond again. Eventually, this group produced as many responses as the controls. Skinner concluded that punishment temporarily suppresses behavior, but the behavior is likely to reappear when the punishing contingencies are withdrawn.

Punishment may create strong conflict in people. In Skinnerian terms, such conflict would not be an inner struggle, but rather an incompatibility between responses, one of which is positively reinforcing and the other potentially punishing. The male student who has been rejected by a number of female students but who continues to seek relationships with women on

campus would be a pertinent example. In traditional personality terms, such a person might be labeled as awkward, indecisive, and timid [4, p.519].

For all these reasons, Skinner believed we should shun the use of punishment to control behavior, but should focus instead on the use of positive reinforcers. (The use of positive reinforcers in education will be discussed later in this chapter). While Skinner's views on punishment, especially as they relate to physical punishment, may make some sense to many people on ethical grounds, on scientific grounds his position is much shakier. That is, there are many studies that have shown that punishment can effectively stop undesired behavior when it is properly applied [as cited in 4, p.520]. We will also see that nonphysical punishment techniques that involve removing positive reinforcers from people following an undesirable behavior work well [ibidem].

Schedules of Reinforcement. All of us are exposed to different environments, and to different schedules or arrangements of reinforcement in our daily lives. Some parents, for example, consistently reinforce their children's behavior; others supply only intermittent reinforcers. These schedules have a tremendous impact on our responses. Numerous studies with lower animals, for example, have shown that behavior learned on a **continuous reinforcement** schedule – that is, a schedule in which each performance is followed by a reinforce – produces higher rates of response than behavior reinforced only intermittently. Behavior learned on a schedule of **intermittent** (or partial) **reinforcement,** however, is much more resistant to extinction than behavior acquired on a continuous schedule [4, p.521]. Animals trained on a continuous reinforcement schedule also show greater signs of emotional reaction or low frustration tolerance when their behaviors are subjected to extinction than do animals trained on intermittent schedules.

The implications for human functioning are quite straightforward. Affluent parents who raise their children on continuous reinforcement schedules should not be surprised that their offspring do not show behaviors that could be labeled persistent, hardworking, ambitious, and competitive. These behaviors are more likely to be found in children who have been subjected to partial or intermittent schedules of reinforcement [4, p.521].

Intermittent reinforcement can take many forms. Two of the most common are the fixed-ratio schedule and the fixed-interval schedule.

In a **fixed-ratio schedule,** an absolute number of behaviors is required before reinforcement is applied [4, p.522]. For example, a student may have to complete two class projects before receiving a grade in the course. Or a worker may be placed on a fixed-ratio schedule, commonly known as piecework pay. In a **fixed-interval schedule,** the first performance that occurs after an absolute amount of time has elapsed is reinforced [ibidem]. There are many examples of the operation of such schedules in our daily lives. We eat at certain times of the day; we go to bed and get up at a regular time. Sometimes we get paid by the hour. An interesting feature of behavior regulated on fixed-interval schedules is that the rate of responding tends to be low just after reinforcement but increases rapidly as the time for reinforcement approaches.

5. Self-control processes.

B. Skinner was interested not only in the ways in which schedules of reinforcement determine behavior but also in the role of **self-control processes.** For him, studying self-control involves an analysis of "how the individual acts to alter the variables of which behavior is a

function" [as cited in 4, p.522]. Individuals are said to exercise self-control when they actively change those variables or factors that determine their behavior. For example, we may find that we cannot study when there is a stereo blaring music. We get up and shut it off. We have actively changed the nature of the variable (loud music) that affected our behavior. Another example might be an obese person who exercises control over his behavior by buying and eating only low-calorie foods. He can also politely refuse to eat high-calorie foods when they are offered to him by others.

Skinner outlined a number of the techniques that we use to control our behavior [ibidem]; many of these have subsequently been studied by social-cognitive theorists interested in modeling and behavior modification.

Physical restraints. Sometimes we control our behavior through the use of physical restraints. For instance, some of us clap our hands over our mouths to avoid laughing at someone else's mistakes. Others put their hands in their pockets to keep from biting their fingernails. In unusual cases, people who feel strongly tempted to commit criminal or psychotic acts may present themselves at the door of an institution for incarceration.

Another form of physical restraint is simply to move out of situations in which the behavior to be controlled takes place. We walk away from someone who has insulted us, lest we lose control and physically attack him. Parents often prevent the occurrence of undesirable behavior (for example, fights, ridicule, criticism, or taunts) between their children by physically separating them. They may order one child to go outside to play and the other to stay inside and watch television.

Physical aids. Physical aids can also be used to control behavior. Some truckers take stimulants to avoid falling asleep at the wheel. Students often drink large amounts of coffee after all-night study sessions in an effort to remain alert during early morning exams. Physical aids can also be used to facilitate certain behavior, as when people with vision problems put on eyeglasses or the hearing-impaired make use of hearing aids.

Changing the stimulus conditions. Another technique we use to control our behavior is to change the stimuli responsible for it. Overweight people put a box of candy out of sight so that they can restrain themselves. Some alcoholics avoid temptation by giving their liquor supply away. Some student athletes put their athletic equipment out of sight when they sit down to study. Other students draw the curtains in their rooms to avoid being lured out of doors on a bright spring day.

Smokers sometimes try to reduce their smoking behavior by destroying their cigarettes. Other smokers adopt more moderate strategies [4, p.523]. If they ordinarily carry their pack of cigarettes in their right-hand shirt pocket, they shift it to their left-hand pocket or to their coat so that it is more difficult to find. Sometimes they deliberately neglect to carry matches or a lighter; as a result, they must ask someone for a light each time they want to smoke. The object of these strategies, of course, is to disrupt the smokers' habits and consequently to limit the unhealthy behavior.

Another way to reduce smoking frequency is to reduce the range of stimuli associated with it. Smokers typically have favorite times and situations in which they smoke – for example, while studying, working, eating, partying, or watching television. Various studies have shown that, if they can break these associations, they can reduce their smoking drastically [ibidem].

In each of these examples, people are removing a discriminative stimulus that induces unwanted behavior. Not only do we remove certain stimuli in given situations; we also present

stimuli in order to make certain behaviors more probable. For example, we may use a mirror to master a difficult dance step or listen to our voice on tape in an attempt to improve our diction. We enter dates and times in an appointment book to remind ourselves of our responsibilities.

Manipulating emotional conditions. We sometimes induce emotional changes in ourselves for purposes of control. Some people employ meditation techniques to alleviate stress. Similarly, we may work ourselves into a good mood before a stressful meeting in order to increase our likelihood of performing well. When athletes psych themselves up before an important game, they are using this method of control.

Performing alternative responses. We often keep ourselves from engaging in behavior that leads to punishment by energetically engaging in something else. The overweight person may turn to an intensive jogging regimen to burn off excess calories and to keep from excessive eating. The recently bereaved may be advised by friends to keep very busy as a means of avoiding depressing thoughts. To keep from verbally or physically attacking people we dislike intensely, we may find ourselves thinking thoughts and performing actions unrelated to our opinions of them. To avoid talking about taboo topics – for example, telling Catholic nuns about a woman's right to abortion – we may talk about the less threatening subject of how to play a good game of bridge.

Positive self-reinforcement. We also control behavior by positive self- reinforcement: we reward ourselves for commendable behavior. A student may reward himself for studying hard and doing well on an exam by going to the movies. An athlete may promise herself an expensive meal at a favorite restaurant if she surpasses her old record in the 100-meter dash.

Self-punishment. Individuals also punish themselves for failure to reach self-generated goals. As punishment for failing to do well on an exam, a student may give away valuable concert tickets. College football players often voluntarily jog extra laps around the track Monday morning as punishment for failure to perform adequately during a game on Saturday afternoon.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Analyse and explain the necessity for a scientific technology of behavior, as Skinner suggested. Give reasons for your answer.
2. Is all control of behavior bad? In what ways does control yield positive or negative outcomes for people? Why do many people dislike those who control the outcomes of others?

3. Do you agree with Skinner that punishment is the most common technique of control in modern life? What are the limitations of punishment as a control technique? Is its use ever effective and desirable?
4. What is behavior modification? What are its strengths and weaknesses? Do you think that token economies (awarding chips or points for performing desirable behaviors) are useless, sterile, and unethical ways of changing undesirable behavior? What would you propose as an alternative?

Suggestions for self-assessment

In base of the information studied:



- determine theoretical importance of B. Skinner's theory;
- analyse how the basic processes of generalization, discrimination, and extinction in classical conditioning differ from the same processes in operant conditioning;
- explain punishment as a term used in operant conditioning;
- identify and characterize types of reinforcement;
- analyse the experiment fulfilled by Skinner in "Skinner box";
- elaborate a conceptual map of B. Skinner's theory.

3.4. Social-cognitive theory (A. Bandura)

Content units for university course:



1. A. Bandura's biography.
2. Assumptions of the social-cognitive approach.
3. Modeling theory.
4. Self-reinforced behavior.
5. Perceived self-efficacy.

Finality:

As a result of studying the theme, students will:



- know the main concepts of A. Bandura's theory;
- analyse the social-cognitive approach regarding personality behaviour;
- characterize triadic reciprocal determinism in Bandura's opinion;
- analyse particularities of personality involved in process of behaviour modelling according to modelling theory;
- explain how learned criteria that we establish for ourselves influences behaviour;
- determine the directions of real application of the contents of Bandura's theory.

Information support



1. A. Bandura's biography



Albert Bandura was born on December 4, 1925, to a family of wheat farmers of Polish heritage. He grew up in the small town of Mundare in northern Alberta, Canada, and attended a high school that had only two teachers and 20 students. Upon graduation from high school, Bandura spent the summer before entering college near Whitehorse, in the Yukon, filling holes in the Alaskan highway [4, p. 575]. He found himself in the midst of an unusual collection of characters, most of whom had fled creditors, alimony, or probation officers. This experience gave him an appreciation for the psychopathology of everyday life.

In search of an intellectually stimulating environment, Bandura enrolled in the University of British Columbia in Vancouver, where he graduated three years later, in 1949. He then earned an M.A. and Ph.D. in psychology from the University of Iowa in 1951 and 1952, respectively [4, p.576].

Bandura married Virginia Varns while a graduate student at the University of Iowa; they have two daughters. Personally, he has been described as exuding a cheerful self-confidence in his ideas and an infectious optimism for what individuals and societies are capable of accomplishing [3, p.342].

After serving a year's clinical internship at the Wichita Guidance Center, he accepted a position in the department of psychology at Stanford University, where he has remained ever since. He became a full professor in 1964, and in 1974 was awarded an endowed chair, the David Starr Jordan Professor of Social Science in Psychology [4, p.576].

During his tenure at Stanford, Bandura has been actively engaged in the development of a social-cognitive approach to the understanding of human behavior. He has also been a highly productive scholar publishing several influential books and countless research articles in scientific journals. His early books, *Adolescent Aggression* (1952) and *Social Learning and Personality Development* (1963), were written in collaboration with Richard H. Walters. His *Principles of Behavior Modification* (1969) is an extensive review and summary of the social-psychological principles that govern behavior; *Social Learning Theory* (1971) is an abbreviated treatment of these principles in pamphlet form. In 1973, he published *Aggression,* a review of current theory and research on the determinants of aggressive behavior. In 1977, Bandura greatly expanded his pamphlet coverage of the social-psychological principles that control behavior in his book *Social Learning Theory. Social Foundations of Thought and Action* (1986) presents more recent theoretical and research developments in his position. In 1995, Bandura edited *Self-efficacy in Changing Societies,* in which he and other colleagues examined the ways in which strong feelings of self-efficacy in people can help them to create beneficial familial, academic, occupational, and medical environments in a rapidly changing world. His most recent book is *Self-efficacy: The Exercise of Control,* published in 1997.

In recognition of his many contributions to psychology, Bandura has received numerous awards and honors. In 1969-1970, he was a fellow at the Center for Advanced Study in the Behavioral Sciences. In 1972, he received a Guggenheim Fellowship, and was awarded the

Distinguished Scientist Award in Clinical Psychology by the American Psychological Association. The California Psychological Association honored him with its Distinguished Scientific Achievement Award in 1973, and in 1974 he served as president of the American Psychological Association. He received the James McKeen Cattell Award in 1977 and an honorary Doctor of Science degree from the University of British Columbia in 1979. In 1980, he was honored with a Distinguished Contribution Award from the International Society for Research on Aggression, the Distinguished Scientific Contributions Award from the American Psychological Association, and election to fellow status in the American Academy of Arts and Sciences [4, p.577].

2. Assumptions of the social-cognitive approach

A. Bandura considered that behavior is not caused solely by either inner forces or environmental influences. Bandura believes that behavior occurs as a result of a complex interplay between inner processes and environmental influences (Bandura, 1971, p. 2) [4, pp. 577-579]. In his formulation, these internal processes, based largely on the previous experiences of the individual, are measurable and manipulable covert events. "These mediating events are extensively controlled by external stimulus events and in turn regulate overt responsiveness" (Bandura, 1969, p. 10) [ibidem]. Unlike Skinner, who acknowledged that stimulus-response covariations are mediated by internal events but proceeded to neglect them in favor of causal explanations couched in terms of external manipulable events, Bandura places special emphasis on the role of the cognitive determinants of behavior, seeing them as not mere epiphenomena, but as actual causes of behavior (Bandura, 1996, p. 325) [ibidem].

Bandura postulates a **triadic reciprocal determinism,** in which cognitive and other personal factors, behavior, and environmental influences all operate interactively as determinants of one another (Bandura, 1986, pp. 23-24). Thus, people do not simply react to environmental events; they actively create their own environments and act to change them. Cognitive events determine which environmental events will be perceived and how they will be interpreted, organized, and acted on (Bandura, 1978, p. 345). Positive or negative feedback from behavior, in turn, influences people's thinking (cognitions) and the ways in which they act to change the environment (Bandura, 1986, p. 24) [as cited in 4].

Television viewing provides a good example of the interdependencies among cognition, behavior, and the environment. Personal preferences (in the form of thoughts or cognitions) influence when and which programs, from among available alternatives, individuals will choose to watch. Their actual viewing behavior then partly reshapes their preferences concerning which programs to watch in the future and determines to some extent the programming that television executives will provide. The kind of programming subsequently offered by the networks will then shape people's viewing behavior and their preferences for particular shows. Thus, all three factors - viewer preferences, viewing behavior, and televised offerings - mutually affect one another (Bandura, 1986, p. 24) [as cited in 4].

According to Bandura, we typically represent external events symbolically and later use both **verbal representation** and **imaginal representation** to guide our behavior. Thus, we can solve problems symbolically without having to resort to actual, overt trial-and-error behavior; we foresee the probable consequences of our behavior and modify our actions accordingly. The higher mental processes of human beings allow us to perform both insightful and foresightful behavior (Bandura, 1971, pp. 2-3) [idem].

Although Bandura places great emphasis on cognitive processes in his analysis of behavior, he does not ignore the effects of reinforcement. On the contrary, he assigns the reinforcement construct a major role in his theory, but its role is compatible with a cognitive orientation, and goes far beyond the view offered by many traditional learning theorists. Skinner, for example, focused on the changes in behavior that result from our direct experiences of the rewarding and punishing consequences of our actions: responses that are rewarded tend to be repeated; those that are punished tend to be inhibited. Bandura, in contrast, believes that reinforcers and punishers do not provide automatic strengthening or weakening of behavior, nor do they fully account for the ways in which our behavior is acquired, maintained, or altered (Bandura, 1971, p. 3) [idem].

In Bandura's view, most of our behavior is not controlled by immediate external reinforcement. As a result of earlier experiences, we tend to expect that certain kinds of behavior will have effects we desire, that others will produce unwanted outcomes, and that still others will have little significant impact. Our behavior is therefore regulated to a large extent by **anticipated outcomes** (Bandura, 1971, p. 3). For example, we do not wait until we have a car accident to buy insurance. Instead, in deciding to purchase it, we rely on information from others about the potentially disastrous consequences of not owning insurance. We do not wait until we are caught in a blinding snowstorm to decide what to wear in extremely cold weather; we can imagine the consequences of being poorly prepared and take the proper precautionary steps. In countless ways, we make decisions based on the anticipation of consequences.

Bandura also maintains that behavior can be acquired without the administration of **externai reinforcement.** We learn much of the behavior we eventually display by example: we simply watch what others do and then repeat their actions. Technically, we acquire the behavior through **observational learning.** According to Bandura, **modeling** plays a prominent role in our lives, for several reasons. Because the environment is loaded with potentially lethal consequences, trial-and-error behavior is too costly. We do not rely on trial and error in learning to swim, drive a car, or pilot an airplane; some explanation and instruction must be provided before the direct experience can be safely attempted. Furthermore, it would be too cumbersome to try to socialize people by selective reinforcement of their random activities. Imagine trying to teach children language and the many rules and customs of the culture in this way. The acquisition process can be shortened considerably through the use of appropriate models (Bandura, 1971, p. 5). Although the first cohort of learning theorists tended to neglect the role of observational learning in their attempts to understand human behavior, Bandura and other proponents of the social-cognitive approach have rectified this shortcoming and shed much lighter on the ways in which we acquire, maintain, and modify our behavior through emulation of models.

3. Modeling theory

At first glance, the modeling process seems simple and straightforward. We have an observer and a model, and the primary question is: Will the observer imitate the actions of the model? But the answer is far from simple, because it depends on a host of factors.

First, *the personality characteristics of the observer* play an important role. People develop preconceptions of performance capabilities during the socialization process. For example, whether the model's behavior is imitated may be determined, in part, by the gender of

the observer and, correspondingly, by the gender of the model. Males tend generally to imitate male models, whereas females are more likely to emulate the behavior of female models. Boys, for example, tend to show more aggressive behavior after watching an aggressive male model than a female one, whereas girls tend to imitate the aggressive actions of a female model more often than those of a male model (Bandura, Ross, & Ross, 1963a, pp. 3-11; Bandura, 1997; Bussey & Bandura, 1984, pp. 1292-1302) [as cited in 4, pp. 579-581].

Other research has shown that people who *lack self-esteem* or are incompetent, as well as those who have been rewarded in the past for imitative behavior, are more likely than others to follow the behavior of a successful model (Bandura & Walters, 1963, p. 85) [ibidem].

Along with the characteristics and prior experiences of the observer, *the characteristics of the model* also play a significant role. Observers imitate the behavior of a *competent model* more rapidly than the behavior of an incompetent one (Rosenbaum & Tucker, 1952, pp. 183-190). Models who are similar in personal background and physical appearance to the observers tend to have a greater influence on them (Rosenkrans, 1967, pp. 307-355). Observers also tend to learn more of a model's behaviors when the model is highly nurturant (relating to the fact of taking care of) or rewarding and when the model has control over the future resources of the observer (Grusec & Mischel, 1966, pp. 211-215) [idem].

Rewards and punishments associated with the model's behavior can also affect the imitative behavior of observers. We learn by observing the behavior of others and the occasions on which they are reinforced for their actions, and we alter our behavior accordingly. To test the effect of such **vicarious reinforcement,** Bandura exposed nursery school children to a five-minute film in which an adult model behaved aggressively toward a large plastic doll.

The film began with a scene in which a model walked up to an adult sized plastic "Bobo" doll and ordered him to clear the way. After glaring for a moment at the noncompliant antagonist, the model exhibited four novel aggressive responses, each accompanied by a distinctive verbalization.

First, the model laid the Bobo doll on its side, sat on it, and punched it in the nose while remarking, "Pow, right on the nose, boom, boom". The model then raised the doll and pummeled it on the head with a mallet. Each response was followed by the verbalization, "Sockeroo ... stay down". Following the mallet aggression, the model kicked the doll about the room, and these responses were interspersed with the comment, "Fly away". Finally, the model threw rubber balls at the Bobo doll, each strike punctuated with "Bang". This sequence of physically and verbally aggressive behaviors was repeated twice (Bandura, 1965, pp. 590-591) [as cited in 4].

Children in the control condition saw only this film and observed no consequences to the model for his aggressive actions. Other children, however, saw a second film sequence in which the model was rewarded or punished for his behavior. In the reward condition, a second adult praised the model for his aggressive behavior and rewarded him with soda pop and candy. In the punishment condition, the second adult spoke disparagingly to the aggressive model, and accused him of being a coward and a bully. The punishing adult also spanked the model with a rolled-up newspaper and threatened him with a beating if he was caught being aggressive again.

The independent variable in this study was the nature of the reinforcement administered to the model for aggressive actions. The dependent measure was the amount of aggression exhibited by children in each of the three conditions when given an opportunity to display the behavior they had seen modeled. The children were escorted to a separate room that contained a Bobo doll, three balls, a mallet and pegboard, and an assortment of other toys. A wide variety of toys was presented so that the children had full opportunity to engage in either imitative or

nonimitative behaviors. The experimenter left the room, presumably to fetch other toys, and the children were left alone to play. Observers then recorded the children's responses after watching their behavior through a one-way mirror. As expected, children exposed to the model who had been punished for his aggression showed significantly less aggression in the free-play situation than did children who observed the rewarded model or the one who had incurred no consequences for his behavior. Thus, the first phase of this study showed clearly that differential reinforcements administered to a model can indeed have a profound impact on the performance of observers.

But a question with practical social implications still remained. Although we know that the children in the various reinforcement conditions *performed* differently, did they all actually *acquire* the model's behavior? In other words, is it possible that all the children learned the model's behavior but that only those who saw him rewarded or go unpunished decided to imitate him? In the second phase of the study, Bandura showed that this was indeed the case. After their performances in phase one were measured, all the children were offered attractive prizes contingent on their reproducing the model's aggressive responses. The introduction of these attractive incentives completely washed out the previously observed differences in performance, and the researchers concluded that an equivalent amount of learning had taken place in the model-rewarded, model-punished, and no-consequences conditions [2]. These findings suggest that people may *learn* a variety of behaviors but actively decide whether or not to *perform* them on the basis of their estimate of the consequences. Why is this acquisition / performance distinction so important? Bandura believes that it counters the argument that showing crime in the mass media is not harmful to young observers because the criminal is always punished. These results suggest that punishment of the model (the criminal) does not prevent the acquisition of immoral and illegal behaviors, which may surface later under the appropriate circumstances - for example, under conditions in which peers reward the person for such behaviors.

Bandura has conducted many other studies in which he applied modeling and reinforcement principles and research to the problem of violence in the media and its harmful effects on viewers. Some illustrations of aggression and violence in the media were provided, and then review Bandura's theorizing about aggression and violence, along with supportive data, in this important area.

4. Self-reinforced behavior [3, p.345-346]

But he does devote substantial attention to the ways in which we regulate and reinforce our own behavior, and to the effects of an individual's perceived self-effectiveness.

According to Bandura, our behavior is also influenced by learned criteria that we establish for ourselves (**self-reinforcement**). "If actions were determined solely by external rewards and punishments, people would behave like weathervanes, constantly shifting in different directions to conform to the momentary influences impinging upon them... [In actuality, people also] set certain standards of behavior for themselves, and respond to their own actions in self-rewarding or self-punishing ways" [3, p.345].

Authors do not need someone hovering over their shoulder and reinforcing each well-phrased sentence with praise (or a piece of candy). They are guided by an inner standard of what constitutes acceptable work. They rewrite each page numerous times until this criterion is met, and then reinforce themselves with satisfaction. The more exacting the author's standards, the

more effort spent in revision – perhaps even to the extent of doing more editing than is necessary, or becoming so self-critical as to be unable to complete the manuscript.

Consider once again the example of earning extra credit in one of your college courses. You don't receive any *external* reinforcement while you are working on the project, since the teacher will not give you any extra credit (or opinions) until it is completed. But you are likely to reinforce yourself with thoughts like: "I did a really good job on that section. I think my teacher will be pleased." "This page isn't good enough. I'd better fix it." "I like what I'm doing, and I believe it will earn the extra credit when I turn it in" [3, p.345].

Some individuals appear to be totally guided by self-standards, as when Thomas More was beheaded rather than renounce his beliefs. Most often, however, self-standards are related to external standards. "Individuals who regard their behavior so highly that the reactions of their associates have no effect are rare indeed" [3, p.346]. Nevertheless, self-standards and self-reinforcement play an important role in determining human behavior. "Self-rewarded behavior tends to be maintained more effectively than if it has been externally reinforced. ... Including self-reinforcement processes in learning theory thus greatly increases the explanatory power of reinforcement principles as applied to human functioning".

5. Perceived self-efficacy [3, p.346-347]

We tend to undertake tasks that we judge ourselves to be capable of, but avoid activities that we regard as beyond our abilities. That is, our behavior is influenced by the extent to which we believe that we can perform the actions required by a particular situation (our **perceived self-efficacy**).

Perceived self-efficacy is closely related to self-esteem and the Rogerian self-concept. Whereas self-esteem deals with how you evaluate your self-concept, perceived self-efficacy involves your belief that you can achieve a personal goal through your own efforts. If you believe that you can earn an A on a test based on the material in this chapter, you are high in perceived self-efficacy with regard to this task.

Perceived self-efficacy is *not* simply a matter of "talking a good game"; it involves fundamental beliefs about yourself. "Simply saying that one is capable is not necessarily self-convincing. Self-efficacy beliefs are the product of a complex process of self-persuasion that relies on [the] cognitive Processing of diverse sources of efficacy information" (Bandura, 1995, p. 11) [as cited in 3]. As in Kelly's theory, perceived self-efficacy is determined to a great extent by your interpretation of prior events. If you believe that you have been successful on a task, you are likely to conclude that you can do so again. After a series of failures, you may well decide that the task is beyond your abilities.

People with high perceived self-efficacy tend to set higher goals for themselves and persist when they encounter obstacles or setbacks. For example, children who are high in perceived self-efficacy with regard to academic achievement are more likely to try difficult projects, take notes in class, and complete their homework assignments (Bandura et al., 1996). Those with low perceived self-efficacy tend to view their problems as more formidable than they actually are, and try less hard or quit altogether in the face of adversity, because they attribute their failure to a basic lack of ability.

Like self-esteem, perceived self-efficacy is multidimensional: You may perceive yourself as likely to do well in some areas (such as your work in this course, or your academic work in general), but not as well in other areas (a course in nuclear physics, a social or athletic activity).

Thus Bandura differs from Rogers by concluding that a single global self-concept is *not* sufficient to explain human behavior. How we evaluate ourselves varies from one area to another, which is one reason why we may well behave differently in different situations. (Bandura, 1981) [as cited in 3].

As would be expected from the principle of reciprocal determinism, the influence exerted on behavior by personal factors (such as perceived self-efficacy) may be altered by the environment. A repressive and authoritarian leader may discourage even those who are high in perceived self-efficacy from trying, as when a dictatorial teacher turns off capable students by imposing many trivial and irritating requirements that have little educational value.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Analyse and explain some of the primary personal and situational determinants of aggressive behaviour. Give examples.
2. Elaborate some suggestions for reducing such destructive behaviour in our country.
3. How anxious do you get before taking an examination? Does this anxiety interfere with your performance? What do you do to reduce the interference?
4. In what ways does violence in the media influence the behavior of many people? Has it ever had an adverse effect on you or any of your friends?

Suggestions for self-assessment



In base of the information studied:

- determine theoretical importance of A. Bandura's theory;
- analyse and explain the triadic reciprocal determinism;
- explain and give several personal examples of how cognitive, behavior, and environmental factors all interact;
- identify and characterize the importance of self-reinforcement for behaviour;
- determine if positive reinforcers are a potent determinant of behavior, justify your opinion and clarify why we don't praise and reinforce each other more often;
- analyse and explain how perceived self-efficacy involves your belief that you can achieve a personal goal through your own efforts;
- elaborate a conceptual map of A. Bandura's theory.

4. THE HUMANISTIC PSYCHOLOGY

4.1. Theory of human motivation (A.Maslow)



Content units for university course:

1. A. Maslow's biography.
2. Humanistic biology and self-actualization.
3. The hierarchy of human needs.
4. Characteristics of higher and lower needs.

Finality:

As a result of studying the theme, students will:



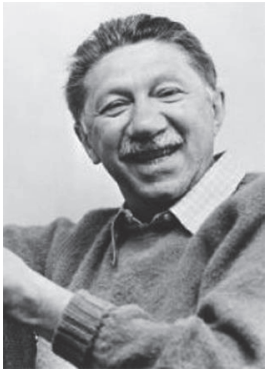
- know the main concepts of A. Maslow's theory;
- analyse the humanistic orientation regarding personality approach;
- characterize the human needs according to A.Maslow's pyramid;
- analyse particularities of personality self-actualization;
- distinguish between two kinds of needs: deficiency needs, which involve drive reduction and filling an internal lack, and growth needs, which represent a higher level of functioning and include pleasurable tension increases and fulfilling one's unique potentials;
- describe the behaviors that differentiate self-actualizers from those who have not achieved this level of behavior;
- determine the directions of real application of Maslow's theory.

Information support

1. A. Maslow's biography



Abraham H. Maslow was born on April 1, 1908, in Brooklyn, New York. His parents were uneducated Jewish immigrants from Russia; his father owned a barrel manufacturing company. Maslow's childhood was economically and socially deprived, and he was later to compare his position in a non-Jewish neighborhood to that of the first Black in an all-White school [3, p.204]. Isolated and unhappy, he grew up in the company of libraries and books rather than friends.



Maslow originally enrolled at Cornell University but soon transferred to the University of Wisconsin, primarily because its catalog advertised the presence of various prominent scientists. To his considerable disappointment, he found that these notables were only visiting professors who had long since departed. Yet he stayed to earn not only his bachelor's degree, but also his Ph.D. in psychology in 1934. Maslow's doctoral dissertation dealt with the sexual behavior of monkeys, under the supervision of Harry Harlow. His professors at

Wisconsin also provided him with instruction in the social amenities that he had neglected, such as the fine art of buying a suit [3, p.204]. Maslow married Bertha Goodman, his high school sweetheart, while a 20-year-old undergraduate. The marriage proved to be very happy and successful, and the Maslows were to have two daughters.

At first an ardent behaviorist, Maslow's firsthand experience with his children convinced him to abandon this approach as inadequate. In 1937 he accepted a position at Brooklyn College, where he was to remain for some 15 years. During this time, he furthered his knowledge by obtaining personal interviews with such noted theorists as Adler, Fromm, and Horney, underwent psychoanalysis, and experienced the aforementioned profound reaction to World War II. In 1951 Maslow moved to Brandeis University, and became perhaps the foremost exponent of humanistic personality theory. In addition to his academic endeavors, he also spent more than 10 years practicing brief, nonanalytic psychotherapy.

Maslow's writings consist of some six books and numerous articles in psychological journals, and his honors include election to the presidency of the American Psychological Association in 1967. Long troubled by heart problems, A. Maslow died of a heart attack on June 8, 1970.

2. Humanistic biology and self-actualization

Maslow laid the groundwork for his theory of **self-actualization** by making the assumption that each of us has an intrinsic nature that is good or, at the very least, neutral [6, p.425]. Because this inner nature is good or neutral, he argued, it is best to encourage its development. Healthy development is likely, however, only in a society that "offers all [the] necessary raw materials and then gets out of the way and stands aside to let the . . . organism itself utter its wishes and demands and make its choices" [6, p.425]. If the environment is restrictive and minimizes personal choice, the individual is likely to develop in neurotic ways, because this inner nature is weak and subject to control by environmental forces. Maslow believed that this inner tendency, though weak, remains and continuously presses toward actualization [ibidem].

The objective of Maslow's **humanistic biology** was to establish a "scientific ethics, a natural value system, a court of ultimate appeal for the determination of good and bad, of right and wrong" [as cited in 6, p.425]. Such an ethic would overcome the relativism inherent in traditional appeals to moral authority, and provide a set of ideals to serve as guides for human conduct. If our inner natures, for example, told us that aggression against others is wrong, then no amount of preaching or exhortation by authorities that it is justified under certain circumstances would dissuade us from our inner conviction. Presumably, we would be able to cast out this evil in ourselves. Because the evidence for a natural ethic is unconvincing, however, we are left with only the word of a moral authority – Maslow - that such a set of values indeed exists.

3. The hierarchy of human needs [6, p.425-432]

According to Maslow, human beings have two basic sets of needs that are rooted in their biology: **deficiency** (or basic) **needs,** and **growth** (or meta) **needs.** The **basic needs** are more urgent than the growth needs and are arranged in a hierarchical order. Maslow acknowledged that there may be exceptions to this hierarchical arrangement. For example, he maintained that

there are creative people whose drive to create is more important than any other need. There are also people whose values and ideals are so strong that they will die rather than renounce them. The **meta needs**, in contrast, are not arranged hierarchically. In general, they are equally powerful and can be easily substituted one for another. When any of these needs is not fulfilled, the person becomes sick. Just as we need adequate amounts of vitamin C to remain healthy, so we need love from others in sufficient quantities to function properly [as cited in 6, p.425]. In order to move toward self- actualization, we must have sufficiently gratified our basic needs, so that we are free to pursue fulfillment of the higher, transcending, meta needs.

Basic Needs. From most to least powerful, the basic needs are the physiological drives, safety needs, belongingness and love needs, and esteem needs (Figure 4.1.). The preconditions necessary for the satisfaction of these needs include the "freedom to speak . . . freedom to express oneself, freedom to investigate and seek for information, freedom to defend oneself, justice, fairness, honesty, orderliness in the group" [ibidem]. Without these freedoms, satisfaction of the basic needs is virtually impossible.

The physiological needs include, among others, hunger, thirst, and sex. People deprived of food for long periods of time, for example, would begin to focus more and more of their attention on that deficiency.

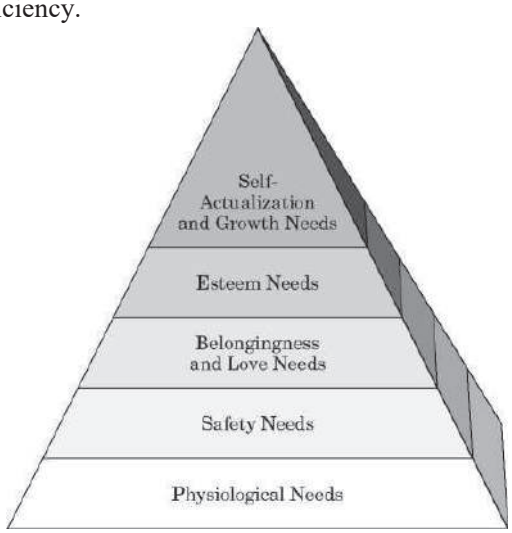


Figure 4.1. Maslow's needs hierarchy [6, p.426].

They would start to think and dream about food in an obsessive way. They would become less and less concerned with other activities, such as fixing the roof, buying a car, or taking the children on camping and fishing trips. They would also become less interested in what other people thought of them and in trying to help others. In short, when hunger is not satisfied, people are less concerned with safety needs, love and belongingness, esteem needs, and movement toward self-actualization. Thus, one implication of Maslow's scheme is that few poor people are involved in the quest for self-actualization. The poor use all their energies in finding enough work to feed themselves and their families.

Once people's physiological needs are relatively well satisfied, however, a set of safety needs is presumed to emerge. This set includes needs for security, protection, structure, law, order, limits, and freedom from fear, anxiety, and chaos. In Maslow's view, the need for security manifests itself in infants and children when their environment is disturbed. For example, they may feel threatened by loud noises, flashing lights, rough handling, and inadequate support

[6, p.427]. Needs for safety may also be reflected in their preference for an environment in which reinforcers are dispensed by caregivers in a systematic and consistent manner; erratic behavior on the part of parents can be debilitating. Children also need limits on their behavior, according to Maslow. Without such limits, they function poorly. Maslow maintained that the typical child will often react with panic in unfamiliar and unmanageable situations. For example, a mother may be surprised to find her young son crying and clinging to the handrail of a stairway that leads to his classroom a few minutes after he had given her repeated assurances that he knew how to get there.

Like children, adults also have definite needs for safety, but they are more subtle and difficult to detect. A stable society frees adults from worry about adequate food supplies and housing, about being assaulted on the streets or in their homes, about military coups or civilian takeovers of the government, and the like. In a more moderate way, people act to secure tenure in their jobs and to receive old-age pensions and medical coverage in case of illness or accidents.

The needs for belongingness and love tend to emerge once the physiological and safety needs are routinely met. Maslow argued that all of us need to feel wanted and accepted by others. There is some research that supports Maslow's belief that we all need to feel wanted and accepted by others. Carvallo and Gabriel [as cited in 6, p.428] focused on undergraduate students who had a dismissing avoidant attachment style – that is, students who explicitly rejected or minimized the importance of emotional attachments to others and passively avoided close relationships. Instead, they strove for self-reliance and independence from others in all situations. The investigators maintained that if the need to belong is universal like Maslow maintained [ibidem], then even individuals with an avoidant attachment style who claimed not to care about social relationships should experience positive emotional reactions when accepted by other members of a group with whom they had been interacting. As expected, even avoidant attachment students who claimed not to care about others' views of them experienced positive emotions and increased self-esteem when they learned that group members had formed favorable impressions of them during the interactions in which they had taken part.

Like Maslow, modern personality psychologists maintain that the needs to belong and feel loved are very powerful and are highly adaptive from an evolutionary perspective. That is, both survival and reproduction benefit immensely by a person's being part of a group as opposed to being alone in the world [ibidem]. Thus, Maslow believed that some of us gratify these powerful needs through our friends, others through family life, and still others through membership in groups and organizations. Without such ties, we would feel rootless and lonely.

The basic, or deficiency, need for love is a selfish concern with seeking love from others; Maslow termed it **D-love** (deficiency-love). Once this need is relatively gratified, however, we become capable of loving others. Maslow called this **B-love** (being-love), to distinguish it from the lower need to be loved. B-love, or mature love, becomes possible in Maslow's system only when the basic needs have been sufficiently gratified and the person is moving toward self-actualization.

Research by Dietch provides support for some of Maslow's ideas about mature love [as cited in 6, p.428]. He found that college men and women with higher scores on a test of self-actualization were more likely to have been truly in love with at least one person during the past three years than were students with lower scores. The implication is that students who were higher in self-actualization were more capable of giving affection and of intimately relating to others than those who were lower in the actualization hierarchy. Dietch also found a positive

correlation between capacity for mature love and self-actualization in this sample of students. Among students who reported that their relationships had broken up, moreover, those who were higher in self-actualization were less resentful toward their former lovers than were those who were less actualizing [ibidem]. In accordance with Maslow's theory, this finding suggests that students higher in actualization were more mature and could accept the ending of an important relationship with more grace and understanding than did those who were lower in the hierarchy.

Esteem needs are the last of the basic urges to emerge. Maslow maintained that individuals become sick when these needs are thwarted. He divided them into two sets: esteem based on respect for our own competence, independence, and accomplishments, and esteem based on others' evaluations. Esteem needs of the second type are best seen in the striving for recognition from others and in attempts to secure status, fame, dominance, importance, and appreciation [as cited in 6, p.429]. He also believed that we should base our self-esteem on actual competence and adequacy at the task rather than on praise or criticism from others. Surely there is little question that acceptance of undeserved praise from others may eventually have harmful consequences for personal development. A young woman who has been continually praised by her high school teachers and her parents for academic prowess that she does not really possess, and who consequently believes that she will excel at college, may find her first year at the university traumatic. Conversely, undeserved criticism may hinder functioning. A creative young man who writes marvelous poems may never share them with others, because of excessive reliance on the opinion of family members who continually derogate his efforts. Eventually, he might even give up poetry completely.

In these extreme cases, individuals would do better to rely on themselves and not others in making their judgments. In many instances, however, people lack the competence to make correct judgments and need to rely on the advice of others. For example, children on a picnic might do well to heed their parents' advice to avoid swimming in certain areas. Similarly, self-diagnosis and treatment of illness can have serious consequences; listening to the advice of a competent doctor may be wiser. Thus, Maslow's general prescription that we rely on ourselves and not on others in making decisions is questionable. We do not exist in a social vacuum, and we do not always know what actions are in our best interest. We cannot always rely on that "which comes naturally and easily out of one's own true inner nature, one's constitution, one's biological fate or destiny" [as cited in 6, p.430]. Such a biologically based individualism can deteriorate into a kind of idiosyncratic subjectivism that assumes that each person's comprehension of reality is just as accurate as any other person's.

Meta Needs. Once the basic needs in Maslow's hierarchy have been sufficiently gratified, the needs for self-actualization and cognitive understanding become salient. People seek to gratify their innate curiosity about themselves and the workings of the environment, to know and understand phenomena that go beyond the gratification of basic needs, to move toward realization of their own unique potentialities. But movement in this positive direction is not automatic. Maslow believed that we often fear "our best side,. . . our talents,. . . our finest impulses,. . . our creativeness" [ibidem]. Discovery of our abilities brings happiness, but it also brings fear of new responsibilities and duties, fear of the unknown, that was called by Maslow the **Jonah complex.**

For women, Maslow argued, this fear takes the form of reluctance to make full use of their intellectual abilities, because achievement is considered unfeminine and they fear social rejection. However, while Maslow's argument may apply to some women, such fear of success

is not present in all women: Piedmont found differences among women in terms of their fear of success. In comparison to women with a high fear of success, women with a low fear of success performed well on a masculine-oriented task [6, p.430].

For men, the motives underlying fear of success are different, because success is considered gender-appropriate behavior for males, and does not bring with it a loss in masculinity or social rejection. Instead, fear of success in men may reflect a wish to avoid the responsibilities that continued success brings, a feeling that material success somehow will not bring emotional well-being or spiritual fulfillment, or a belief that success will not bring them enough social recognition [idem].

Crawford and Marecek have criticized the concept of fear of success in females because it implies that females have a problem; that is, fear of success is used to explain deficiencies in females' achievement strivings and performances. Females are seen as acting against their own best interest when they fail to perform as well as they can on male-oriented tasks. Thus, females are being judged in relation to male norms and values, which assume that it is good to compete against others and to strive for success [idem].

As an alternative to this deficiency view, Hyland proposes that success-avoiding behavior in females occurs not because they are motivated to avoid success but because success avoidance is a compromise reflecting the desire for some other goal(s). For example, some females may avoid getting ahead so that they can make friends. In Hyland's view, avoiding success is not always an irrational or self-destructive behavior, but may reflect a rational choice to sacrifice success for more important goals [as cited in 6].

In reality, however, people do not always sacrifice one goal for another; often they have a variety of goals that they value highly and pursue simultaneously. It does not seem rational for females (or males) to enroll in college with the goal of earning good grades and achieving success by graduating, and then to jeopardize the attainment of this goal by performing poorly because they wish to avoid rejection by their peers. A more rational strategy would be to pursue academic excellence, while at the same time making and keeping close friends. These goals are not mutually exclusive. Why should females or males waste thousands of dollars in tuition and fees and all that time and effort (and pain from poor performance) to pursue only the fulfillment of their affiliative needs?

To the extent that our socialization practices teach one sex or the other values that restrict individual growth, people will have difficulty moving toward self-actualization, according to Maslow. The fears that some females have of appearing unfeminine because they are pursuing traditionally masculine goals are being reduced gradually, as their roles evolve and become less restrictive. Males, too, have been subjected to socialization practices that restrict their personal growth. As their roles evolve, men are learning that the expression of emotion and feelings of tenderness toward others makes them more fully human.

In Maslow's view, poor socialization practices also contribute to a **desacralizing attitude** among young people that hinders movement toward self-actualization. Maslow believed this attitude emerges because many adolescents have parents whom they do not respect, parents who are confused about their own values. They never punish their children or stop them from doing things that are wrong. They are terrified of their children and let them do whatever they want. As a result, the children despise them, often with good reason. Concluding that all grown-ups are like their parents, they lose their respect for adults. As adolescents, they are cynical and mistrustful of all grown-ups. Maslow believed that movement toward self-actualization is

possible for such people only when they learn to resacralize their lives – that is, when they give up their cynicism and mistrust and begin to see not only the weaknesses in adults but also their virtues and strengths.

In summary, movement toward actualization depends upon good environmental conditions [6, p.431], including a socialization process that fosters equality and trust between people, along with respect and support of the individual's right to make his or her own decisions. In support of these contentions, recent research shows that students who are more self-actualizing report that their parents were more likely to use an authoritative disciplinary style to facilitate the personal growth of their sons and daughters. This **authoritative parenting style** involved parental respect for them, a willingness to encourage them to voice disagreements, and consistent and firm discipline of them, without resorting to physical or verbal abuse. Parental firmness was moderated by warmth, reason, flexibility, and verbal give-and-take. The investigators also found that a **permissive parenting style** was unrelated to movement toward self-actualizing, whereas an **authoritarian parenting style** actually inhibited personal growth [6, p.431]. Authoritarian parents demanded unquestioned obedience to their judgments, were very upset with any disagreements or challenges to their authority, and showed a willingness to use physical punishment to ensure the compliance of their children.

4. Characteristics of higher and lower needs

The highest form of need is self-actualization, which consists of discovering and fulfilling one's own innate potentials:

Self-actualization is idiosyncratic (*a strange or unusual habit, way of behaving, or feature that someone or something has*), since every person is different.... The individual [must do] what *he,* individually, is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man *can* be, he *must* be [3, p.207].

Self-actualization is similar to actualization in Rogerian theory, except that it does not become important (or even noticeable) until the physiological, safety, love, and esteem needs have been at least partially satisfied. Therefore, self-actualization is found only among older people. The young are more concerned with such issues as obtaining an education, developing an identity, seeking love, and finding work, which A. Maslow regards as only "preparing to live" [3, p.207].

The specific needs of those rare individuals who achieve this highest level differ considerably from the lower needs. Among their metaneeds are a love of beauty, truth, goodness, and justice. "It seems probable that we must construct a profoundly different psychology of motivation for self-actualizing people" [3, p.207]. Maslow devotes considerable attention to the characteristics of self-actualizing individuals.

Maslow views the higher needs as distinctively human. "We share the need for food with all living things, the need for love with (perhaps) the higher apes, [and] the need for self-actualization with [no other species]" [as cited in 3, p.207].

The emergence of a higher need reflects a greater degree of psychological health, somewhat like reaching a more advanced developmental stage in Eriksonian or Freudian theory, and its satisfaction is valued far more highly by the individual than fulfilling a lower need. Yet the higher needs are also less urgent and tangible, they are not necessary for survival, and they

are more easily blocked by a pathogenic environment. For these reasons, even recognizing the existence of these needs represents a considerable achievement. Maslow estimates that the average American citizen has satisfied perhaps 85 percent of the physiological needs and 70 percent of the safety needs, but only 50 percent of the love needs, 40 percent of the esteem needs, and 10 percent of the need for self-actualization. Thus, to Maslow [as cited in 3, p.208], as to most personality theorists, achieving true self-knowledge is a difficult – albeit essential – undertaking.

The hierarchy of needs is presumed to apply to most people, though the specific form of satisfaction often varies in different cultures. Members of a primitive tribe may gain esteem by becoming great hunters, whereas people in a technological society are more likely to gratify such needs by advancing to an executive position. However, Maslow does allow for various exceptions [idem]. Some people regard esteem as more important than love, whereas others accord the highest status to creativity. Or the higher needs may sometimes emerge after the lower ones have been severely frustrated, as with the displacement of unsatisfied sexual needs onto artistic endeavors. Nevertheless, the easiest way to release us from the dominance of our lower and more selfish needs (and to promote healthy psychological development) is by satisfying them.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Learning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. MASLOW, A.H. *Motivation and personality*. Third Edition. New York: Addison Wesley Longman, 1970. 369p. ISBN 0-06-041987-3. Available: http://s-f-walker.org.uk/pubsebooks/pdfs/Motivation_and_Personality-Maslow.pdf
5. NYAMEH, J. *Application of the Maslow's hierarchy of need theory; impacts and implications on organizational culture, human resource and employee's performance*. In: International Journal of Business and Management Invention ISSN (Online): 2319–8028, ISSN (Print): 2319–801X. Volume 2, Issue 3, March, 2013. p.39-45. Available: https://pdfs.semanticscholar.org/b0bc/c8ca45193eaf700350a8ac2ddfc09a093be8.pdf
6. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Analyse and explain your position (for or against) regarding Maslow's assumption that human nature is good or, at the very least, neutral.
2. Explain if it is possible, in your opinion, to create a universal set of ethical principles. Determine what principles guide your behaviour. Where did they originate? How anxious do you get before taking an examination? Does this anxiety interfere with your performance? What do you do to reduce the interference? Give examples.

3. What do you think about Maslow's view that children need limits on their behaviour? Comment and give examples from your experiences.
4. Have you ever experienced B-love? How could you be certain that it was not D-love? Support your position by examples.
5. Maslow maintained that we not only fear failure but are often afraid to be successful. Why did he hold such a belief? What great work are you planning in your own life? Are you satisfied with your progress toward your goals?
6. Elaborate a presentation (Power Point / Prezi / video) which explains **Jonah complex (**called so by Maslow to explain fear of new responsibilities and duties, fear of the unknown**)** based on a Bible story.

Suggestions for self-assessment

In base of the information studied:



- determine theoretical importance of A. Maslow's theory for your speciality;
- analyse and explain the concept of motivation according to A. Maslow;
- explain and give several personal examples of the various hierarchy levels which involve the physiological needs;
- identify and characterize the importance of self-actualization for personality;
- Give an example to support each of the following arguments by Maslow:
  a) it is very difficult to recognize and satisfy our highest-level needs (metaneeds), such as the love of truth and justice, because society teaches us that material rewards are more important;
  b) true self-esteem is based on real competence and significant achievement, rather than on external fame and unwarranted adulation.
- characterise and compare deficiency and growth needs of personality;
- elaborate a conceptual map of A. Maslow's theory.

4.2. Person-centered theory (Carl R. Rogers)

Content units for university course:



1. Carl R. Rogers's biography.
2. The self-concept and fully functioning person.
3. Anxiety and defense.
4. Conditional and unconditional positive regard.

Finality:

As a result of studying the theme, students will:



- know the main concepts of C. Rogers's theory;
- analyse the particularities of the Rogerian approach regarding personality;
- characterize the self-concept by C. Rogers;
- analyse particularities of personality self-concept;
- distinguish between two kinds of positive regard: conditional and unconditional;
- describe the personality manifestations who has real / ideal self;
- determine the real directions for application of the contents of Rogers's theory.

Information support



1. Carl R. Rogers's biography [5, p.446-449]

Carl Ransom Rogers was born in 1902 in Oak Park, Illinois, a suburb of Chicago; he was the fourth in a family of six children. His father was a successful civil engineer and contractor. C. Rogers was raised in a home marked by close, warm family relationships but also by strict and uncompromising religious principles. His parents controlled his behavior and would allow no alcoholic beverages, no dancing, no card playing or theatergoing, and very little contact with other people. They extolled the virtues of the Protestant ethic: hard work, responsibility for one's actions, and the importance of personal success. Rogers reported that "even carbonated beverages had a faintly sinful aroma, and I remember my slight feeling of wickedness when I had my first bottle of pop" (Rogers, 1961, p. 5) [as cited in 5, p.446]. His wife, who was his childhood sweetheart, remembers him as a "shy, sensitive, and unsocial boy who preferred to live in his books and his dream world rather than encounter the rough [and] tumble of the play yard or enter into competitive sports" (H. E. Rogers, 1965, p. 94) [ibidem].



When he was 12, his parents bought a farm a short distance from Chicago, and Rogers spent his adolescence there. His father encouraged his sons to raise animals for profit, and Rogers reared chickens, lambs, pigs, and calves. The venture aroused an interest in scientific agriculture and the application of scientific methods to farming [5, p.446].

In retrospect, Rogers concluded that the experience had taught him a healthy respect for science as a means of solving problems. He entered the University of Wisconsin and chose scientific agriculture as his field of study. Shortly afterward, his professional goals shifted dramatically, as a result of some emotion-laden experiences at a student religious conference. Specifically, Rogers was chosen as one of only a dozen students from the United States to attend a World Student Christian Federation conference in Peking, China. On the trip, he was forced to modify drastically his thinking about his strict, family-based religious beliefs, because of his associations with this small group of highly intelligent and creative young people. Rogers came to recognize that it was possible for other sincere and honest people to have religious beliefs that differed from his own. He wrote to his parents about his new feelings and ideas, and these letters

undoubtedly deeply distressed and even scandalized them. Also, during this trip, Rogers corresponded with his childhood sweetheart, Helen, and the relationship became increasingly intimate. Upon his return to Wisconsin, Rogers bought his first car and frequently drove 25 miles over rough roads in order to see her. In time, his feelings toward her were reciprocated. Finally, the day arrived when, in his own words, "the most wonderful miracle in the world took place," when she told him she loved him too. They were married two months after his graduation from the University of Wisconsin. They piled all of their worldly possessions into a used car that Rogers bought for $450 and set out for New York City, where he had enrolled in the Union Theological Seminary [as cited in 5, p.448].

At the seminary, he and a group of other students decided they were being unilaterally presented with ideas by their instructors and were not being given an opportunity to explore their own personal doubts and questions. Accordingly, they petitioned the administration for a seminar without a formal instructor. To their surprise, the request was granted. Rogers found the seminar most gratifying; he later said that, as a result of the experience, he thought himself right out of religious work.

Rogers had taken some courses in psychology and enjoyed them, and he decided to enter that field. He began his studies at Columbia University, across the street from the seminary. At the end of his clinical internship, even though he had not completed his doctorate, Rogers felt he had to have a job to support his growing family. He took a position as a psychologist in the Child Study Department of the Society for the Prevention of Cruelty to Children in Rochester, New York, and completed his doctorate in 1928. For Rogers, the 12 years spent at Rochester were valuable ones. During most of that time, he was immersed in practical work—the diagnosis and treatment of delinquent and disadvantaged children. His unique nondirective, or client-centered, approach to therapy evolved during this period, which culminated in a book entitled *The Clinical Treatment of the Problem Child* (1939). In 1940, he accepted an academic position as a full professor at Ohio State University, where he began to attract capable students, to conduct research on his theory, and to achieve international recognition. *Counseling and Psychotherapy* (1942), a book designed to provide therapists with procedures he felt would engender constructive changes in their clients, was written during this time.

In 1944, Rogers was given an opportunity to establish a counseling center at the University of Chicago. He then wrote *Client-Centered Therapy* (1951), in which he laid out the theory that underlies his approach to understanding human relationships. A decade later he published *On Becoming a Person* (1961), a collection of papers on a variety of issues related to this basic approach to understanding personal growth.

In 1957, Rogers returned to the University of Wisconsin. He recalls that his experiences there were generally unpleasant, as he became aware of the restrictions under which graduate students were forced to work. Rogers called for massive reform in the graduate program; he argued that students have within themselves the potential for learning and development but that this potential can be realized only when they are provided with freedom and a supportive environment [as cited in 5, p.449]. Shortly after he released the reasons for his disagreement with current educational policies, he resigned from the department.

In 1963, Rogers became a member of the Western Behavioral Sciences Institute in La Jolla, California. In 1968, he left the institute to help form the Center for the Studies of the Person in La Jolla.

In 1967, he wrote *Person to Person: The Problem of Being Human* in collaboration with Barry Stevens. This book was followed by *Freedom to Learn* (1969), *Carl Rogers on Encounter Groups* (1970), *Becoming Partners: Marriage and Its Alternatives* (1972), *Carl Rogers on Personal Power* (1977), *A Way of Being* (1980), and *Freedom to Learn for the 80s* (1983). In the book on personal power, Rogers attempted to illustrate the revolutionary impact of his person-centered approach on psychotherapy, family life, education, administration, and politics. He also discussed the implications of his approach for the emergence of a new type of self-empowered person, who would spearhead the revolution in human relationships that Rogers saw occurring.

Rogers received many honors and awards from his professional colleagues. He served as president of the American Psychological Association in 1946-1947. In 1956, he received the first Distinguished Scientific Contribution Award presented by the American Psychological Association, which also honored him with its Distinguished Professional Contribution Award in 1972.

Carl Rogers died of a heart attack in La Jolla, California on February 4, 1987, at the age of 85. His last few years were spent productively: he attended numerous international workshops, at which he demonstrated to psychologists and other mental health workers, educators, and politicians how various concepts and propositions from his person-centered approach could be utilized to ease world tensions and promote peace.

Humanistic psychology could ask for no better example of how to live life fully than the career of Carl Rogers. His role as a shaper of the humanistic perspective spanned several decades. He pioneered humanistic psychotherapy and was the first therapist to popularize a "person-centered" approach [1, p.307]. Rogers later became an important figure in the growth of encounter groups as a means of therapy and expanded what he learned from psychotherapy into a general theory of personality. Later in his career, Rogers applied the humanistic approach to social issues like education and world peace [1, p.307]. For many people, Rogers' optimistic view of humanity and belief in each individual's potential for fulfillment and happiness provide a pleasant alternative to some of the approaches to personality covered thus far.

2. The self-concept and fully functioning person [1, p.307-309]

The most important contribution of Rogers to personality science: his self theory. His main professional focus was the process of psychotherapy. Rogers committed himself to understanding how personality change can come about. The process of change or of becoming was his greatest concern [4, p.30].

Rogers' personality theory is basically focusing on the notion of self or self-concept. The self-concept is defined in a wide way as the individual`s tendency to act in ways which actualize himself, lead to his differentiation and a group of experiences, accordingly, are differentiated and symbolized in conscious awareness as self-experiences, the sum of which establishes the individual`s self-concept. In terms of his investigation on the concept of self, it is central to the client-centered theory of therapy and personality. A method which Rogers frequently used for this purpose was the Q-technique and Q-sort of self-adapted for the study of self [idem].

In opinion of Rogers, healthy persons are individuals who can assimilate experiences into their self-structure [as cited in 4, p.30]. To some extent, they explained that individuals are open to experiences: a congruence between self and experience and in contrast, the neurotic ones do not fit organismic experience; they are in a position to deny awareness of significant sensory and

emotional experiences. There are some following terms which Rogers exploited in his self theory [idem].

Real-self (self-image). It includes the influence of our body image intrinsically. How we see ourselves, which is very important to good psychological health. In other words, we might perceive ourselves as a beautiful or ugly, good or bad person. Self-image has directly an affect on how a person feels, thinks and acts in the world. Rogers identified the 'real self' is initiated by the actualizing tendency, follows organismic valuing, needs and receives positive regard and self-regard. It is described that you will become successful, if everything continues well for you. Rogers believed that we all own a real self. The real self of course is related to inner personality. It`s the self that feels most true to what and who we really are. It may not be perfect, but it`s the part of us that feels most real [as cited in 4, p.30].

Ideal self. It briefly represents our strivings to achieve in our goals or ideals. In other words, it is our dynamic ambitions and goals. This may not be valid for childhood is not the ideal self in our teens or late twenties and so forth [as cited in 4, p.31]. To the extent that our society is divergent from the actualizing tendency, and 'we are forced to live with conditions of worth that are out of step with organismic valuing, and receive only conditional positive regard and self-regard, we develop instead an ideal self' [idem] as shown in Figure 4.2.

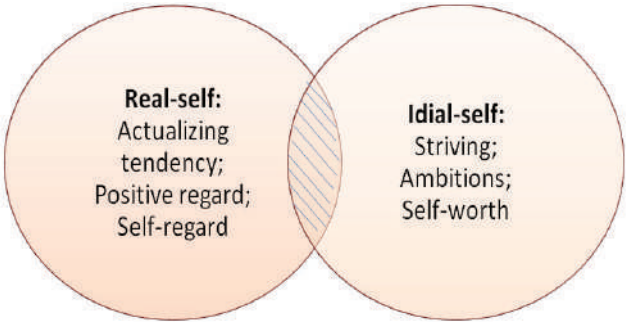


Figure 4.2. Rogers' Self theory.
Shaded area represents the congruency between real-self and ideal-self [4, p.31].

By ideal, Rogers suggested there are some things situated beyond our reachable that might result from the gap between the real self and the ideal self. In fact, this self is borne out of influences outside of us. It is the self that holds values absorbed from others; a culmination of all those things that we think we should be, and that we feel others think we should be. Holding the values of others is not a conscious decision, but rather, a process of osmosis, to the extent that Rogers highlighted free choice is dominant in his personality theory. It refers individuals are responsible for what happens to them and stop attributing their actions from outside forces [as cited in 4, p.32].

Fully-functioning person. If people are able to operate their valuing processes fully, they will certainly begin to experience self movement and growth toward realization of their potentials. This shows that the person who are able be self-actualize, are called fully functioning person [ibidem]. According to Rogers`s terminology, they will be moving toward becoming fully functioning persons. Fully functioning person, for Rogers, are well balanced, well-adjusted and interesting to know. Rogers, in his later writings, extended and amplified his view of the fully functioning person to emerging person [idem].

The conditions of worth and self-worth. The individual learns to similarly differentiate his or her self-experiences as the individual experiences other people`s differences of the individual`s self-experiences as unequally worthy of positive regards [ibidem]. This is called a condition of worth which determines an individual`s assessment of positive self-regards. According to Rogers, conditions of worth are caused by experiences of conditional regard. Furhermore, the conditions of worth may make it impossible for an individual to simultaneously satisfy both the need for positive self-regard and the needs of the total organism as explained by an organismic valuing process [idem].

For Rogers, a person who has high self-worth, cope with challenges in life, tolerate failures and sadness at times, and is open with people. An individual with self-worth may keep away from challenges in life, not tolerate that life can be troublesome and distressing at times. Rogers highlighted the importance of early childhood experience by mother and father in order to affect positively the feelings of self-worth. Interaction with outer environment will be effect on self-worth as child grows older [ibidem].

L. Myers considers, in fact, self worth is inherent in one's being. If one follows a suboptimal conceptual system, then the development of self and the definition of self would follow the same system [as cited in 4, p.32]. In other words, self would be defined and measured on the basis of external factors that are tenuous and transient in nature. In this view, identity is alienated from its inherent value [idem]. Self within the optimal conceptual system is seen as multidimensional and self worth is inherent in one's being. Self is seen within a holistic system designed to foster peace and harmony within and between people [idem].

"The good life," Rogers said, "is a process, not a state of being. It is a direction, not a destination" [as cited in 1, p.307]. Like other humanistic theorists, Rogers maintained that we naturally strive to reach an optimal sense of satisfaction with our lives. He called people who reach this goal fully functioning So what are fully functioning people like? Rogers identified several characteristics. Fully functioning people are open to their experiences. Rather than falling into familiar patterns, they look to see what life will throw their way [ibidem]. Related to this, fully functioning people try to live each moment as it comes. The idea is to experience life, not just pass through.

Fully functioning people learn to trust their own feelings. If something feels right, they'll probably do it. They aren't insensitive to the needs of others, but they aren't overly concerned with meeting the standards of behavior society sets for them. If a fully functioning woman wants to cut her hair or quit her job, she probably won't stop herself just because others might not approve. Fully functioning people are less prone than others to conform to the roles dictated by societal expectations [1, p.309]. Instead, they're more likely to follow their own interests, values, and needs when making important life decisions, such as those about career and lifestyle.

Fully functioning people experience their feelings more deeply and more intensely than others. This applies to both positive and negative emotions. Thus, fully functioning people accept and express their anger. To do otherwise would he to cut themselves off from their feelings. Because of this sensitivity, fully functioning people experience a greater richness in their lives.

3. Anxiety and defense [1, pp.309-311]

If we all have the potential to be fully functioning, constructive members of society, why is there so much unhappiness in the world? Why doesn't everyone get the maximum enjoyment

out of life? Rogers was well aware that we often fall short of becoming happy, fully functioning adults. The problem begins when we experience anxiety and respond with various psychological defenses. According to Rogers, anxiety results from coming into contact with information that is inconsistent with the way we think of ourselves. You may believe that you are a good tennis player, a kind person, a good student, or a pleasant conversationalist. But occasionally you receive information that contradicts this self-concept. For example, you may think of yourself as the kind of person everybody likes. But one day you overhear someone say what a jerk he thinks you are. How do you react?

Let's first describe how a fully functioning person would react. If you were fully functioning, you would accept the information. Here is someone who does not like you. You might want to think about this new information for a while and then incorporate it into your self-concept. You might recognize now that, although you are a fine person, not everyone is going to find you pleasant and wonderful. Unfortunately, most of us are not capable of such a well-adjusted reaction. More commonly, the information leads to anxiety. You believe you are liked by everyone, and here is some evidence that not everyone likes you.

If the information is very threatening to your self-concept, the anxiety will be difficult to manage. This is where Rogers' theory takes on a slight Freudian flavor. Rogers proposed that people receive information inconsistent with their self-concepts at a level somewhere below consciousness. Rogers called this process **subception** rather than perception. If the information is not threatening, it might enter awareness. However, if the information contradicts the self-concept, it creates anxiety. To deal with the anxiety, people use defense processes to keep the information from entering consciousness.

The most common defense is *distortion.* Returning to the example, you might convince yourself that the person who called you a jerk was in a bad mood or is just a rude person. This distorted message does not contradict your self-concept and thereby avoids anxiety. In more extreme cases, you might even resort to outright *denial.* No, you might convince yourself, he wasn't really talking about me, but someone else with a name that sounds like mine.

An interesting twist on this part of Rogers' theory is that anxiety also can result from positive information, if that information is inconsistent with our self-concepts. For example, people who consider themselves socially undesirable may use defenses when they hear that someone is attracted to them. They might tell themselves the admirer is just being polite or maybe is scheming to get something from them.

A lot of anxiety-provoking information comes from self-observation. Each of us on occasion will act in ways that fall short of our personal standards. Perhaps you have cheated a friend out of money, said some hurtful things to a loved one, or lied to take advantage of someone. Even fully functioning individuals sometimes disappoint themselves. But in most cases these people acknowledged their shortcomings and try to correct the situation, if possible, and learn from their mistakes. Unfortunately, more commonly, people distort the information ("She really shouldn't get that upset by what I said") or deny the facts ("I didn't know the money was his").

Distortion and denial often succeed in the short run in that they effectively reduce anxiety. But each use takes us further and further away from experiencing life fully. In severe cases, people replace reality with fantasy. A man may think of himself as the world's most desirable bachelor when in fact there are no objective reasons to draw this conclusion. A student with poor grades might convince herself that she is a genius whose thoughts are simply too

sophisticated for her instructors to understand. When the incongruence between the self-concept and reality is so large that the defense processes cannot operate adequately, the person experiences what Rogers calls a state of *disorganization.* When this happens, protection against inconsistent information collapses. The result is extreme anxiety.

4. Conditional and unconditional positive regard [1, pp.311-312]

Why is it so difficult to accept and incorporate inconsistent information into our self-concepts? Rogers' answer is that most of us have grown up in an atmosphere of **conditional positive regard** [as cited in 1]**.** As children, our parents and caregivers provide love and support. However, they rarely do this unconditionally. Rather, most parents love their children as long as the children do what is expected of them. When parents disapprove of children's behavior, they withhold their love. The children get the message they are loved, but only when they do what their parents want. The positive regard the children need and want is conditional upon their behavior.

As a result of this conditional positive regard, children learn to abandon their true feelings and desires and to accept only the parts of themselves their parents deem appropriate. In short, they deny their weaknesses and faults. Ultimately, children become less and less aware of themselves and less able to become fully functioning in the future. As adults, we continue this process of incorporating into our self-concepts only those aspects that are likely to win the approval, and thus the love and support, of significant people in our lives. Certainly, each of us has characteristics that, if revealed to loved ones, might cause disapproval and possibly rejection. So instead of acknowledging and perhaps expressing these thoughts and desires, we deny or distort them. We keep them out of awareness. As a result, we lose touch with our feelings and become less fully functioning.

The question then becomes this: How can we come to accept our faults and weaknesses, when we know they may not be accepted by others? According to Rogers, we need **unconditional positive regard.** When we experience unconditional positive regard, we know we will be accepted and loved no matter what we do. Parents should communicate to their children that although they don't approve of a specific behavior, they will always love and accept them. Under these conditions, children no longer feel a need to deny thoughts and feelings that might otherwise have led to a withdrawal of positive regard. They are free to experience all of themselves, free to incorporate faults and weaknesses into their self-concepts, free to experience all of life.

Parents are not the only source of unconditional positive regard, and growing up in a family without this acceptance does not condemn a person to a less-than-full life. Therapists can create an atmosphere of unconditional positive regard during psychotherapy. Rogers maintained that such an environment is necessary to help adults become fully in touch with all their thoughts and feelings.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.

3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. ISMAIL, N.A.H., TEKKE, M. *Rediscovering Rogers's Self theory and personality.* In: Journal of Educational, Health and Community Psychology, 2015, Vol 4, No 3, pp.28-36. ISSN: 2088-3129. Available: https://www.researchgate.net/publication/286456614_Rediscovering_Rogers's_Self_Theory_and_Personality
5. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Analyse, project and explain the best modalities of using Rogers's ideas for you to make better decisions and live a more fulfilling life.
2. Give an example to illustrate each of the following:
   a) genuineness;
   b) empathy;
   c) unconditional positive regard.
3. According to Rogers, genuineness, empathy, and unconditional positive regard are essential to any successful human relationship. How would you evaluate each of the following on these characteristics:
   a) your best friend.
   b) Freud, during a therapy session.
4. Rogers believes that "[Even] a positive evaluation is as threatening in the long run as a negative one, since to inform someone that he is good implies that you also have the right to tell him he is bad." Do you agree or disagree? Why? Give examples.
5. According to Rogers, "The good life is a *process,* not a state of being. It is a direction, not a destination":
   a) Do you agree or disagree? Why?
   b) How does our society try to persuade us that this statement is untrue? Give examples.

Suggestions for self-assessment



In base of the information studied:

- determine theoretical importance of C. Rogers's theory for your personality and future speciality;
- analyse and explain the self-concept according to C. Rogers;
- explain and give several personal examples of the fully functioning personality;
- identify and characterize the reasons of anxiety appearance according to Rogers;
- characterise and compare conditional and unconditional positive regards**:** Give an example to support Rogers's position;
- elaborate a conceptual map of C. Rogers's theory.

4.3. Existentialism theory (Rollo May)

Content units for university course:



1. Rollo May's life.
2. Existentialist approach.
3. Three modes of being-in-the-world.
4. The nature of human being.

Finality:

As a result of studying the theme, students will:



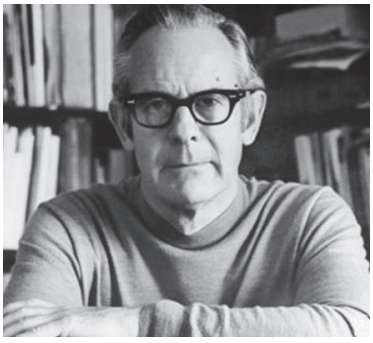
- know the main concepts of R. May's theory;
- analyse the particularities and influences of the existentialist psychology;
- characterize the three modes of being-in-the-world;
- analyse particularities of personality anxiety after R. May;
- analyse holistic approach to personality and the use of specific structural constructs highlighted by R. May;
- describe personality structure according to May's theory;
- determine the possible directions of applying May's theory.

Information support

1. Rollo May's life [4, p.474-476]



Rollo May was born in Ada, Ohio, in 1909, into a family characterized by intense marital conflicts. His mother was a lonely and depressed person who fumed at her husband's abandonment when he was away on business and who fought with him continually when he was home. She essentially had to raise six children by herself, and this fact contributed to her severe mental problems. He described his parents as austere disciplinarians and anti-intellectuals. Despite this authoritarian home life, May's parents were religious and instilled in him the high ideal of Christian service to others. Also, May was the oldest child and was treated most favorably by his parents. He was seen as having a special destiny and was encouraged to realize it by his parents (Abzug, 1996, pp. 18-19; deCarvalho, 1996, p. 8) [as cited in 4].



He earned a bachelor of arts degree from Oberlin College in Ohio in 1930. After graduation, he pursued an early interest in art by touring Poland with a group of artists and painting pictures of its citizens (Reeves, 1977, p. 252). He then traveled extensively through Europe, taught at a college in Greece, and attended summer classes led by Alfred Adler.

When May returned to the United States in 1934, he served as an advisor to students at Michigan State University Later he enrolled at Union Theological Seminary in New York, not to become a preacher but rather to ask fundamental questions about human existence (Reeves,

1977, p. 252) [as cited in 4]. At the seminary he was exposed to the existentialism of Kierkegaard and Heidegger in classes led by theologian Paul Tillich, who greatly influenced his thinking. He earned his bachelor of divinity degree cum laude in 1938.

May served as a counselor to students at City College of New York and studied psychoanalysis at the William Alanson White Institute of Psychiatry, Psychoanalysis, and Psychology in New York. In 1946 he opened a private practice, and in 1948 he became a member of the faculty at the White Institute (Reeves, 1977, p. 256) [idem]. In 1949 he submitted his dissertation on anxiety to Columbia University and was awarded the university's first Ph.D. in clinical psychology. The dissertation was published in modified form in 1950 as *The Meaning of Anxiety.*

During this period of his life, May contracted tuberculosis and lived for a few years at a sanitarium in upstate New York. This was a particularly terrifying and depressing time for May; several times he was close to death. During his illness, he studied Kierkegaard's and Freud's views on anxiety and came to the conclusion that, although Freud had brilliantly analyzed the reactions of the individual made anxious by threat, it was Kierkegaard who had seen most clearly that anxiety is ultimately the threat of becoming nothing (Reeves, 1977, p. 257) [idem].

Following his recovery, May continued to write, teach, and practice therapy. He served as a faculty member at the New School for Social Research, New York University, Harvard, Yale, and Princeton. He also published a number of books, including *Man's Search for Himself* (1953), *Psychology and the Human Dilemma* (1967), *Love and Will* (1969), *Power and Innocence* (1972), *Paulus: Reminiscences of a Friendship* (1973), *The Courage to Create* (1975), *Freedom and Destiny* (1981), *The Discovery of Being: Writings in Existential Psychology* (1983), *My Quest for Beauty* (1985), *The Cry for Myth* (1991), and his last major work, published posthumously, *The Psychology of Existence: An Integrative, Clinical Experience* (1995), coauthored with Kirk Schneider.

Professor May was honored with numerous awards for his out- standing achievements in psychology. He was a fellow of the American Psychological Association, emeritus fellow and faculty member at the White Institute, and a fellow of Brantford College, Yale University, and the National Council of Religion in Higher Education (Reeves, 1977, p. 263) [idem]. He received the Dr. Martin Luther King Award from the New York Society of Clinical Psychology and the Psychological Professional Gold Medal from the American Psychological Association for his outstanding contributions to professional research in poor health for the last two years of his life, Professor May died from congestive heart failure on October 22, 1994, at his home in Tiburon, California.

2. Existentialist approach [4, p.476-479]

The term **existentialism** has become popular in academic and literary circles and is used in so many different ways by philosophers, psychologists, theologians, novelists, actors, and others that it has almost lost its meaning. In the popular mind, it is often equated with gloom and despair, not to mention suicide and death. For some, it suggests that the world is an absurd place with no meaning, and they self-righteously invoke it when any misfortune befalls them. Because the concept is so central to an understanding of May's position, we will begin by tracing its use historically.

Existentialism has its roots in the 19th-century writings of Danish philosopher Søren Kierkegaard. In his attempts to understand human functioning, Kierkegaard rejected Hegel's monumental effort to com- prehend reality by identifying it with abstract thought and logic (May, 1973, p. 263) [as cited in 4, p.476]. Kierkegaard, and later Friedrich Nietzsche, sought to correct the one-sidedness of Hegel's arguments by starting with the basic realities of people's existence, or **Dasein** *(sein* = to exist, or be alive; *da* = there)**.** Thus, existentialism is concerned with **ontology,** or the study of the nature of **being.** But what precisely did May mean by the term *being*? First, May said that existentialists' use of this term is unfortunate, because it connotes a substance that is static and unchanging; he preferred the term *becoming.* (Compare Allport's views, described in Chapter 8.) Being (becoming) is a process in which we ourselves are the source of change, as we struggle as individuals to realize our potential – that is, as we try to become what we truly are. Being (or becoming) is not given once and for all; it does not unfold automatically. Instead, we each must become aware of what our unique potentialities are and then take responsibility for realizing them (May, 1983, p. 97) [ibidem]. To achieve self-realization, we must focus directly on our personal experiences and avoid analyzing our circumstances by means of logical systems of thought that are abstract and impersonal.

Proponents of this philosophy, and especially Kierkegaard, argued that truth cannot be regarded as something detached from human experience. According to Kierkegaard, truth can only be known by starting with the person's perception of it as it relates to natural phenomena. May argued that Kierkegaard's insight changed our way of thinking about truth, and his radical stance has had tremendous implications for all scientific endeavors, including psychology. Kierkegaard gave us the concept of relational truth, forerunner of the notion of relativity; he showed us that "the *subject,* man, can never be separated from the *object* which he observes" (May, 1958b, p. 26). May thus defines existentialism as "the endeavor to understand man by cutting below the cleavage between subject and object which has bedeviled Western thought and science since shortly after the Renaissance" (1958b, p. 11).

A major existentialist criticism of Western science is that it treats people as *objects.* Scientists tend to view human beings in an impersonal way and to restrict themselves to detached and objective measurement of human behavior. According to the existentialists, this value-free approach is incorrect; we are human beings first, and the scientific approach should emerge from that fundamental fact.

What the existentialists are advocating, in effect, is that we bring the *subject* – our own inner world of experiences – into our view of science. Yet they do not dismiss the object side of the reality equation. Rather, they believe that we should focus first on our own subjective experiences in the formulation of problems and then proceed to study them as objectively as possible. Thus, scientists should adapt their methods of study to meaningful human problems and not tailor their problems to a restricted methodology borrowed from physics or physiology (Van Kaam, 1969, p. 26). May presented this view in the form of a parable:

> *A psychologist – any psychologist, or all of us – arrives at the heavenly gates at the end of his long and productive life. He is brought up before St. Peter for the customary accounting. . . . An angel assistant in a white jacket drops a manila folder on the table which St. Peter opens and looks at, frowning. St. Peter's frown deepens. He drums with his fingers on the table and grunts a few nondirective "uhm-uhms" as he fixes the candidate with his Mosaic eyes.*
>
> *The silence is discomfiting. Finally, the psychologist opens his briefcase and cries, "Here! The reprints of my hundred and thirty-two papers."*

> *St. Peter slowly shakes his head. . . . At last [he] speaks, "I'm aware, my good man, [of] how industrious you were. It's not sloth you're accused of. . . . [Then he] slaps his hand resoundingly down on the table, and his tone is like Moses breaking the news of the ten commandments. "You are charged with* Nimis simplicandum *[over-simplifying]! You have spent your life making molehills out of mountains – that's what you're guilty of. When man was tragic, you made him trivial. . . . When he suffered passively, you described him as simpering; and when he drummed up enough courage to act, you called it stimulus and response. . . . You made man over into the image of your childhood Erector Set or Sunday School Maxims – both equally horrendous." (May, 1967, pp. 3-4)*

In May's story, there is no ending. There is only the implication that eternal damnation awaits psychologists and others who continue to dissect the human experience and who, by so doing, tend to trivialize it. He also took issue with those who utilize only the subjective or objective view of reality in their formulations (May, 1967, pp. 15-20). As examples, he mentioned Rogers and Skinner. He criticized Rogers for overemphasizing the subjective side. Rogers was also guilty, in May's view, of assuming that people are "inherently good" and "exquisitely rational" and will always make the right choices if given an opportunity; Rogers ignored the evil and irrational side of human nature. May (1982) believed that all human beings have the capacity for both good and evil. Skinner, in contrast, placed too much emphasis on the objective side of human behavior. He was concerned almost exclusively with the ways in which the manipulation of precisely defined environmental variables determine behavior, and virtually ignored the subjective side of human functioning.

May believed that both views of human nature are necessary for a science of psychology and for meaningful living, and contemporary researchers in this area agree (Silvia & O'Brien, 2004, pp. 475-489) [as cited in 4]. Both views of human nature are necessary for healthy living because we are all faced with the dilemma of living in both worlds at once. "The human dilemma is that which arises out of a man's capacity to experience himself as both subject and object at the same time" (May, 1967, p. 8) [as cited in 4]. A major aspect of this dilemma is knowing that we are subject to illness, death, limitations of intelligence and experience, and other deterministic forces, but at the same time realizing that we have the subjective freedom to choose how we relate to these objective and deterministic forces. We alone can assign meaning to them; we are responsible for our own destinies. Of course, strict determinists such as Skinner would disagree; they maintain that all our behavior is determined, even our belief that we are free to make our own decisions, because we consider only those options determined by our past experiences and by current stimulation from the external environment.

Besides the subject/object dichotomy, a number of other interesting ideas have been put forth by prominent existentialists – among them, philosophers Martin Heidegger, Karl Jaspers, Maurice Merleau-Ponty, Paul Tillich, Albert Camus, and Jean-Paul Sartre, and psychotherapists Ludwig Binswanger, Medard Boss, Viktor Frankl, and May. Although existentialism cannot be called a systematic and unified philosophy, its adherents do share certain views.

First, existentialists all take the *person* as the starting point in their analyses of human existence. They all ask fundamental questions about existence: Who am I? What is the meaning of life? Is there a meaning to life? Is life worth living? How do I realize my potentialities? How do I become an individual?

Second, they consider *free will* a central concept in understanding human functioning and development. To be human means to exercise free will, to consider goals, to make choices that

we hope will promote our development. It is our freedom to make these choices that gives us a sense of significance and our feelings of dignity and worth (May, 1981, p. 9).

Third, in order to move toward answers, existentialists focus on our *immediate experience* as we exist from day-to-day – on what they often call our being-in-the-world. We view the world of natural phenomena from a subjective perspective. We face a world filled with uncertainties, a world that, in many respects, is absurd. The greatest absurdity from the existentialists' viewpoint is that we each realize we are finite and must die. Death is the great equalizer. All accomplishments, all hopes and dreams, will inevitably be blasted into oblivion at some point. The key question for the person under these circumstances is: What should I do? Should I retreat into nothingness or should I, in Tillich's words, have the courage to be? It is up to the person to make a choice and take action. As Kierkegaard said, "Truth exists only as the individual him- self produces it in action" (May, 1958b, p. 12) [as cited in 3]. Individuals must choose their own goals, and then commit themselves to pursue them.

Thus, the person assumes almost godlike status in the existential design. We must assign meaning to our existence and act in terms of that meaning. We must exercise our freedom and act authentically. We act inauthentically when we let other people define our goals and tell us how we should behave. To be authentic, we must be who we are.

The ultimate form of nothingness is suicide. But nothingness, or nonbeing, can be seen in less extreme forms. We may choose not to exercise our freedom to be; we may avoid commitment to goals and responsibilities; we may decide to follow the moral dictates of the crowd. Indeed, choosing these options is easier than facing our responsibilities. The exercise of freedom is costly. In many instances, it creates severe anxiety, and an immediate and easier way for us to cope is to lose ourselves by accepting the moral values dictated by society. Such acceptance of values at variance with our being leads to self- alienation, apathy, and despair. The similarity between the existentialists and Rogers and Maslow is apparent here. Human existence is seen as a continuous struggle, as we try to deal with the problems of life and to move toward the realization of our potentialities.

3. Three modes of being-in-the-world

Our being-in-the-world comprises three simultaneous and interrelated modes (or "regions"): the world of internal and external objects, which forms our physiological and physical environment ***(Umwelt**;* literally, "world around"); the social world of other people ***(Mitwelt**;* literally, "with-world"); and the psychological world of one's self, potentials, and values ***(Eigenwelt**;* literally, "own-world"). Whereas some personality theorists prefer to concentrate on only one of these modes, existential psychology holds that all three must be accorded equal emphasis in order to achieve a true understanding of the human personality [3, p.224].

The *Umwelt* is the mode that so concerned Freud. In addition to our physical surroundings, it includes the state of need into which every person is cast by birth: hunger, thirst, sleep, and so forth [idem]. The conditions into which we are born, such as having instinctual needs, a genetically predetermined height, and a culture with certain expectations, represent the few aspects of existence that we cannot control through our own choices. This circumstance is sometimes referred to as thrownness, or facticity.

The *Mitwelt* involves our inherent need to form personal relationships for their own sake, rather than to sublimate some instinctual drive. No one can achieve a meaningful existence in isolation, as stressed by such theorists as Adler, Fromm, Horney, and Sullivan.

The *Eigenwelt* is the uniquely human world of self-awareness (as in Rogerian theory), or knowing that we are the center of our existence and recognizing our own particular potentials. This mode is evident when we judge accurately what we do or do not like or need, or personally evaluate an experience. Conversely, feelings of emptiness and self-estrangement reflect some distortion of *Eigenwelt* [3, p.224].

In contrast to Erikson's construct of identity, *Eigenwelt* and *Dasein* do *not* depend on the opinions and expectations of other people. "If your self-esteem must rest in the long run on social validation, you have, not self-esteem, but a more sophisticated form of social conformity" [3, p.224].

According to May, human beings live in all three worlds simultaneously. Any complete understanding of the personality of the individual would have to examine all three modes of being-in-the-world (May, 1983, pp. 126-132) [as cited in 4, p.482]. Existentialists seek to understand the unique problems of human beings without fragmenting their humanity.

4. The nature of human being [3]

Nonbeing and Anxiety. Although the subjective and objective aspects of personality are inextricably intertwined, there is one absolute fact about being-in-the-world: death, which none of us ever escapes. Our tenuous existence may be terminated at any moment by such vagaries of fate as an automobile accident, a criminal's bullet, an earthquake, or a heart attack. The awareness of an eventual end to our being, and the impending psychological destruction posed by rejections and insults, evoke the painful emotion of anxiety (Another difficulty in translation: *anxiety* is a fairly weak rendition of the German word *Angst,* which has no English equivalent, wherefore some theorists prefer *dread* or *anguish*):

> *Anxiety is the apprehension cued off by a threat to some value that the individual holds essential to his existence as a personality.... [It] is the subjective state of the individual's becoming aware that his existence can become destroyed, that he can lose himself and his world, that he can become "nothing" [__].*

Anxiety differs from fear in that it is ontological, or related to human existence (*Dasein – from German "being there"*). For example, sup- pose that a professor whom you know and respect passes by on the street without speaking. This snub may strike at the core of your self-esteem ("Am I not worth noticing? Am I nobody – nothing?"), thereby evoking anxiety that haunts you long after the event. Or if you conclude that survival is impossible without the love of a certain person (or a particular job, or some status symbol), the prospective loss of that love (or job, or symbol) will occasion considerable anxiety. In contrast, the fear caused by sitting in a dentist's chair does not attack *Dasein* – and is therefore soon forgotten once the incident is over. "Anxiety is ontological, fear is not.... Anxiety can be understood only as a threat to *Dasein*" (May, 1958/1967b, p. 51; 1977a, p. 205) [as cited in 3]. Thus, May attributes anxiety not to some divisive intrapsychic conflict or external danger, but to the fundamental clash between being and the threat of nonbeing. A certain amount of anxiety is therefore a normal, and inevitable, aspect of every personality.

Ontological anxiety confronts each of us with a major challenge. This unpleasant emotion intensifies whenever we choose to assert our *Dasein* and strive to fulfill our innate potentials, for

emphatically affirming that we exist also brings a reminder that someday we will not. It is all too tempting to repress or intellectualize our understanding of death, deny our *Dasein,* and opt for the apparent safety of social conformity and apathy. That is, we may try to deprive nonbeing of its sting by (consciously or unconsciously) treating our being-in-the-world as meaningless. "The awareness of death is widely repressed in our day.... [In fact,] the ways we repress death and its symbolism are amazingly like the ways the Victorians repressed sex" (May, 1969c, p. 106) [as cited in 3]. Nevertheless, the healthy course is to accept nonbeing as an inseparable part of being. This will enable us to live what life we have to the fullest:

> *To grasp what it means to exist, one needs to grasp the fact that he might not exist, that he treads at every moment on the sharp edge of possible annihilation and can never escape the fact that death will arrive at some unknown moment in the future.... Without this awareness of nonbeing ... existence is vapid [and] unreal.... But with the confrontation of nonbeing, existence takes on vitality and immediacy, and the individual experiences a heightened consciousness of himself, his world, and others around him.... [Thus] the confronting of death gives the most positive reality to life itself. (May, 1958/1967, pp. 47-49; Becker, 1973.) [as cited in 3]*

Fallibility and Guilt. No one ever deals perfectly with the three modes of being-in-the-world. Try as we may, our choices fail to fulfill at least some of our innate potentials (a denial of *Eigenwelt).* Perfect empathy is impossible, so even the best-intentioned person sometimes relates to others in ways that are biased and dissatisfying (a denial of *Mitwelt).* And it is easy to overlook our communion with nature and the environment, and misperceive ourselves as separate and distinct from *Umwelt.*

Such inevitable failures evoke ontological guilt, another normal and necessary aspect of every personality. As with anxiety, the ideal course is to accept and use our guilt for constructive purposes – as by developing a healthy humility concerning the possibility of our own errors, and a readiness to forgive others their mistakes (May, 1967) [as cited in 1].

Intentionality and Significance. In contrast to Freud, May attributes considerable importance to both psychic determinism and teleology. We are all to some extent impelled by forces from infancy and childhood, especially those of us who are more neurotic. Yet we also have the freedom, and the responsibility, to strive toward those goals that we select. Psychologically healthy people can readily imagine some desirable future state and then prepare to move in this direction, a capacity May refers to as will or intentionality (*In Love and Will (1969c), May uses both intentionality and intention to describe the way in which we anticipate the future. However, he now regards this as an error. Intentionality concerns the basic human capacity to behave teleologically, and is evident in the specific intentions that a person has (May, 1977b, p. 306). Also, intentionality cuts across both conscious and unconscious and thus represents a deeper sense of purpose than will, which is conscious.*).

According to May, a conscious and unconscious sense of purpose pervades all aspects of our existence – perceptions, memories, and so forth. For example, suppose that an individual perceives a house in the mountains. A prospective renter will look to see if it is well constructed and gets enough sun, a real-estate speculator will regard it primarily in terms of probable profit or loss, and a person who encounters unpleasant hosts will more readily observe its flaws. In each case the house is the same, but the experience depends on the viewer's intentions. Also, as

in Adlerian theory, our goals and plans for the future affect our memories of childhood (May, 1969, p. 232.) [as cited in 3].

To May, the loss of intentionality represents the major psychopathology of our time. "The central core of modern man's 'neurosis' ... is the undermining of his experience of himself as responsible, the sapping of his will and ability to make decisions" (May, 1969c, p. 184) [as cited in 3]. May also concludes that the related feelings of intense powerlessness are likely to result in violence, a last-ditch attempt to prove that the sufferer can still affect someone significantly. Whereas Freud stressed psychic determinism in order to shatter the Victorian misconception that personality is wholly free of childhood influences and irrationalities, May argues that we now must emphasize intentionality in order to remedy our current self-estrangement and apathy:

> *Everyone has a need for ... significance; and if we can't make that possible, or even probable, in our society, then it will be obtained in destructive ways. The challenge before us is to find [healthy] ways that people can achieve significance and recognition.... For no human being can stand the perpetually numbing experience of his own powerlessness (May, 1969, p. 14) [as cited in 3].*

Love. One constructive way of affirming *Dasein* is through love, another important ontological characteristic. "[Love is] a delight in the presence of the other person, and an affirming of his value and development as much as one's own" (May, 1953/1973, p. 241;; Reeves, 1977, pp. 100-146) *[as cited in 3]*.

Love always involves a blending of four components, albeit in varying proportions. As in Freudian theory, our need for sex is satisfied through drive reduction and physical release. Another particularly important aspect of love is eros, a striving for fulfillment through union with significant others. In contrast to sex, eros includes such pleasurable tension increases as thinking of and yearning for the loved one. One noted example is the passion and vitality of Romeo, who compares his Juliet to rare jewels and the stars in heaven. The other two characteristics of love (to which May devotes considerably less attention) are friendship and liking (philia), as with the Sullivanian chum, and a nonpossessive devotion to the welfare of the other person (agape), like Maslow's construct of B-love. Thus, love is a rich experience that encompasses all three modes of being-in-the-world: biological drives *(Umwelt),* relationship to others *(Mitwelt),* and the affirmation of one's self and values *(Eigenwelt).*

Not all aspects of love are pleasant. Love may also lead to increased anxiety, since it can bring disaster as well as joy – as one may well discover on becoming a parent for the first time, and realizing that the beloved child is all too vulnerable to potential nonbeing and the whims of fate. Therefore, the ability to love requires a strong being-in-the-world. Conversely, the widespread loss of *Dasein* and intentionality in our society has resulted in an inability to experience and express genuine love. We have repressed eros, and replaced it with an emphasis on the mechanical and depersonalized aspects of sex:

> *There is nothing* less *sexy than sheer nakedness, as a random hour at any nudist camp will prove. It requires the infusion of the imagination (which I ... call intentionality) to transmute physiology and anatomy into [passion and eros].. [Yet today,] elaborate accounting and ledger-book lists – how often this week have we made love? did he (or she) pay the right amount of attention to me during the evening? was the foreplay long enough?—[hover] ... in the stage wings of the drama of love-making the way Freud said one's parents used to ... [and result in] alienation, feelings of*

loneliness, and depersonalization.... [In fact, whereas] the Victorian nice man or woman was guilty if he or she did experience sex, now we are guilty if we don't. *(May, 1969c, pp. 40, 43-44; see also pp. 13-15, 30-33, 37-72, 102, 107, 111.)*

The solution to our inability to love is to rediscover our *Dasein* and will, and reunite sex with eros and passion.

The Daimonic. According to May, our motives include innate urges that are both benign and illicit. Among the former are sex, passion and eros, and procreation; whereas the latter include hostility, rage, cruelty, and the quest for power. Any of these aspects has the potential to dominate one's personality. May refers to them as the daimonic, after an ancient Greek word for both the divine and diabolical (M. H. Hall, 1967b, p. 29; May, 1969c, pp. 122-177; 1977b, pp. 304-306.) [as cited in 3].

To achieve psychological health, we must consciously accept and attempt to control the daimonic. Yet this is no easy task, for it is all too tempting to deal only with our virtues and repress the dark side of our personality. Such a denial of the daimonic produces a naive innocence that often has disastrous consequences, like the failure to understand and check a Hitler until it is too late, or the misguided belief that one can walk safely through an armed confrontation like Kent State; to be unaware of evil is to be readily destroyed by it. Or a daimonic that is allowed to remain unconscious may be projected onto members of other countries or ethnic groups, resulting in violence, assassination, and war.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. R. May argues that *Eigenwelt* must be independent of the opinions and expectations of other people, because adopting external standards will eventually result in a loss of *Dasein* and greater feelings of alienation. Erikson contends that identity requires social solidarity, or validation in the eyes of significant others. Do you agree with May or Erikson? Why?
2. May contends that the primary cause of anxiety is the fear of nonbeing. Horney argues that anxiety results from repressing one's real self and wishes. How might these views be interpreted as supporting each other, rather than as contrary? Horney attributes anxiety to intrapsychic conflict, whereas May's conception of personality

as a unified whole rules out the possibility of inner conflict. Which view do you prefer? Why?

3. Give an example from real life or from fiction to support May's argument that emphatically affirming our *Dasein* takes considerable courage.
4. According to May, the neurotic's attempt to reduce anxiety and feel safe by constricting *Dasein* has a paradoxical effect: It results in an existence so limited as to be all the more easily destroyed.
   a) If I become a workaholic and ignore my family in order to spend most of my time writing textbooks, how will this affect the ontological anxiety and guilt?
   b) Is becoming an altruist who cares only about other people, and not about oneself, a good way to avoid the dangers of a limited existence?

Suggestions for self-assessment

In base of the information studied:



- determine theoretical importance of the existentialism for psychology;
- analyse and explain the human being according to R.May;
- explain and give several personal examples of the being-in-the-world as a purpose to achieve a conscious and unconscious sense of ourselves as an autonomous and distinct entity;
- identify and characterize the reasons of anxiety according to R.May;
- characterise and compare the basic nature of human being (*Dasein,* anxiety, guilt, and love) with other scientific opinions;
- elaborate a conceptual map of R.May's theory.

5. THE BIOLOGICAL APPROACH (H. Eysenck)

Content units for university course:



1. Hans J. Eysenck's life.
2. The structure of personality.
3. Biological basis for personality.
4. Temperament and personality.
5. Inhibited and uninhibited children.

Finality:



As a result of studying the theme, students will:

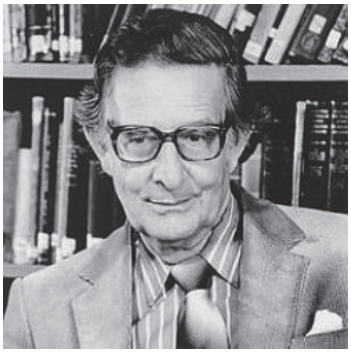
- know the main concepts of H. J. Eysenck's theory;
- identify and explain the main concepts of Hans J. Eysenck's theory of personality, including the dimensions of extraversion–introversion, neuroticism, and psychoticism.
- describe the biological foundations of personality traits as proposed by Eysenck, and relate them to neurological and genetic factors.
- analyze the structure of personality in Eysenck's model, emphasizing the hierarchical organization from specific responses to super-traits.
- distinguish between different types of temperament and understand their role in shaping individual personality profiles.
- compare the characteristics of inhibited and uninhibited children, and discuss their implications for later personality development.
- apply Eysenck's theoretical concepts to case studies or real-life examples involving temperament and personality assessment.
- critically evaluate the strengths and limitations of Eysenck's approach in the context of modern personality psychology.

Information support



1. Hans J. Eysenck's life [4, p.340-343]

Hans Eysenck (pronounced Eye-zinc) was born in Berlin on March 4, 1916. His parents, both well-known actors, divorced when Eysenck was only 2 years old, and he went to live with his maternal grandmother. Like his parents, she had a deep fondness for the theater, but her own acting career had been cut short when she was crippled by a fall. Not surprisingly, Eysenck was also drawn to acting, and at the age of 5 or 6, he played in a film in which his mother was the star. His father wanted him to pursue a career in acting, but his mother, whom Eysenck calls the more sensible, opposed it, and he turned away from acting as a profession.



Eysenck's father was Catholic, his mother Protestant. Although he was christened and confirmed in the Lutheran faith, Eysenck was not particularly religious. In fact, he had to be bribed by the promise of a bicycle to attend the classes preparing him for confirmation.

Eysenck reported that as a youngster he was rather wild. On one occasion, he bet one of his friends that he could swing himself near the top of the roof in the gym on some rings, then let go and land on his feet. Unfortunately, someone left some barbells lying on the floor. He landed right on them, fell on his right arm and broke every available bone. Around the same time, he almost lost his right eye when he and some other boys were shooting paper arrows at each other from rubber bands. One boy shot a metal staple instead of a paper arrow and it lodged in Eysenck's eye and had to be removed by an ophthalmologist. As he grew older, the eye grew increasingly weak, so that after age 60 he was reduced to having sight in only one eye.

During his youth Eysenck also engaged in his share of schoolyard fights, vowing never to seek out a fight, or to force one on anyone weaker, but also never to shun one, and if forced into one to do his darnedest to win it. He also was a very good athlete, participating in many sports, including soccer, ice hockey, field hockey, rowing, and tennis (Eysenck, 1997b, pp. 18-21) [as cited in 4].

Living as a young man in Germany between the wars, when economic and political turmoil culminated in the rise of Nazism, Eysenck took a great interest in politics and read widely. He embraced socialism, in which he saw the promise of a better world, free from war, prejudice, and poverty; as he matured, however, he began to see its problems and limitations. He summarizes this political maturation process as follows: one who is not a socialist in his or her youth has no heart; one who remains a socialist in middle age has no head. Although he is no longer a socialist, neither is he a conservative; he eschews all party labels and doctrines. Nevertheless, Eysenck has published numerous research papers on political matters, as well as two books: *The Psychology of Politics* (1954) and, with Glenn Wilson, *The Psychological Basis of Ideology* (1978).

In 1934, one year after Hitler assumed power, Eysenck left Germany; he had been told that he would not be allowed to enter the university unless he joined the SS (the Nazi secret police). His mother had married a Jewish film producer and moved to France, and they prevailed upon Eysenck to join them. He spent some time at the University of Dijon studying French literature and history, but eventually he settled in London. There, after studying for the matriculation examination for a year at Pitman's Commercial College, he enrolled at the University of London.

At the University of London, Eysenck had to select a major area for study. Although he had read widely in the classics of German, French, and English literature and loved music, painting, and poetry, he believed that the arts were primarily for fun and emotional experiences. He decided that his life's work would be in science, and declared physics as his major. However, university officials told him that he lacked the prerequisites to study physics and, rather than spend another year taking the required subjects, he asked if there was any science he could declare as a major. He was told, "There's always psychology". Eysenck asked, in ignorance, "What on earth is that?" "You'll like it," was the reply – and he became a psychology major!

Eysenck entered a department populated by a number of eminent faculty, including psychometricians Cyril Burt and Charles Spearman. He also studied genetics with J. B. S. Haldane and L. Penrose, and took a statistics course from Egon Pearson. His first research article appeared in 1939, just after he earned his B.A. degree, and he obtained a Ph.D. from the University of London in 1940.

By this time, Eysenck was married to Margaret Davies, a Canadian mathematician. The couple had one son, Michael, now a well-known psychologist in his own right. The marriage

subsequently ended in divorce, and Eysenck later married Sybil Rostal, a psychologist and daughter of a famous violinist. Their marriage produced three sons and a daughter.

With England at war with Nazi Germany, Eysenck tried to enlist in the Royal Air Force but he was turned down as an "enemy alien." Employment opportunities were scarce for the same reason. Unable to secure a university position, Eysenck eventually obtained a research position at Mill Hill Emergency Hospital, where he began studies on suggestibility in hysterics. He also worked on such topics as parotidgland secretion in affective mental disorders, screening tests for neurotics, memory tests, and the effects of motivation on intelligence. In addition, he completed a large-scale factor analysis of patients' symptoms, from which he derived the theory that there are two major personality factors: neuroticism and extraversion/introversion. These ideas led to the publication of his first book, *Dimensions of Personality* (1947). In his second book, *The Scientific Study of Personality* (1952), he added psychoticism as the third major dimension.

After the war, Eysenck began work at the Maudsley Hospital, the best-known psychiatric hospital and teaching unit in England. Appointed director of the psychology department, he was encouraged by officials to establish a training program for clinical psychologists. Toward this end, Eysenck traveled in 1949 to the United States to examine and evaluate clinical psychology programs at various universities.

On the basis of his trip to the United States, Eysenck came to three major conclusions about the shortcomings of clinical training and practice: first, clinical psychologists were subordinate to psychiatrists; second, many clinical psychologists slavishly utilized psychoanalytic concepts in their therapeutic work; third, clinicians depended too heavily on projective tests, even though they were unreliable and invalid. Eysenck resolved, upon his return to England, to forge an independent department of psychology, to move away from psychoanalysis, and to develop a program of study that was strongly scientific in orientation, with a focus on the interdependence of clinical and experimental work. To his credit, Eysenck was able to create such a department, which is flourishing; his colleagues and students are carrying out research in behavior therapy (Eysenck, 1980, pp. 153-157) [idem].

A prolific writer, Eysenck produced approximately 80 books, count- less chapters in edited books, and approximately 1,100 research articles, many of them coauthored with colleagues. An expanded and revised version of his autobiography was published in 1997, shortly before his death. He had been suffering from a malignant brain tumor for about a year and finally succumbed on September 4, 1997 at a hospice in London. A final book, *Intelligence: A New Look* (1998) was published posthumously.

2. The structure of personality

More than 30 years ago, when the conventional wisdom in psychology traced an individual's personality to his or her experiences, a respected psychologist argued that personality was, in fact, determined more by biological makeup than by any actions or mistakes made by one's parents. Although Hans Eysenck's theory of personality has always been accorded respect within the field, his initial claims about such a large biological determinant of personality were met by many with a mix of skepticism and tolerance. But today Eysenck's emphasis on biological aspects of individual differences is increasingly compatible with the growing recognition of biology's role in personality.

Eysenck was concerned with discovering the underlying structure of personality traits. Also like these trait researchers, Eysenck employed factor analysis to identify the basic number

of what he called types, or supertraits. However, unlike most of the trait researchers, Eysenck's conclusion after years of research was that all traits can be subsumed within *three* basic personality dimensions. He called these three dimensions extraversion-introversion, neuroticism, and psychoticism [1, p.247].

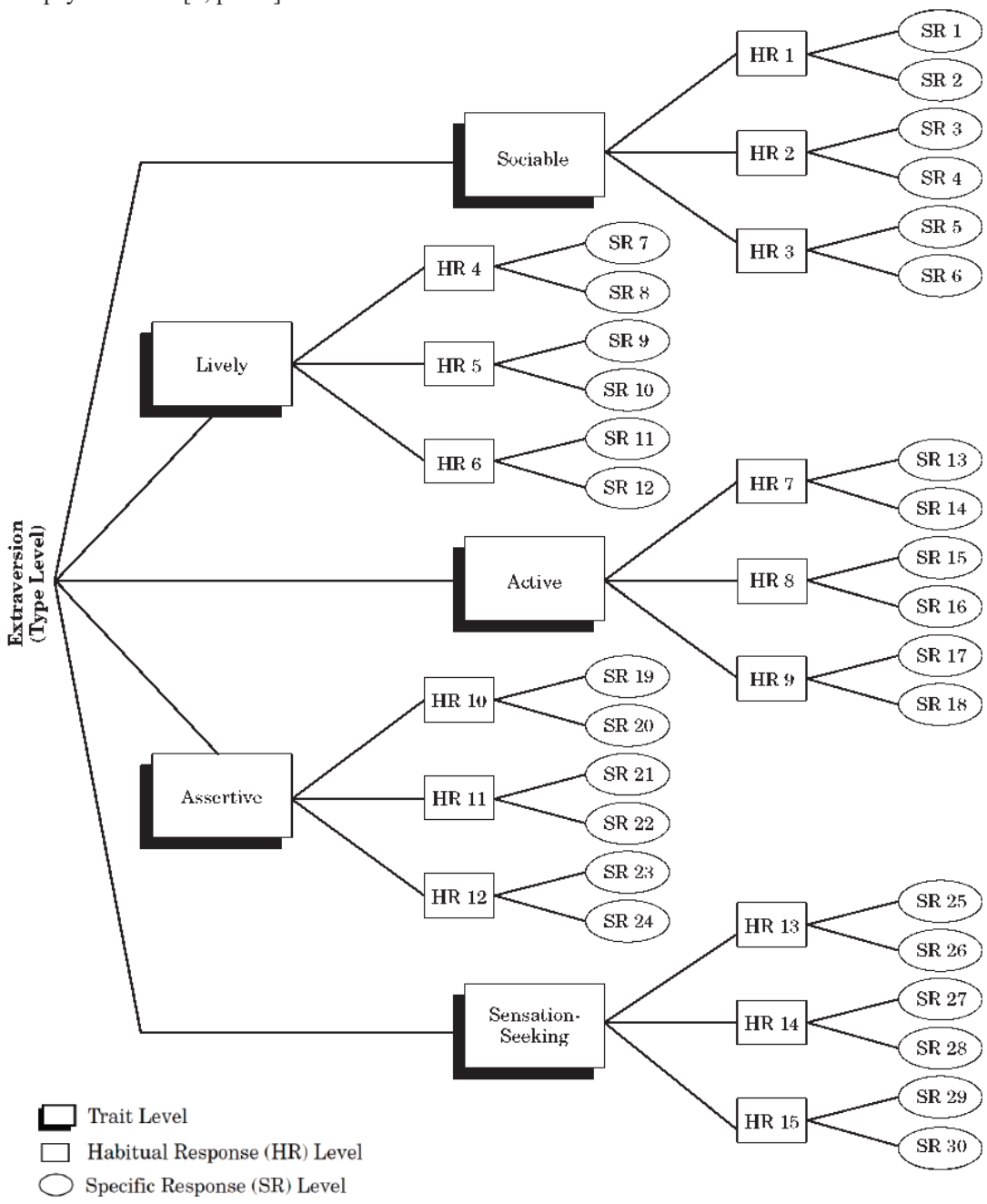


Figure 5.1. Hierarchical model of personality elaborated by H. Eysenck [4, p.345]

Eysenck's research strategy begins by dividing the elements of personality into various units that can be arranged hierarchically (Figure 5.1). The basic structure in this scheme is the *specific response level,* which consists of specific behaviors. For example, if we watch a man

spend the afternoon talking and laughing with friends, we would be observing a *specific response*. If this man spends many afternoons each week having a good time with friends, we have evidence for the second level in Eysenck's model, a *habitual response.* But it is likely that this man doesn't limit himself to socializing just in the afternoon and just with these friends. Suppose this man also devotes a large part of his weekends and quite a few evenings to his social life. If you watch long enough, you might find that he lives for social gatherings, discussion groups, parties, and so on. You might conclude, in Eysenck's terms, that this person exhibits the *trait* of sociability. Eysenck also argued that traits such as sociability are part of a still larger dimension of personality. That is, people who are sociable also tend to be impulsive, active, lively, and excitable. All of these traits combine to form the *supertrait* Eysenck calls extraversion [as cited in 1, p.247] – *type level* of personality.

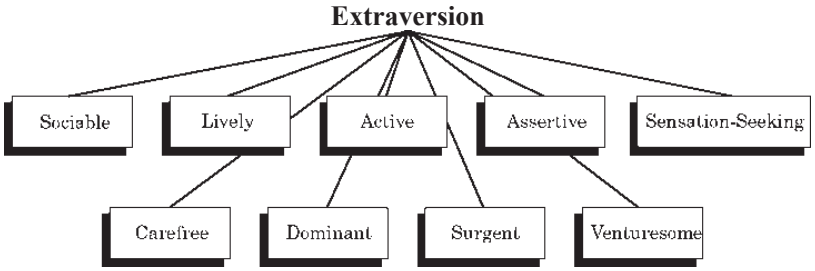


Figure 5.2 Traits making up the type concept of extraversion [4, p.347].

Figures 5.2, 5.3, and 5.4 present the particular traits that define the type concepts, or primary dimensions, of extraversion, neuroticism, and psychoticism. **Extraverts** are sociable and impulsive individuals who like excitement and who are oriented toward external reality; **introverts** are quiet, introspective individuals who are oriented toward inner reality and who prefer a well-ordered life. Although these definitions are similar to those used by Jung, Eysenck did not accept Jung's account of the origins of these attitudes nor the manner in which they operate in the subterranean psyche of the individual [as cited in 4, p.346].

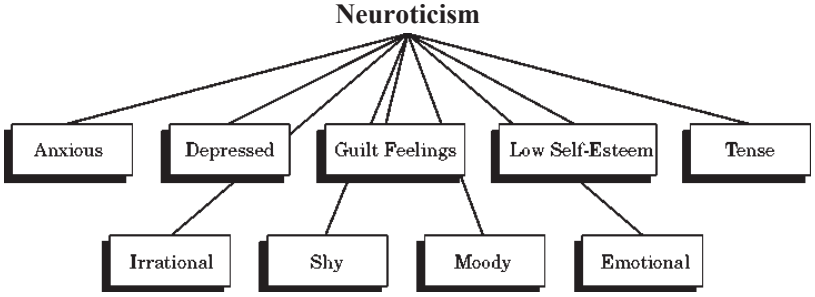


Figure 5.3. Traits making up the type concept of neuroticism [4, p.347].

Neurotics, in Eysenck's view, are emotionally unstable individuals. Some have unreasonable fears of certain objects, places, persons, animals, open spaces, or heights [as cited in 4, p.346]; others may exhibit obsessional or impulsive symptoms. The hallmark of the disorder for most neurotics is an anxiety level disproportionate to the realities of the situation [idem]. Yet some neurotics are free from the burden of anxiety and fear. In this grouping we find the psychopaths – individuals who seem unable to assess the consequences of their actions and

who behave in an asocial or antisocial manner regardless of the punishment meted out by others [idem].

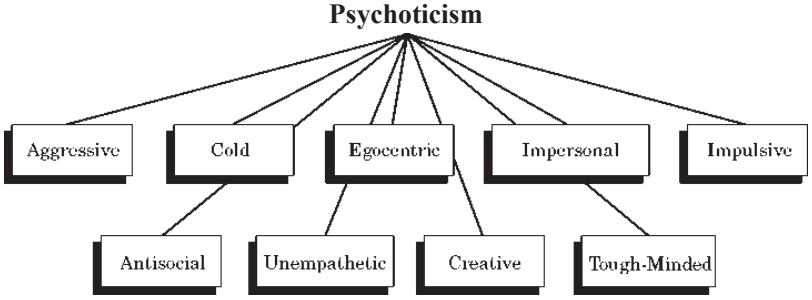


Figure 5.4 Traits making up the type concept of psychoticism [4, p.347].

Psychotics differ generally from neurotics in the severity of their disorders. Showing the most severe type of **psychopathology,** psychotics may be insensitive to others, hostile, cruel, and inhumane, with a strong need to make fools of people and to upset them. While psychotics often show very severe psychopathology like **schizophrenia,** the fact that they can act in antisocial ways by being hostile, cruel, and inhumane toward others, violating the ordinary rules that govern social behavior, means that they are likely to also manifest conduct disorders, a less severe form of psychopathology than schizophrenia. People characterized by conduct disorders are cruel, unempathic, hostile, egocentric, and do not comply with social rules, traits that they hold in common with psychotics. Thus, we would expect on conceptual grounds that people who are high on the psychoticism dimension would be identified as likely to have character disorders. In a survey of the research literature, Center and Kemp [as cited in 4, p.348] found very strong support (18 out of 20 studies) for a positive link between psychoticism and conduct disorder in children and adolescents.

Despite all these socially undesirable traits, however, Eysenck believed that psychotics tend to be creative, but only in the limited sense that they can give original responses to various stimuli [idem].

3. Biological basis for personality

Eysenck pointed to three arguments when making the case that individual differences in personality are based in biology. First, he noted the consistency of extraversion-introversion over time. Several studies find that a person's level of this individual difference remains fairly stable for many years. Participants in one study showed a consistent level of extraversion-introversion over a span of 45 years [as cited in 1, p.251]. Of course, this finding alone does not establish that extraversion-introversion is determined thro ugh biology. It is possible that people remain in similar environments throughout their lives or throughout the time period in which this personality trait is developed.

Therefore, Eysenck also used the results of cross-cultural research to make his point. He argued that researchers find the same three dimensions of personality – extraversion-introversion, neuroticism, and psychoticism – in research conducted in many different countries with different cultural backgrounds and histories [as cited in 1, p.252]. Moreover, Eysenck argued that the three "superfactors" not only appear in his research, but also in the work of other investigators using different data gathering methods [idem]. "Such cross-cultural unanimity

would be unlikely if biological factors did not play a predominant part", Eysenck reasoned. "The great differences in culture, education, and environment generally would be expected to produce a variety of different personality dimensions" (1990, p. 246) [as cited in 4].

Third, Eysenck pointed to the results of several studies indicating that genetics plays an important role in determining a person's level on each of the three personality dimensions. As presented in detail in the next chapter, this research strongly suggests that each of us inherited a predisposition to be introverted or extraverted.

After examining the evidence from all of these sources, and no doubt adding a bit of his own intuition, Eysenck asserted that about two-thirds of the variance in personality development can be traced to biological factors. Although our current state of knowledge does not allow for such a precise estimate, data from a continuing stream of studies suggests that extraverts and introverts differ on a number of biological measures [as cited in 1, p.253]. This is not to say that environmental factors do not play a role, particularly in shaping how general personality orientations are expressed. Nonetheless, as the evidence reviewed in the next chapter makes clear, biology probably sets limits on how much we can change an introverted friend into a highly sociable individual or the likelihood of shaping that impulsive, outgoing child into a calmer, easygoing adult.

4. Temperament and personality.

If you were to spend a few minutes watching toddlers in a nursery school, one of the first observations you might make is that even before they are a year old, children seem to be different. If you were to spend a week working in the nursery, you would most likely be able to identify the active babies, the ones who cry frequently, and (hopefully) a few who are usually quiet and happy. Although it is possible these differences are the result of different treatment the children receive at home, a growing number of researchers are convinced these general behavioral styles may be present at birth. Further, they argue that these general styles are relatively stable and influence the development of personality traits throughout a person's life.

But does this mean that some people are born to be sociable and others born to be shy? Probably not. More likely we are born with broad dispositions toward certain types of behaviors. Psychologists refer to these general behavioral dispositions as temperaments. The concept of temperaments has been around for a long time in personality theory. Allport described temperament as "the characteristic phenomena of an individual's emotional nature" [as cited in 1, p.253]. Today researchers generally think of temperaments as general patterns of behavior and mood that can be expressed in many different ways and that, depending on one's experiences, develop into different personality traits. How these general dispositions develop into stable personality traits depends on a complex interplay of one's genetic predispositions and the environment that a person grows up in.

How many temperamental differences can we identify in humans? Although the number of personality traits identified by researchers is practically unlimited, the number of dimensions along which human temperaments can vary are few. This is because temperament researchers are more concerned with *how* a person responds than with *which* response is made. To these psychologists, it is not so important to know that a person frequently gives speeches in front of large groups. Rather, we can get a better idea of the person's temperament by examining whether he or she speaks quickly or slowly, with great emphasis or in a restrained manner [as cited in 1,

p.253]. Moreover, temperaments are broad personality dispositions rather than specific personality traits. How general behavioral dispositions develop into specific traits depends on how those dispositions interact with the environment the person grows up in. Individual differences in temperament can usually be seen in the first year of life and persist throughout a person's lifetime [idem].

Although researchers agree that temperaments are general behavioral patterns that can often be seen in newborns, they do not always agree on how to identify and classify the different kinds of temperaments they observe [as cited in 1, p.254]. Indeed, researchers often disagree on the number of basic temperaments. One widely accepted temperament model that applies to both children and adults identifies three temperament dimensions [idem]. These three dispositions are emotionality, activity, and sociability. In this model, *emotionality* refers to the intensity of emotional reactions. Children who cry frequently and easily become frightened and aroused to anger are high in this temperament. Adults who easily become upset and have a "quick temper" are also high in general emotionality. *Activity* refers to the persons general level of energy output. Children high in this temperament move around a lot, prefer games that require a great deal of activity, and tend to fidget and squirm when forced to sit still for an extended period of time. Adults with a high level of activity temperament are always on the go, prefer active to quiet pastimes, and keep busy most of the time. *Sociability* relates to a person's general tendency to affiliate and interact with others. Sociable children seek out others to play with. They enjoy and are responsive to people. Adults with this temperament have a lot of friends and enjoy social encounters.

Where do temperaments come from? Because we can identify temperament differences in babies, it is reasonable to argue that temperaments are largely inherited. In contrast to the approach taken by many physicians and psychologists a few decades ago, it is now widely agreed that not all babies are born alike. Parents with difficult-to-manage babies are often troubled by descriptions of the "typical" baby who sleeps whenever put into a crib, eats meals on a regular schedule, and responds to parental attention with calm, loving sounds. Fortunately, most popular baby books today assure parents that some babies are going to be more active and more emotional than others. Research using a variety of methods (reviewed in the next chapter) has produced considerable evidence that temperaments are to a large degree inherited [as cited in 1, p.253].

Can we look at temperament levels in a preschool child and determine what kind of adult personality he or she will have? To a certain degree, the answer is yes.

Consider the results of an ongoing longitudinal study conducted in Dunedin, New Zealand [as cited in 1, p.255]. Ninety-one percent of the children born in this town between April 1,1972 and March 31,1973 were tested for temperament at age 3. The researchers identified three temperament types in these toddlers. The *well-adjusted* children exhibited self-control and self-confidence, and were capable of approaching new people and situations with little difficulty. The *undercontrolled* children were impulsive and restless, and easily distracted. The *inhibited* children were fearful, reluctant to get involved in social activities, and uneasy in the presence of strangers. The investigators examined personality development and behavior at several points as the children moved through childhood and adolescence and into their young adult years. Although the well-adjusted children became relatively healthy, well-adjusted adults, the undercontrolled and inhibited children's lives were different. During the elementary school years and adolescence, undercontrolled children were more likely to have problems with fighting,

lying, and disobeying at both school and home. As young adults, these individuals were more likely to experience legal, employment, and relationship problems. Inhibited children showed more signs of worrying and fussing when growing up, and as adults were less socially engaged and more likely to suffer from depression. Although temperament by no means is the sole determinant of adult personality and behavior, this study and others argue that temperament plays an important role in personality development.

But the process through which general temperaments develop into personality traits is complex and influenced by a large number of factors [as cited in 1, p.255]. Although the child's general level of emotionality or activity points the development of personality in a certain direction, that development is also influenced by the child's experiences as he or she grows up. For example, a highly emotional child has a better chance of becoming an aggressive adult than does a child low in this temperament. But parents who encourage problem-solving skills over the expression of anger may turn the highly emotional child into a cooperative, nonaggressive adult. A child low in sociability is unlikely to become an outgoing, highly gregarious adult. But that child might develop excellent social skills, be a wonderful friend, and learn to lead others with a quiet, respectful style.

One reason general dispositions set the direction for adult personality traits is that a child's disposition influences the type of environment he or she lives in [as cited in 1, p.255]. How other people react to us, and whether they will be a part of our environment at all, is partly determined by our temperament. Thus, children high in sociability are likely to seek out situations with other people. Parents react differently to a baby who is constantly fussing and restless than to one who sleeps calmly. As a result, the restless baby experiences a different parent-child relationship than children with other temperaments. Temperament also generates expectations in other people that can affect the way they treat a child. Preschool teachers in one study expected different personalities in the children in their classes based on observations about the child's general activity level [idem]. It is not hard to imagine that these different expectancies lead to different treatment.

In short, adult personalities are determined by both inherited temperament and the environment. Moreover, temperament influences the environment, and the environment then influences the way temperament develops into stable personality traits. Two children born with identical temperaments can grow up to be two very different people. A child with a high activity level may become an aggressive, achieving, or athletic adult. But that child will probably not become lazy and indifferent. A child does not represent a blank slate on which parents may draw' whatever personality they desire. But neither is a child's personality set at birth, leaving the parents and society to settle for whatever they get.

5. Inhibited and uninhibited children

Many years ago, two developmental psychologists (Kagan and Moss) reported the results of an investigation on personality trait stability [as cited in 1, p.258]. Traits had been measured when the participants were 2 or 3 years old and again when these same people were 20. Although most traits showed some change over time, one appeared remarkably stable. The researchers found that children who were passive and cautious when faced with a new situation usually grew up to be adults who showed a similar pattern of shyness around strangers. Because environmental explanations of behavior were prevalent at the time, the researchers assumed this

stable trait was the result of some type of "acquired fearfulness" shaped by the parents during childhood.

In present, those psychologists (Kagan and Snidman) have a different interpretation. Recent research suggests this tendency to react to unfamiliar situations with an inhibited style is an inherited disposition [as cited in 1, p.258]. Studies indicate that approximately 10% of Caucasian American children can be classified as inhibited [idem]. **Inhibited children** are controlled and gentle. When they throw a ball or knock over a tower of blocks, they do it in a manner that is "monitored, restrained, almost soft". Inhibited children are the ones who cling to their mothers or fathers when entering a new playroom or when meeting new children. They are slow to explore new toys or equipment and may go for several minutes without saying a word.

Researchers compare these inhibited children with **uninhibited children,** who show the opposite pattern. Approximately 25% of the children in their samples fall into this category [as cited in 1, p.258]. These youngsters express themselves in an energetic and spontaneous manner. They typically play with new toys right away and speak within a few minutes after entering a new play area.

On the surface, the difference between the two kinds of children appears to be how they experience and express anxiety. But inhibited children are not simply more afraid of everything. Rather, they are vulnerable to a specific form of anxiety generated by unfamiliar people and situations. Psychologists refer to this as *anxiety to novelty.* Toddlers typically express their anxiety about the unfamiliar by turning away from strangers and burying their face in mother's or father's leg. As adults, they may express their discomfort in a new situation by withdrawing socially and waiting for others to speak first.

Anyone who has worked with young children can agree that some children fit the inhibited description and others fit the uninhibited description. But are these stable styles or just a passing phase? Can we predict from very early childhood behavior what kind of adult the child will become? Psychologists suggest that the answer is yes because these differences in temperament appear to be biologically based. Inhibited and uninhibited children show a number of physical differences almost from the moment of birth. They differ in terms of body build, susceptibility to allergies, and even eye color (inhibited children are more likely to have blue eyes). Inhibited children are more likely than uninhibited children to show signs of irritability, sleep disturbances, and chronic constipation during the first few months of life. Some newborns show increases in heart rate and pupil dilation when presented with unfamiliar stimuli as early as the first few days of life. These babies are often identified as inhibited children a few years later [as cited in 1, p.259].

How stable are these different tendencies in response to the unfamiliar? One study attempted to identify inhibited and uninhibited children from a group of 4-month-old infants [idem]. Trained judges looked at the babies' motor activity – arm and leg movements, tongue protrusions, crying – to place the children into categories. The infants with the highest levels of motor activity were expected to develop into inhibited children. All the children were tested for their level of fearfulness to unfamiliar events at ages 9, 14, and 21 months. Several tests were given at each age and the amount of anxiety expressed by the child recorded. For example, at 9 months the children saw a puppet speaking in an angry tone, and at 14 months they were shown a large metal robot they could play with. The researchers recorded indications of fear, such as crying or hiding.

The children identified as candidates for an inhibited style at age 4 months indeed showed more signs of fearfulness at the later testing sessions. Forty percent of the infants classified as likely inhibited children frequently expressed fear at 14 and 21 months, but none of the children identified as uninhibited did. The findings from this study support the contention that inhibited and uninhibited styles in children are fairly stable beginning at a very early age.

Do these temperaments show up after the first few years of life? The results of another study suggest that they do . These investigators measured children's fear of unfamiliar situations at 21 months of age and again when the children reached 4 years. When the children reached age 5,5*,* they were brought back into the laboratory and examined in a number of situations. For example, experimenters coded how much the children played with unfamiliar children in the laboratory playroom, how spontaneously they allowed themselves to fall onto a mattress when playing a falling game, and how risky they were in a ball-tossing game. The researchers compared the behavior of the 5,5-year-olds to the earlier inhibition scores. The children who had shown an inhibited behavior pattern at each of the two earlier testing times showed the same pattern at age *5,5.* In other words, the toddler who clung to mother or father in a new situation showed a similar style of behavior when examined four years later.

Studies like these suggest inhibited children are likely to exhibit anxiety when responding to unfamiliar situations throughout early childhood. But what about after that? Do inhibited children become inhibited adults? To answer this question, one study measured inhibition in a group of children between the ages of 8 and 12 [as cited in 1, p.260]. These same participants were tested again nearly 10 years later, just as they were entering young adulthood. The investigator found an impressively high correlation of 0,57 between the two measures, indicating that quiet, apprehensive children retain many of these characteristics when they become adults.

Do these results mean inhibited children are sentenced to become shy adults? Fortunately, the answer is *no.* Researchers point out that environment still determines the degree to which this biological tendency shapes the development of adult personality [ibidem]. Nonetheless, one study found inhibited children were more likely than uninhibited children to become shy teenagers [ibidem]. Thus, although inhibited children are more likely to become shy adults, this is far from a certainty. Parents of inhibited children can do their offspring a favor by becoming sensitive to the child's discomfort in unfamiliar settings and by teaching the child how to deal with new situations and people. Research with adults indicates that many business leaders, community workers, and entertainers have learned to overcome their shyness and lead very social lives.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Do you think that Eysenck's use of only three types to describe personality functioning is an oversimplification? Why or why not?
2. Why are extraverts more likely to engage in a wider variety of sexual activities than introverts?
3. Are you primarily introverted or extraverted? How does your personality orientation influence your study, behaviour, and your personal relationships?
4. Give an example from real life or from fiction to support some conclusions made by H. Eysenck obtained due to his experiments.

Suggestions for self-assessment

In base of the information studied:



- determine theoretical importance of H. Eysenck theory;
- analyse and explain the structure of personality by H. Eysenck;
- explain and give several personal examples of the traits manifestations according to H. Eysenck's classification;
- identify and explain which traits are more influenced by heredity;
- characterise and compare three types of personality functioning;
- elaborate a conceptual map of H. Eysenck's theory.

6. STRUCTURE-BASED SYSTEMS THEORY (Raymond B. Cattell)



Content units for university course:

1. R. B. Cattell: biographical overview.
2. Factor analysis.
3. The Big Five personality factors.

Finality:

As a result of studying the theme, students will:



- know the main concepts of R. B. Cattell's theory;
- analyse the particularities of factor analysis theory;
- determine and explain which of personality traits are most important;
- analyse particularities of personality structure according to Cattell;
- analyse individual traits which represent the core of personality by relating them to important issues, such as their stability across the adult life span;
- describe the personality Big Five model;
- determine various directions for applying Cattell's theory.

Information support



1. R. B. Cattell: biographical overview [4, p.340-343]

Raymond Bernard Cattell was born in Staffordshire, England, in 1905. His father was an engineer and designer who owned his own business. He recalled that his father provided much of the intellectual stimulation in his childhood, often by leading discussions around the family dinner table in which he extolled the virtues of liberalism in national and international politics. While young Raymond was impressed greatly by his father's intellectual prowess initially, he became slightly disappointed later in his life when he learned that his liberal father's IQ was only 120, whereas his more politically conservative mother's IQ was a more impressive 150. He also noted that his mother's relatives had higher occupational status than the relatives of his father [4, p.286].

Raymond Cattell spent most of his childhood by the ocean in the resort town of Torquay in the south of England. There he developed a lifelong love for the ocean and sailing. Unfortunately, this happy childhood was interrupted when England entered World War I. Cattell suddenly found himself treating wounded and maimed soldiers in a makeshift wartime hospital. Cattell did not realize until many years later how these experiences would one day affect his choice of careers. He won a scholarship to the University of London, the only member of his family to attend college. Images of wounded soldiers returned to him a few months before his graduation with honors in chemistry. Suddenly his plans for a career in the physical sciences no longer appealed to him. Cattell also was impressed with a lecture he attended by the famous psychologist Cyril Burt, who argued that the science of psychology offered the best hope solving many of society's problems [1, p.176].

"My laboratory bench began to seem small and the world's problems vast", Cattell wrote. "Gradually I concluded that to get beyond human irrationalities one had to study the workings of the mind itself" [idem].

His decision to study psychology, which "was then regarded, not without grounds, as a subject for cranks", led him to graduate work at London University. There Cattell and psychology stumbled into a fortunate association. Cattell was hired as a research assistant for the famous psychologist and mathematician Charles Spearman, who was studying the relationship between measures of intelligence. Spearman found evidence for a single general concept of intelligence, as compared to models arguing for many unrelated aptitudes. In the course of this research, Spearman developed the statistical procedure known as factor analysis. Cattell would later use factor analysis to understand the structure of personality.

After five years working at various clinics in England, Cattell was tempted to America by an offer to work with the learning theorist E. L. Thorndike at Columbia. He also worked at Clark University until Gordon Allport invited him to join the faculty at Harvard in 1941. It was at Harvard, while working alongside Allport and Henry Murray, that Cattell first developed the notion that factor analysis could be a useful tool for personality researchers [as cited in 1, p.176]. He put those ideas into practice after joining the faculty at the University of Illinois in 1945, where he spent most of his career. Cattell was always a hard worker, sometimes going into his office on Christmas day. The result of this diligence was 56 books and more than 500 research articles. His decision to study personality clearly was psychology's gain and physical science's loss.

Professor Cattell died from cancer at his home in Honolulu, Hawaii, on February 2, 1998.

2. Factor analysis

One of the pioneers of the trait approach is considered Raymond Cattell. Unlike other theorists, Cattell did not begin with insightful notions about the elements that make up human personality. Rather, he borrowed the approach taken by other sciences. Notably, Cattell's first college degree was in chemistry. And just as chemists did not begin by guessing what chemical elements must exist, Cattell argued, so psychologists should not begin with a preconceived list of personality traits. Instead of trying to verify our intuition about what personality must be, he suggested researchers use empirical methods to answer their questions.

Cattell defined personality as "that which tells what [a person] will do when placed in a given situation" [as cited in 4, p.301]. Consistent with his mathematical analysis of personality, Cattell then presented the definition as a formula:

$$R = f(S, P)$$

In other words, the behavioral response (R) of a person is a function (f) of the situation (S) confronted and the individual's personality (P).

Although most trait theorists deemphasize the role of situational parameters in influencing behavior, Cattell expanded his theorizing to include the ways in which situations, in conjunction with personality traits, influence behavior [idem]. To account for situational influences, he constructed a model for classifying situations and assessing their impact on the individual. Before examining this model in more detail, however, the following Cattell's treatment of the major personality factors is of interest, including ergs, sentiments, attitudes, interests, emotional states, and especially traits [as cited in 4, p.302].

According to Cattell, **traits** are relatively permanent and broad reaction tendencies and

serve as the building blocks of personality. He distinguishes between constitutional and environmental-mold traits; ability, temperament, and dynamic traits; and surface and source traits. Let us consider each of these major distinctions in turn.

Constitutional traits are determined by biology, whereas **environmental-mold traits** are determined by experience – that is, by interactions with the environment. In other words, some traits are determined by nature, whereas others are determined by nurture.

Cattell subdivided traits into ability, temperament, and dynamic traits. **Ability traits** refer to the person's skill in dealing with the complexity of a given situation. Thus, intelligence is an ability trait in Cattell's scheme. **Temperament traits** refer to stylistic tendencies – being, for example, chronically irritable, excitable, moody, easygoing, or bold. **Dynamic traits** refer to the person's motivation and interests. An individual may be characterized, for example, as ambitious, power-seeking, or sports-oriented [as cited in 4, p.302].

The central goal directing much of Cattell's work was discovering just how many basic personality traits there are. Psychologists have identified, measured, and researched hundreds of personality traits. But certainly, many of these traits are related. For example, being sociable is not entirely different from being extraverted, although we can identify some fine distinctions. Cattell reasoned that we could identify the basic structure of personality by grouping together those traits that are related and separating those that are independent.

In his quest to discover this structure, Cattell employed a sophisticated statistical technique called **factor analysis.** Although a complete understanding of the procedure is beyond the scope of this book, an example can illustrate how factor analysis is used to determine the number of basic personality traits.

Suppose you had tests to measure the following 10 traits: *aspiration, compassion, cooperativeness, determination, endurance, friendliness, kindliness, persistence, productivity,* and *tenderness.* You could give these tests to a group of people and obtain 10 scores per person. For example, you might find that friendliness and tenderness scores are highly correlated. If a person scores high on one test, you can predict with some confidence that the person also will score high on the other test. Looking at the pattern of correlation coefficients, you might discover that the tests tend to cluster into two groups. That is, five of the tests are highly correlated with one another, but not with the other five tests. These other five tests are similarly correlated among themselves, but not with the tests in the first group. The two groups might look something like this:

Group A:	**Group B:**
- aspiration,	- compassion,
- determination,	- cooperativeness,
- endurance,	- friendliness,
- persistence,	- kindliness,
- productivity.	- tenderness.

Although you originally measured 10 traits, a reasonable conclusion would be that you actually measured two larger personality dimensions, one having to do with achievement and the other with interpersonal warmth. This is a simple illustration of Cattell's basic approach. By analyzing data from various sources with factor analyses, he attempted to determine how many of these basic elements exist. He called the basic traits that make up the human personality **source traits.**

Unfortunately, the data obtained from factor analysis typically are not as neat and clear-cut as this example suggests. If they were, we would have determined the number of source traits a long time ago. One serious limitation of factor analysis is that the procedure is confined by the type of data chosen for analysis. For example, what would happen if you took a few tests out of the previous example and inserted a few new ones, such as *independence, absentmindedness,* and *honesty?* Most likely, this would change the number of categories (called factors) and the traits associated with them (or, in factor analytic terms, "loaded on" them).

Table 6.1. Cattell's Sixteen Source Trails

Warmth	Outgoing and warmhearted versus aloof and critical
Reasoning	Bright and abstract-thinking versus less intelligent and concrete thinking
Emotional Stability	Calm and emotionally stable versus changeable and easily upset
Dominance	Assertive and aggressive versus docile and accommodating
Liveliness	Enthusiastic and lively versus sober and serious
Rule-Consciousness	Conscientious and moralistic versus expedient and rule disregarding
Social Boldness	Uninhibited and venturesome versus shy and timid
Sensitivity	Tender-minded and sensitive versus tough-minded and self-reliant
Vigilance	Suspicious and vigilant versus trusting and accepting
Abstractedness	Imaginative and absentminded versus practical and grounded
Privateness	Polished and astute versus forthright and unpretentious
Apprehension	Insecure and worrisome versus self-assured and complacent
Openness to Change	Free-thinking and experimenting versus conservative and traditional
Self-Reliance	Self-sufficient and resourceful versus group-oriented and a joiner
Perfectionism	Controlled and compulsive versus undisciplined and lax
Tension	Driven and tense versus relaxed and composed

In response to this problem, Cattell looked at information about personality from many different sources. He examined data from records, such as report cards and ratings by employers, data about how people act when placed in lifelike situations, and data from personality questionnaires. He called these three *L-data, T-data,* and *Q-data.* Cattell identified 16 basic traits in his research and in 1949 published the first version of the Sixteen Personality Factor Questionnaire (16 PF) to measure these. The revised version of the 16 PF remains a widely used personality inventory today [as cited in 1, p.177]. Cattell's 16 source traits are shown in Table 6.1.

3. The Big Five personality factors

Efforts to identify and describe the basic dimensions of personality did not end with Cattell's original model. Rather, personality structure has been an ongoing issue in personality research for decades. Since Cattell's early work, sophisticated statistical tests, computers to crunch the numbers, and larger, more varied sets of data have been added to the search. And although there may never be complete agreement on this issue, researchers have noticed a surprisingly consistent finding in factor analytic studies of personality. Different teams of investigators using many different kinds of personality data have repeatedly found evidence for five basic dimensions of personality [as cited in 1, p.178]. Although there is still some controversy about the names and exact number of factors, researchers have frequently uncovered factors that look like the ones listed in Table 6.2.

The five factors described in the table have shown up in so many studies using a variety of methods that researchers now refer to them as the **Big Five.** Remember, these investigators did not begin with a theory about how many factors they would find or what these basic dimensions of personality would look like. Rather, they let the data do the talking. Consequently, once researchers saw which traits clustered with one another, they had to come up with descriptive terms for the five dimensions. Although different researchers sometimes use different names, the most commonly used terms are Neuroticism, Extraversion, Openness, Agreeableness, and Conscientiousness. Alert students have recognized that the beginning letters of the five labels cover the OCEAN of human personality.

Table 6.2. The Big Five Personality Factors

Factor	Characteristics
Neuroticism	Worried versus calm Insecure versus secure Self-pitying versus self-satisfied
Extraversion	Sociable versus retiring Fun-loving versus sober Affectionate versus reserved
Openness	Imaginative versus down-to-earth Preference for variety versus preference for routine Independent versus conforming
Agreeableness	Softhearted versus ruthless Trusting versus suspicious Helpful versus uncooperative
Conscientiousness	Well organized versus disorganized Careful versus careless Self-disciplined versus weak willed

The *Neuroticism* dimension places people along a continuum according to their emotional stability and personal adjustment. People who frequently experience emotional distress and wide swings in emotions will score high on measures of Neuroticism. People high in Neuroticism tend to become more upset over daily stressors than those low on this dimension [1, p.179]. Although there are many different kinds of negative emotions – sadness, anger, anxiety, guilt – that may have different causes and require different treatments, research consistently shows that people prone to one kind of negative emotional state often experience others [idem]. Individuals low in Neuroticism tend to be calm, well adjusted, and not prone to extreme and maladaptive emotional reactions.

Researchers have identified the second personality dimension as *Extraversion,* with extreme extraverts at one end and extreme introverts at the other. Extraverts are very sociable people who also tend to be energetic, optimistic, friendly, and assertive. Introverts do not typically express these characteristics, but it would be incorrect to say that they are asocial and without energy. As one team of researchers explained, "Introverts are reserved rather than unfriendly, independent rather than followers, even-paced rather than sluggish" [idem]. As you might imagine, studies find that extraverts have more friends and spend more time in social situations than introverts [1, p.180].

The *Openness* dimension refers to openness to experience rather than openness in an interpersonal sense. The characteristics that make up this dimension include an active imagination, a willingness to consider new ideas, divergent thinking, and intellectual curiosity. People high in Openness are unconventional and independent thinkers. Those low in Openness tend to be more conventional and prefer the familiar rather than something new. Given this description, it is not surprising that innovative scientists and creative artists tend to be high in Openness [idem]. Some researchers refer to this dimension as *Intellect*, although it is certainly not the same as intelligence.

People who are high on the *Agreeableness* dimension are helpful, trusting, and sympathetic. Those on the other end tend to be antagonistic and skeptical. Agreeable people prefer cooperation over competition. Those low in Agreeableness like to fight for their interests and beliefs. Researchers find that people high in Agreeableness have more pleasant social interactions and fewer quarrelsome exchanges than those low on this dimension [idem].

The *Conscientiousness* dimension refers to how controlled and self-disciplined we are. People on the high end of this dimension are organized, plan oriented, and determined. Those on the low end are apt to be careless, easily distracted from tasks, and undependable. Little wonder that those low in Conscientiousness tend to have more automobile accidents [1, p.180]. Because the characteristics that define Conscientiousness often show up in achievement or work situations, some researchers have referred to this dimension as *Will to Achieve* or simply *Work*.

Many researchers have been impressed with the pervasiveness of the Big Five regardless of how personality is measured. Of course, the five factors show up when researchers look at responses to self-report trait inventories. But researchers also find evidence for five basic factors when looking at other indicators of personality, such as the terms people use to describe their friends and acquaintances [as cited in 1, p.180] and the way teachers describe their students [idem]. The five factors also emerge in studies with elementary school children and appear to be fairly stable over time [idem]. One team of researchers used college student interview and questionnaire data from 1939-1944 to determine Big Five scores. These scores correlated highly with Big Five test scores taken when the participants were 45 years older. In short, evidence from many different sources indicates that the many traits comprising our personalities can be organized along five basic personality dimensions.

Raymond Cattell was interested in identifying the basic structure of personality. He used a statistical procedure called factor analysis to determine how many basic traits make up human personality. More recent research provides fairly consistent evidence that personality is structured along five basic dimensions. Although questions remain, the evidence to date tends to support the five-factor model.

An enduring controversy in personality concerns the relative importance of traits compared to situational determinants of behavior. Critics charge that traits do not predict behavior well and that there is little evidence for cross-situational consistency. Trait advocates

answer that if traits and behaviors are measured correctly, a significant relationship can be found. In addition, they maintain that the amount of behavior variance explained by traits is considerable and important.

The recent development of the five-factor model has renewed interest in the relationship between personality and job performance. Although several of the Big Five dimensions are related to performance in the business world, many studies indicate that Conscientiousness may be the best predictor of performance.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Learning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. What is factor analysis? What are some of its strengths and weaknesses as a personality assessment procedure?
2. From Cattell's perspective, what is a trait? What are the primary source traits in personality? Do you think Cattell has identified all of them? Which ones, if any, has he missed?
3. Is there necessarily a decrease in physical and mental powers with the onset of old age? Are the elderly people you know powerless and helpless?
4. Compare Cattell's list of ergs to Freud's "list" of instincts. Which do you prefer? Why?
5. Based on Cattell's research findings, are you likely to be:
   - an effective psychotherapist?
   - a good teacher?
   - officially chosen as a group leader?

   Explain your preferences.

Suggestions for self-assessment

In base of the information studied:



- determine theoretical significance of R. Cattell's theory;
- analyse and explain the present utility of technique of factor analysis to determine which of the thousands of traits are most important;
- explain and give several personal examples of sixteen major personality traits stipulated by R. Cattell;
- identify and characterize the Big Five model according to R. Cattell;
- characterise and compare the basic Cattell's views with other scientific opinions;
- elaborate a conceptual map of R. Cattell's theory.

7. THE TRAIT APPROACH (G. Allport)

Content units for university course:



1. G. Allport's biography.
2. A humanistic view of personality
3. Trait theory. Cardinal, central, and secondary traits.
4. The concept of the Self
5. Value orientations

Finality:



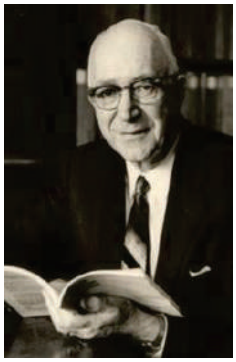
As a result of studying the theme, students will:

- Know the main concepts of G. Allport's theory.
- Summarize key biographical elements of Gordon Allport's life and explain how his experiences influenced his humanistic and trait-based approach to personality.
- Describe Allport's humanistic view of personality, with emphasis on the uniqueness of the individual and the emphasis on conscious motivation.
- Explain and differentiate between cardinal, central, and secondary traits within Allport's trait theory framework.
- Evaluate the strengths and limitations of Allport's theory in comparison with other personality theories.
- Apply the concept of the Self in understanding personality development across different life stages.
- Identify and interpret various types of value orientations and their function in guiding individual behavior and personality expression.
- Critically reflect on the relevance of Allport's theory in understanding personality in both clinical and everyday contexts.

Information support

1. G. Allport's biography [3, p.242]





Gordon W. Allport was born on November 11, 1897, in Montezuma, Indiana. His father was a country doctor, his mother a schoolteacher; and his home life was "marked by plain Protestant piety and hard work". Gordon's family included three older brothers, one of whom (Floyd) also was to become an academic psychologist. Most of his childhood and adolescence was spent in Cleveland, Ohio, where the Allports moved when he was 6 years old. Gordon was somewhat of a misfit as a child, quick with words but poor at games, and a schoolmate once observed sarcastically that "that guy swallowed a dictionary". Yet he "contrived to be the 'star' for a small cluster of friends" [as cited in 3, p.242].

Allport was an excellent and dedicated student, earning his B.A. from Harvard in 1919. During the following year he taught in Istanbul, traveled in Europe, and had his fateful meeting

with Freud. He received his Ph.D. in psychology from Harvard in 1922. Except for two years of study in Europe immediately thereafter and a teaching position at Dartmouth College from 1926 to 1930, he was to spend the rest of his life at this renowned institution. Allport's personality course at Harvard is believed to be the first on this subject ever offered at an American college, and his textbook soon became a standard *(Personality: A Psychological Interpretation,* 1937, later wholly revised as *Pattern and Growth in Personality,* 1961). Gordon married Ada Gould on June 30, 1925, a union that produced one son.

Allport's publications include some dozen books, numerous articles in psychological journals, and two personality inventories. Among his honors are being named president of the American Psychological Association in 1937 and receiving its Distinguished Scientific Contribution Award in 1964. But his most prized memento was a gift from 55 of his former psychology students: two handsomely bound volumes of their scientific publications, with the dedication: "From his students – in appreciation of his respect for their individuality" [idem]. Gordon Allport died on October 9, 1967.

2. A humanistic view of personality

Allport, like many investigators in the discipline, commented on the virtual impossibility of defining personality in precise terms. After reviewing definitions offered by theologians, philosophers, lawyers, poets, sociologists, and psychologists, Allport proposed his own version in his first book. For him, personality was "what a man really is". But this definition was still too brief and vague; accordingly, he offered a more precise one: "Personality is the dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought" [as cited in 4, p.259].

Allport referred to personality or self as a dynamic organization because he believed that personality cannot usefully be regarded as a collection of fragmented components acting independently of one another. Allport saw personality as striving toward unity and as continually evolving and changing. The person is in a state of **becoming.** Although situational influences have an effect, it is the individual's own perception of these influences that determines his or her behavior. Thus, in Allport's view, even behavior that seems to be controlled by external forces is really controlled by internal forces. For example, "if a child is a hellion at home, and an angel outside, he obviously has two contradictory tendencies in his nature or perhaps a deeper genotype that would explain the opposing phenotypes" [ibidem]. A situationist would simply predict that the child would behave differently depending on which situation is salient. Allport contended that the differences in behavior are caused by opposing tendencies or traits in the person's nature – for example, by learned predispositions to act differently in two different situations.

Allport became more Freudian in his suggestion that a unifying **genotype** actually may be responsible for the two **phenotypes** (behaving like a hellion at home and an angel outside). For example, the underlying tendency, or genotype, might be expedience – the tendency to perform behaviors advantageous to oneself. Behaving like a hellion at home might maximize parental attention, whereas behaving like an angel outside might win the approval of teachers. As you can readily see, such trait explanations can be invoked on a post hoc basis and made to fit virtually any data. The point here is that, although situations play a role in behavior, Allport's primary focus is on traits and other internal characteristics as determinants of behavior. Moreover, he

refers to these internal factors as **psychophysical systems;** this term implies that personality consists of both mind and body elements organized into a complex, inextricable unity.

Finally, Allport's definition of personality refers to the individual's characteristic, or unique, behavior and thought. Allport maintained that all the traits we apparently share with others are, at base, idiosyncratic. He acknowledged that this aspect of the definition is very broad, but he wanted to take into account the fact that we not only adjust to our environment by behaving in certain ways, but we also reflect on it. By so doing, we ensure not only survival but growth.

Allport's view of personality emphasizes the uniqueness of the individual and the internal cognitive and motivational processes that influence behavior. These internal processes and structures include the person's physique, intelligence, temperament, reflexes, drives, habits, skills, beliefs, intentions, attitudes, values, and traits. Allport sees personality as jointly determined by biology and the environment. The physique and intelligence level of the individual are largely inherited and set limits on the person's ability to adapt to his or her environment. Temperament, too, is inherited. It is the emotional facet of personality and is defined as "the characteristic phenomena of an individual's emotional nature, including his susceptibility to emotional stimulation, his customary strength and speed of response, the quality of his prevailing mood, and all [the] peculiarities of fluctuation and intensity in mood" [as cited in 4, p.260]. These inherited structures and processes are shaped by the person's environmental experiences. For example, a child with an excitable and active nature may have it altered by a family environment where his parents are extraordinarily harsh and controlling [4, p.260].

Allport believed that at birth the infant is almost entirely a creature of heredity. Yet not every inherited tendency is observable at birth; throughout life, there is a subtle biological influence upon development. As the person matures, however, changes also occur through interactions with the environment and the accompanying learning process. In general, Allport believed that, with growing maturity, we become increasingly active, creative, self-reliant, and characteristically rational, largely as a result of learning experiences. We become increasingly capable of making conscious and deliberate choices among alternative behaviors. Allport chose this positive and optimistic approach in reaction to the more pessimistic views current at the time, which he believed were too static, reductionistic, and mechanistic and placed too much emphasis on the unconscious and irrational side of human personality. Allport's **humanistic theory** was an attempt to provide a much-needed corrective for this one-sided view [as cited in 4, p.260].

3. Trait theory. Cardinal, central, and secondary traits.

The major concepts in Allport's **trait theory** revolve around the different kinds of traits that are contained in the **proprium,** or self, and how they are shaped as the self continues to develop as the person proceeds through the lifespan. In Allport's theory, it is difficult to understand the links between the concept of traits and the concept of the self. It is clear, however, that the self is the broader, more encompassing term. Within the self we find, not only the person's traits, but his or her habits, needs, interests, skills, and so forth. For Allport, it is traits that are central in helping us understand the uniqueness of the person's style, expressiveness, and behaviour [as cited in 4, p.261]. Thus, traits are the key structures within the self; traits initiate and direct the individual's behavior in unique ways. Knowledge of their

operation increases our understanding of the individual immensely. The self acts as a unifying force, striving to bring a sense of coherence to the various characteristics and abilities of the person.

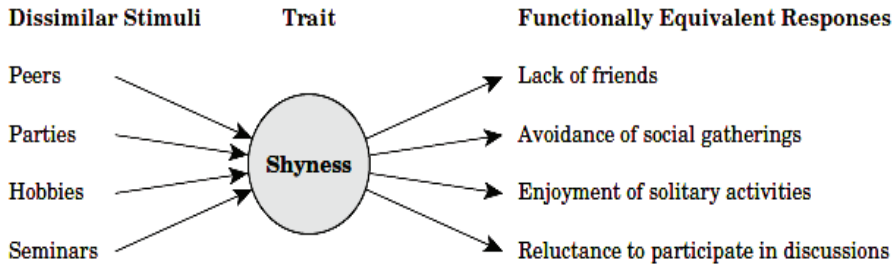


Figure 7.1. The trait in action. Dissimilar stimuli arouse the trait, which manifests itself in a variety of functionally equivalent responses.

For Allport, a trait is "a generalized and focalized neuropsychic system (peculiar to the individual) with the capacity to render many stimuli functionally equivalent and to initiate and guide consistent (equivalent) forms of adaptive and expressive behavior" [as cited in 4, p.262]. Thus, a trait is something that actually exists but is invisible. It is located in certain parts of the nervous system. Although we do not see it, we infer its existence by observing the consistencies in a person's behavior. Dissimilar stimuli are all capable of arousing a trait readiness within the person. The trait then manifests itself through a variety of responses. All these different responses are equivalent, however, in the sense that they serve the same function – that is, expression of the trait. Figure 7.1. illustrates the manner in which a trait operates. In this example, a college man's shyness is inferred from his inability to establish friendships with other students, his avoidance of social gatherings, his enjoyment of solitary recreational activities such as reading and stamp collecting, and his hesitancy in participating in seminar discussions [ibidem].

Cardinal, Central, and Secondary Traits. Allport also made a number of distinctions among various kinds of traits. Characteristics that are pervasive and dominant in a person's life he called **cardinal traits.** These are master motives, ruling passions, eminent traits [idem]. For example, a person may have an overwhelming need to be powerful, a need for power that can be inferred from virtually all his behavior. Such a person would not only strive to attain a position of power within society but would also interact with his golf partner, his mail carrier, his children, and his marriage partner in a similar fashion. He would try to dominate his spouse and would even try desperately to win a game of Ping-Pong with his 5-year-old daughter. A casual conversation with an acquaintance might lead to a bitter struggle on his part to win on some trivial issue.

Characteristics that control less of a person's behavior but are nevertheless important are called **central traits.** Such traits are the ones people mention when asked to describe another person or to write a letter of recommendation. For example, we may say that someone is intelligent, sincere, kind, possessive, competitive, ambitious, funny, and honest. These are major characteristics that control the person's behavior in a variety of situations, but they do not possess the generality of a cardinal trait. Characteristics that are peripheral to the person – preferences, for example – are called **secondary traits.** A person might love banana cream pie or prefer to vacation in Maine or Nova Scotia. Such traits are generally less important, less

conspicuous, less generalized, and less often called into play than central traits (Allport, 1937, p. 338) [as cited in 4].

Common Traits versus Personal Dispositions Allport made yet another distinction among traits. **Common traits** are categories for classifying groups of people on a particular dimension [as cited in 4, p.263]. We might say, for example, that some people are more dominant than others or that some people are more polite than others. Such generalized dispositions are, in Allport's view, of limited usefulness in a science of personality.

Much more to his liking is the concept of **personal dispositions.** In contrast to the common or generalized trait, the personal disposition is a unique characteristic of the person, a trait not shared with others [ibidem]. Allport urged psychologists to stop paying so much attention to the role of common traits and focus instead on those characteristics unique to the individual. He believed that common traits were categories into which the individual is forced, whereas personal dispositions more accurately reflect the individual's own personality structure.

> *By common trait methods, we find that Peter stands high in* aesthetic *interest* ***and*** *anxiety,* ***but low in*** *leadership* ***and*** *need-achievement.* ***The*** *truth is that all these common traits have a special coloring in his life, and—still more important—they interact with one another. Thus, it might be more accurate to say that his personal disposition is a kind of* artistic and self-sufficient solitude [ibidem].

By and large, investigators have claimed that unique or individual con- structs are impossible to imagine. If we used constructs that were unique to the individual, there would be no words in the language for them. We would continually have to invent new terms to describe each individual's motives and behaviour – a hopeless undertaking [ibidem]. But Allport argues that we can talk about personal dispositions if we focus on the unique configurations or patterns of traits within an individual's personality. In his view, only by focusing on the uniqueness of the individual can we hope to make substantial advances in our understanding of personality.

Because Allport regards every personality as unique, he rejects the use of typologies in favor of Adler's concept of the **style of life**. He argues that there are so many respects by which a person could be categorized, (e.g., liberal, narcissistic, introverted, authoritarian, anal, and so forth) that any individual would have to be located in hundreds of types, and that typologies cannot reflect the unique pattering of any specific personality. "Typologies are convenient and seductive, but none has ever been invented to account for the total individual [Instead,] Adler's position ... is essentially the same as the one [I advocate]" [as cited in 3, p.250].

4. The concept of the Self

In Allport's theory, personality development centers on the concept of the self. He acknowledged that it is a slippery concept, and that it has been used by different investigators in different ways. It has also encountered vigorous opposition from many psychologists. Wundt, the eminent 19th-century structuralist, thought the concept of self or ego or soul was hindering progress in psychology and declared that he favored a "psychology without a soul" [as cited in 3, p.247]. Wundt's objection, which was shared by many behaviorists who came after him, was that some investigators assign a primary, reified role to the term *self,* treating it as an actual entity that can direct behavior. An example of such reification might be: "Her strong sense of self caused her to give up smoking". Her behavior is explained in terms of her strong self. Allport agreed that such reification is damaging to psychology because there is no actual entity within the person called the self that causes behavior, but he maintained that we *must* use the term

because the one certain criterion we have of our identity and existence is our sense of self. It is a fundamental experience; if we discard it, we discard the essence of personality [ibidem].

Although the healthy adult personality is complicated by the presence of numerous dispositions, intentions, and instincts, it is organized around those matters that are most personal and important. Since terms like *self* and *ego* have been used by other theorists in a variety of ways, Allport refers to this unifying core of personality as the proprium [as cited in 3, p.248]. The proprium includes eight personal characteristics that develop at different times of life.

The Sense of Bodily Self. The newborn infant cannot distinguish between self and others, and only gradually learns to separate internal from external events. Although Allport (like Sullivan) cautions that we do not really know what the infant experiences, he shares Freud's belief that the first aspect of selfhood to emerge is related to the body. The sense of bodily self develops from organic sensations and external frustrations, for "a child who cannot eat when he wants to, who bumps his head, soon learns the limitations of his too, too solid flesh" [ibidem]. Throughout our lives, bodily movements and sensations constantly remind us that "I am I."

The Sense of Continuing Self-ldentity. Like Erikson, Allport regards a feeling of inner sameness and continuity as an important aspect of personality. "Today I remember some of my thoughts of yesterday, and tomorrow I shall remember some of my thoughts of both yesterday and today; and I am certain that they are the thoughts of the same person – of myself." The sense of self-identity beings in early infancy, aided by having and hearing a name of one's own [3].

Self-Esteem (Ego-Enhancement). The need to express autonomy becomes important at about age 2 years (as in Erikson's theory), and the child's successes and failures strongly affect his or her self-esteem. "[The] child wants to push his stroller, wants to control his world, wants to make things *do* things.... Within a few minutes, the curious two-year-old can wreck the house.... [But] when the exploratory bent is [too severely] frustrated, the child feels it [as] a blow to his self-esteem" [as cited in 3, p.248].

Self-Extension (Ego-Extension). At about age 4 to 6 years, the sense of self gradually extends to important external objects. This developing concept of "mine" includes the child's parents, siblings, and toys, and it establishes the foundation for such important later self-extensions as the love of one's country, religion, and career.

The Self-Image. The capacity for self-evaluation also originates at about age 4 to 6. As in Sullivanian theory, the self-image includes a sense of "good-me" and "bad-me" that develops in response to parental rewards and punishments. Ideally, this aspect of the proprium serves as an accurate guide to one's strengths and weaknesses. But it may become a grossly exaggerated idealized image that establishes unrealistic and unattainable standards, as in Horney's theory [idem].

The Self as Rational Coper (and Sometime User of Defense Mechanisms).

Like the Freudian ego, the proprium must relate inner needs to outer reality. Starting at about age 6 years, the proprium forms rational plans for coping with instinctual drives, environmental demands, and the prohibitions of one's conscience.

Even a healthy adult will sometimes choose to evade such difficulties rather than face them, behavior "brilliantly" explained by the various Freudian defense mechanisms. A mother who unconsciously hates her offspring may be consciously solicitous and overly protest her love (reaction formation). A child who resents the birth of a sibling may keep repeating "no baby, no baby" (denial of reality). Or people given an uncomplimentary evaluation may argue that their critics don't really know them (rationalization). However, a personality dominated by defense mechanisms is abnormal. "Ego-defense mechanisms are present in all personalities. [But] when

they have the upper hand, we are dealing with a badly disordered life". The healthy individual usually confronts reality, and is able to achieve satisfying solutions rather than having to settle for sublimations [as cited in 3, p.249].

Propriate Striving. One particularly important function of the proprium is to form the intentions and goals that give purpose to one's life. This distinctively human characteristic first begins to develop in adolescence. "Mature [propriate] striving is linked to long-range goals ... [which] are, strictly speaking, unattainable. The devoted parent never loses concern for his child . [and the scientist] creates more and more questions, never fewer. Indeed, [one] measure of our intellectual maturity ... is our capacity to feel less and less satisfied with our answers to better and better problems" [ibidem].

The Self as Knower. The proprium also observes its other seven functions and the conscious aspects of personality. Thus we know that it is ourselves who have bodily sensations, self-identity, selfextension, and so forth.

Allport cautions that there is no sharp dividing line between the proprium and the rest of personality, nor is the proprium an entity or "little man" in the psyche ("homunculus") that manipulates whatever we do. "If we ask why this hospital patient is depressed, it is not helpful to say that 'the self has a wrong self- image.' To say that the self does this or that, wants this or that, [or] wills this or that, is to beg a series of difficult questions" [as cited in 3, p.249].

5. Value orientations

The role of religion as a unifying philosophy of life. According to Allport, religion can play an important part in helping individuals become more mature. He believed that commitment to religious beliefs can help organize and give constructive meaning to our lives. He also understood that many individuals would reject his suggestion completely by arguing that religion has done tremendous harm to human beings throughout history. Allport acknowledged that millions of people have maimed and killed each other in the name of religious conviction throughout the ages and that they continue to do so today, but he cautioned us to remember that, on the other side of the coin, many people throughout the world have been taught by religious leaders to accept others as equals and to treat each human being with kindness, compassion, dignity, and respect, and they do [as cited in 4, p.272]. Thus, Allport embraced a differentiated view of the importance of religion in each person's life, distinguishing between immature ("bad") and mature ("good") religious orientations. He associated what he termed **extrinsic religious orientations** with immaturity, and **intrinsic religious orientations** with maturity. Extrinsically oriented people,

Allport maintained, use their religion as a means to an end. Such people tend to use their religion primarily for self-serving, ulterior motives such as security, comfort, status, or social support [as cited in 4, p.272]. For example, they attend their house of worship primarily to establish business contacts or to attain status in the community. Or they call on God primarily in times of need or crisis – for example, when they fail on examinations or when they experience serious illness. They also tend to see their church as superior to other churches and believe that God prefers them to individuals who belong to other faiths [ibidem].

Intrinsically oriented people, in contrast, consider their religious beliefs as ends in themselves. Such individuals do not bargain with God or use God as a "security blanket". They do not feel smug and superior to others. In fact, they are very motivated to help others in need.

They take their religious beliefs seriously and organize their lives in terms of them. Their religious beliefs help integrate their personalities and produce a consistent morality. Such a religiosity is based on a faith, but a faith that is open to change and correction [as cited in 4, p.273]. Allport and Ross summarize the difference between the two orientations by saying that "the extrinsically motivated person *uses* his religion, whereas the intrinsically motivated *lives* his religion" [ibidem].

Over a period of 40 years, researchers have used the Religious Orientation Scale [4, p.273], a measure of intrinsic and extrinsic religiosity based on Allport's original conceptualization, to study a variety of personality issues, and the results generally have been consistent. Research has shown that intrinsically oriented individuals tend to be more personally competent and emotionally secure, more flexible in their reactions to crises, and more capable of overcoming them than their extrinsically oriented counter- parts. Intrinsically oriented people are also less prejudiced, anxious, fearful, and obsessed with their death than extrinsically oriented individuals. In short, intrinsically oriented individuals are more psychologically healthy than their extrinsically oriented counterparts [ibidem].

Finally, it is clear that Allport's conceptualization of individual differences in intrinsic and extrinsic religiosity has assigned a more psychologically healthy orientation in personality development and functioning to those individuals who embrace a more individual and personal orientation to religion and God (intrinsically oriented people) than to those who embrace a more socially oriented orientation to religion and God (extrinsically oriented people). Thus, personal motives for religiousness have been assigned more significance in the development of healthy human functioning than social motives for religiousness. Perhaps Allport was correct in assuming that people who go to their house of worship *primarily* oriented toward making friendships, developing business contacts, or acquiring status in the community were less mature than those who went to services primarily to worship God. But Allport seems to have "thrown the baby out with the bathwater" by assuming that *all* social motives for attending religious services were bad. Cohen, Hall, Koenig, and Meador (2005, pp. 48-61) [as cited in 4] argue that, while Allport's position has had much value in increasing our understanding of the role of religion in personality functioning, by condemning all social motives for religiousness his position is limited and biased in some respects. They maintain that Allport's position is most strongly related to American Protestant religions of the early 20th century, which embrace an extreme individualistic orientation to life and worship that focuses on a private, pietistic relationship to God, faith, and salvation. Such a religious viewpoint meshes well with Allport's theory of personality, which places such an extraordinary emphasis on human individuality. These scholars maintain that, as a result of Allport's extreme focus on private motives, he simplistically down- grades the role of all social motives in religious worship. In contrast to Allport, they think there is much value in the worship we see in Catholic churches, Jewish synagogues, Muslim mosques, and in other houses of worship that center on community values and rituals that bind individuals together in their worship of God. They argue that the strong American individualism that Allport embraced remains a powerful and ubiquitous force even today, but that it unfortunately obscures our understanding of the more collectivistic or social motives of religious motivations, which often create a social solidarity that is healthy. Therefore, these scholars urge researchers in this area to take another look at Allport's conceptualization and scales as a means of seeing that they are useful only in limited ways. They maintain that there is a need to expand our theorizing and scale construction in this important area as a means

of being able to conduct research that will increase our understanding of the positive role of some social religious motives in our lives as we move through the 21st century.

To Allport, as to Jung and Fromm, is necessary a unifying philosophy that gives meaning to our lives and affords some answers to such tragic problems as suffering and death [as cited in 4, p.274]. Basing his ideas on the work of a German philosopher, Eduard Spranger, Allport concludes that there are six important values (value orientations):

Theoretical: An intellectual desire to discover truth and organize one's knowledge, as by becoming a scientist or philosopher.

Economic: A businesslike concern with the useful and practical.

Esthetic: An emphasis on the enjoyment of form, beauty, and the artistic.

Social: A concern for and love of other people.

Political: A love of power, not necessarily related to the field of politics.

Religious: A mystical desire for unity with some higher reality.

This classification is partly nomothetic, since it applies to people in general. Yet it is also idiographic, since any system of values consists of a unique combination of the six possibilities. One person may be interested in the theoretical and esthetic, but not in the political or religious. Another individual may reflect the reverse emphasis. Or a person may care about most or even all of the six values, with one or two slightly more important than the others. There are also those who lack any values or commitments, however depressed this may make them [as cited in 4, p.274]. Allport is the first theorist discussed thus far who has devised a written questionnaire to measure such constructs as values, as we will see in a subsequent section.

Allport has formulated criteria of mental health that are more extensive than Freud's "love and work". Mature adults possess a *unifying philosophy* or set of values that gives purpose to their lives. They apply propriate *self-extension* to such meaningful areas as their spouse, family, work, friends, hobbies, and political party. The healthy personality is also characterized by a capacity for *compassionate and loving relationships* that are free of crippling possessiveness and jealousy [as cited in 3, p.249]. Compassion also involves an appreciation of the considerable difficulties in living faced by all human beings:

No one knows for sure the meaning of life; everyone ... sails to an unknown destination. All lives are pressed between two oblivions. No wonder the poet cries, "Praise the Lord for every globule of human compassion". ... [In] contrast, the immature person feels [that] ... he and his kind matter, no one else. His church, his family, and his nation make a safe unit, but all else is alien, dangerous, [and] to be excluded from his petty formula for survival [3, p 249].

Other criteria of maturity include *emotional security and self-acceptance,* or the ability to endure the inevitable frustrations of life without surrendering to childish rages or self-pity [as cited in 3, p.250]. Mature adults have a *realistic orientation* toward themselves and others, and can meet the difficult task of economic survival without fear or defensiveness. And they have developed *accurate self-insight* regarding their desirable and disagreeable qualities.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Learning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.

3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Do you agree with Allport that children are "unsocialized horrors"?
2. What are the implications of his view for the disciplining of children?
3. Describe the criteria used by Alport to characterize the mature person. Can you think of any others? In terms of Allport's criteria, how mature are you and your friends?

Suggestions for self-assessment

In base of the information studied:



- determine theoretical significance of G. Allport's theory;
- define the concept of trait;
- identify and characterise kinds of traits according to Allport;
- give examples of each kind in your own traits and in two other people's traits you know;
- explain Allport's opinion, that religion can be a force for good or evil in a person's life. Indicate the modality how you see it.
- determine and anlyse the consequences for your daily life of your beliefs about religion
- evaluate always healthy position to live by your own standards and values and not by the standards and values of other people;
- give some possible examples of the situations where the standards and values you embrace were wrong and those of others morally right;
- characterize and compare with other scientific opinions the basic Allport's views;
- elaborate a conceptual map of G. Allport's theory.

8. COGNITIVE PSYCHOLOGY.
Personal construct theory (G. Kelly)



Content units for university course:

1. Biography of G. Kelly
2. The nature of human being
3. The structure of personality

Finality:

As a result of studying the theme, students will:



- know the main concepts of G. Kelly's theory;
- analyze the particularities of the personality constructs;
- determine and explain which of the personality constructs are most important;
- analyze differences and similarities between personality constructs;
- identify and analyze the individuals' behaviors according to the constructs by Kelly.
- describe the personality manifestations in stare of anxiety, threat;
- determine the real directions for application of the contents of Kelly's theory.

Information support



1. Biography of G.Kelly [3, p.321]

George A. Kelly was born on April 28, 1905, on a farm in Kansas. He was the only child of devoutly religious parents; a doting mother and father trained as a Presbyterian minister. Kelly's undergraduate degree was in physics and mathematics. Only after trying jobs as an aeronautical engineer and teacher of speech and drama, and winning an exchange scholarship to the University of Edinburgh in Scotland, did he decide on a career in psychology. Kelly received his Ph.D. In 1931 from Iowa State University, with his dissertation dealing with speech and reading disabilities. He married Gladys Thompson shortly thereafter, and the Kellys were to have one daughter and one son.



Kelly's first postdoctoral position was at Fort Hays Kansas State College, and included the establishment of traveling psychological clinics in the state of Kansas. At first, he used Freudian theory with some success, then gradually evolved his own approach and abandoned psychoanalysis. Kelly served with the Navy during World War II as an aviation psychologist, had a brief postwar stint at the University of Maryland, and spent the next 20 years as professor of psychology and director of clinical psychology at Ohio State University.

Personally, Kelly has been described as modest and self-critical. When he published his psychology of personal constructs in 1955, he told his students that he would "try it on for size" for 10 years. If it failed to prove its worth by that time, he would chuck the whole thing. Kelly could be tough with his graduate students in clinical psychology, however, some of whom

complained that he cared more for the profession than for themselves. He would challenge them by playing the role of a person suddenly shifting from one pole of a construct to its opposite, without warning them, to see if they truly understood his theory and could be equally flexible. Those who answered with challenges of their own had much less trouble relating to him than those who responded more passively. Yet he was also supportive, sensitive, and caring with students who were having difficulties [as cited in 3, p.321].

Kelly's magnum opus is a two-volume work, *The Psychology of Personal Constructs*, and his honors include the presidency of the clinical and counseling divisions of the American Psychological Association. George Kelly died in March 1966, shortly after accepting a position at Brandeis University.

2. The nature of human being [3, p.321-323]

According to R. Ewen the theory of personality by G. Kelly has many unusual aspects. He prefers to leave virtually all familiar landmarks behind, including even the fundamental concept of motivation:

> *[In our theory,] the term* learning *... scarcely appears at all. That is wholly intentional; we are for throwing it overboard altogether. There is no* ego, *no* emotion, *no* motivation, *no* reinforcement, *no drive, no* unconscious, *no* need *[Thus] the reader who takes us seriously will be an adventuresome soul who is not one bit afraid of thinking unorthodox thoughts about people [*as cited in 3*, p.321]*

Kelly defends these radical ideas by pointing out that psychology is a young science, so we should not expect any theory of personality to explain a wide variety of behavior. To be useful, a theory must be limited to those aspects of behavior for which it is especially well suited (its **focus** and **range of convenience**). Kelly's **psychology of personal constructs** is designed for the realm of clinical psychology, and its primary goal is to help people overcome problems with their interpersonal relationships. "If the theory we construct works well within this limited range of convenience, we shall consider our efforts successful, and we shall not be too much disturbed if it proves to be less useful elsewhere" [as cited in 3, p.322].

Activity and anticipation. Kelly's rationale for avoiding the thorny issue of motivation (and constructs like instincts and psychic energy) is simple and idiosyncratic: he defines human nature as naturally active.

> *By assuming that matter is composed basically of static units, it became immediately necessary to account for the obvious fact that what was observed was not always static, but often thoroughly active to [my] way of thinking ... movement is the essence of human life itself ... [and a person] is himself a form of motion Thus the whole controversy as to what prods an inert organism into action becomes a dead issue (Kelly, 1955, pp. 35, 37, 48, 68) [ibidem].*

The only assumption that Kelly makes about why we do what we do is that we seek a sense of order and predictability in our dealings with the external world. "Confirmation and disconfirmation of one's predictions [have] greater psychological significance than rewards, punishments, or ... drive reduction" (Kelly, 1970a, p. 11) [idem]. Thus, human nature is teleological, and the sole purpose of our behavior is to anticipate the future.

3. The structure of personality

Personal Constructs. According to G. Kelly, we achieve our goal of anticipating the future by behaving much like a research scientist. We make up theories about the environment in which we live, test these hypotheses against reality, and (if we are relatively healthy) retain or revise them depending on their predictive accuracy:

> The scientist's ultimate aim is to predict and control. *This is a summary statement that psychologists frequently like to quote in characterizing their own aspirations. Yet, curiously enough, psychologists rarely credit the human subjects in their experiments with having similar aspirations [In contrast, I] propose that every man is, in his own particular way, a scientist. [3, p.321]*

Each of us devises and "tries on for size" our own **personal constructs** for interpreting, predicting, and thereby controlling the environment. Whether we construe (interpret) the external world accurately or inaccurately, it is our creative interpretation of reality that gives events their meaning and determines our behavior.

By "creative interpretation of reality" Kelly means that there are a great many alternative constructs from which we can choose. If Demosthenes had construed his childhood stuttering as an insurmountable obstacle, he undoubtedly would have succumbed to despair. But he interpreted it as a challenge to be overcome with effort and courage, and became a great orator. Similarly, a student who construes Kellyan (or any other) theory as an exciting new mode of thought is likely to approach it more successfully than one who interprets it as hopelessly confused jargon. "The events we face today are subject to as great a variety of constructions as our wits will enable us to contrive.... Even the most obvious occurrences of everyday life might appear utterly transformed if we were inventive enough to construe them differently". Such **constructive alternativism** is an excellent way to overcome unpleasant present circumstances or unhappy childhood events [as cited in 3, p.321].

Having established the idea that our reality can be shaped through alternative interpretations, Kelly moves on to explain how this process actually works in practice. He does so by describing the key characteristics of personal constructs, beginning with their postulates and corollaries and extending to more complex forms such as the self-construct and emotional dimensions like threat, anxiety, and guilt.

Characteristics of Personal Constructs: I. Postulates and Corollaries.

Kelly describes "scientific" personality in highly technical terms. He posits one **fundamental postulate**, or assumption so crucial that it underlies everything that follows, and 11 **corollaries** that clarify and elaborate upon the nature of personal constructs.

Fundamental Postulate: A person's processes are psychologically channelized by the ways in which he anticipates events [as cited in 3, p.322]. Our naturally active psychological processes are shaped into customary patterns ("channelized") by the ways in which we anticipate the future. We make these predictions by creating and using personal constructs, as explained in the following corollaries.

1. Construction Corollary: A person anticipates events by construing their replications [3, p.322]. In order to predict the future, we interpret what has happened in the past. Suppose that you must deal with two classmates or coworkers. To anticipate what will happen in these relationships, you use personal constructs that have previously been helpful. You may recall that Fred has often been friendly (as opposed to unfriendly), whereas Joan is frequently

lazy (as opposed to conscientious). You therefore anticipate that Fred will greet you warmly when you see him tomorrow, but Joan still will not have done the homework assignment that was due last Thursday. If these predictions prove to be accurate, you will continue to use the constructs of friendly-unfriendly and conscientious-lazy to anticipate the behavior of these people.

Notice that you are doing much more than merely remembering prior events. You are creating and using your own constructs to interpret what has happened and to predict what will happen. Since constructs are a personal matter, someone else might interpret these situations differently – as we will see in the next corollary.

2. Individuality Corollary: Persons differ from each other in their construction of events [3, p.323]. Different people construe events differently.

In the preceding example, someone else might construe Fred as an opportunistic charmer who is only interested in what he can get from you (as opposed to sincere), or Joan as easily distracted and perhaps suffering from attention deficit disorder (as opposed to well-focused). Kelly does not go to Adler's and Allport's extreme of regarding every personality as unique, for we can and do use constructs like "friendly versus unfriendly" in similar ways [as cited in 3, p.323]. But the personal constructs of any two people are never identical and often differ considerably, so it is essential to determine how each of us construes the world.

3. Organization Corollary: Each person characteristically evolves, for his convenience in anticipating events, a construction system embracing ordinal relationships between constructs [3, p.324]**.** Anticipating the future will be easier if our personal constructs are organized in some way. Therefore, we accord some constructs greater importance than others. The resulting hierarchical system may consist of several levels, is usually flexible enough so that different constructs may become prominent at different times, and is even more personal and distinctive than the specific constructs that one uses.

Suppose that a man forms a major (**superordinate**) personal construct of "good versus bad" and includes two less influential (**subordinate**) constructs, "intelligent versus stupid" and "neat versus sloppy", in this hierarchy. For this man, predicting whether something is good or bad is very important. So, he behaves in highly judgmental ways, as by often evaluating the intelligence and neatness of other people (Figure 8.1.):

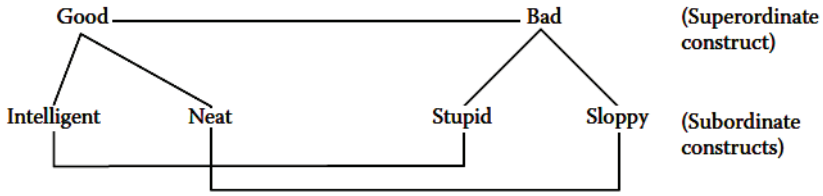


Figure 8.1. Example 1 of construction system regarding relationships between constructs [3, p.324]

Now suppose that a woman gives superordinate status to the construct of "safe versus dangerous", and places "good versus bad" and "friends versus strangers" on a subordinate level (Figure 8.2.). For this woman, predicting whether something is safe or dangerous is very important. Since she believes that it is good to be safe, she consistently strives for security and prefers the company of familiar faces:

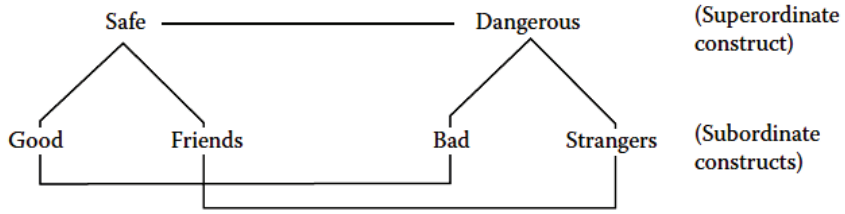


Figure 8.2. Example 2 of construction system regarding relationships between constructs [3, p.324]

Both of these individuals use the personal construct of "good versus bad." But their behaviors are different because their hierarchies are different.

Since we create all of our personal constructs, superordinate and subordinate, we determine our own guidelines for living [3, p.324]. However, some of our self-imposed rules are much harder to change than others. Suppose that the woman eventually decides that seeking security is rather boring. It will be necessary to reconstruct the hierarchy in order to change this behavior, as by making "safe versus dangerous" subordinate to the construct of "interesting versus boring." (That is, predicting whether an activity is interesting must become more important than predicting whether it is safe.) This will not be too difficult if "safe versus dangerous" is already subordinate to other constructs in the hierarchy. (Hierarchies usually have more than two levels.) But if "safe versus dangerous" is at the highest level (a **core construct**), it will dominate her behavior, and she will probably refuse to abandon her all-out quest for safety by making other constructs more important. When this happens, change is likely to be impossible without the aid of psychotherapy.

4. Dichotomy Corollary: a person's construction system is composed of a finite number of dichotomous constructs [3, p.324]. Every personal construct is dichotomous (bipolar).

A personal construct is defined by two **poles**, and we cannot understand what is meant by one pole without knowing its opposite. Consider three people who wish to predict the behav- ior of a stranger. A woman who would like to make new acquaintances uses the construct of "friendly versus unfriendly". A man who was victimized by sarcastic and abusive parents during childhood, and who remains wary of such treatment, devises the construct of "friendly versus humiliating." A paranoid individual creates the construct of "friendly versus out to get me." None of these people construe the world in the same way, even though they all use the pole of "friendly" [3, p.324].

Because all personal constructs are dichotomous, it may seem as though Kelly is making the mistake of advocating "either-or" thinking ("people are either considerate or inconsiderate, honest or dishonest, good or bad, and there is no middle ground"). But Kelly is well aware that our world consists of shades of grey, and he argues that we can (and should) use our personal constructs to predict such subtle differences. Suppose that being considerate involves caring (as opposed to selfishness), helpfulness (as opposed to indifference), and politeness (as opposed to rudeness). The more of these characteristics that a person demonstrates, the more considerate we should expect this person to be. Or a construct such as "honest versus dishonest" (or "good versus bad") may be applied successively to several politicians, with X construed as honest compared to Y and W as honest compared to X. This establishes the scale of W (most honest), X, and Y (least honest). So we may predict that X will act honestly more often than Y, but not as often as W. Only the tools that we use to interpret events in the world are dichotomous, not the events themselves [as cited in 3, p.324].

5. Choice Corollary: a person chooses for himself that alternative in a dichotomized construct through which he anticipates the greater possibility for extension and definition [elaboration] of his system [ibidem]. We value more highly the pole of a dichotomous personal construct that enables us to predict the future more accurately.

Since personal constructs are our only means of anticipating the future, we constantly strive to improve their usefulness. There are two quite different ways to do this. We may choose the more secure course of further clarifying those constructs that we already use, and "trying to become more and more certain about fewer and fewer things". But a wider understanding of the world in which we live can only be achieved by sailing for a time in uncharted waters, testing out new constructs, and risking some incorrect predictions. We may therefore select the more adventurous path of exploring new aspects of life, extending the applicability of our system of constructs, and "trying to become vaguely aware of more and more things on the misty horizon" [as cited in 3, p.324].

Having chosen either security or adventure (a decision that may well vary at different times), we choose the pole of a personal construct that will enable us to achieve this goal. Suppose that a person who regards the world as hostile, and who usually opts for security by construing every stranger as "unfriendly", decides to seek out new experiences by taking the risk of positing a newcomer as "friendly". Because this pole is so unfamiliar, this individual is likely to make some erroneous predictions and encounter some disappointments before becoming able to predict friendly behaviors accurately. "There is no such thing as adventure with safety guaranteed in advance" [idem].

6. Range Corollary: A construct is convenient for the anticipation of a finite range of events only [3, p.325]. Any personal construct is useful for anticipating only some types of events.

Like a good theory of personality, a personal construct has a limited range of convenience: It helps to anticipate some events, but is useless for others. For example, people and buildings are often construed as "tall" or "short." But we do not refer to "tall weather" or "short fear," for weather and fear lie outside the range of convenience of this construct and are therefore perceived as irrelevant. Some personal constructs have a wider range of convenience than others; you can probably apply the construct of "good versus bad" to many more items than the construct of "vulgar versus polite".

7. Experience Corollary: A person's construction system varies as he successively construes the replications of events [3, p.325]. We often revise our system of personal constructs so that it will anticipate the future more accurately.

Even the best personal construct system is imperfect, and must be frequently revised in order to cope with an ever-changing world. However, this is not an easy task. Some individuals are so afraid that new information will "catch them with their constructs down", and shatter their guidelines for living, that they refuse to make any changes in their personal constructs. Thus, parents may stubbornly insist that their spoiled and undisciplined child is virtuous (as opposed to selfish), despite substantial evidence to the contrary. Alternatively, as in any science, it is possible to maintain a faulty construct system by designing flawed experiments. An individual who construes a neighbor's behavior as unfriendly may "test" this belief by building a fence that encroaches on the other's property, receive an angry rebuke, and conclude that the personal construct has been confirmed.

Well-adjusted individuals proceed differently. They test their personal constructs against reality in logical ways, confirm or disconfirm the predictive accuracy of these constructs, and

revise them appropriately. Consider once again our illustration of the Construction Corollary: If Fred behaves in an unfriendly way when you next see him, you may conclude that he is "having a bad day" and continue to regard him as friendly. But if he is unfriendly on several occasions, you will change your anticipation of his behavior by following the Choice Corollary and switching to the opposite pole. Or if Fred consistently acts as though his mind is somewhere else, you may decide to predict his behavior by replacing the construct of "friendly versus unfriendly" with one like "preoccupied versus attentive". In either case, you will not continue to use a pole or construct that anticipates the future incorrectly.

Suppose that a college student does poorly on an exam. She may consider several different interpretations of this event: She may be incompetent (as opposed to competent); the professor may have been unfair (as opposed to fair); her answers to the essay questions may have been shallow (as opposed to comprehensive). The next step is to select the most relevant construct, which we will assume is "shallow versus comprehensive". She therefore decides to give this construct a more superordinate place in her hierarchy, as by writing longer and more technical answers to the essay questions [3, p.325]. She anticipates a high grade on the next exam, receives it, and concludes from this confirming evidence that the revision of her construct system has achieved greater predictive accuracy – at least insofar as this particular professor is concerned.

8. Modulation Corollary: The variation in a person's construction system is limited by the permeability of the constructs within whose range of convenience the variants lie [3, p.326]. Some personal constructs less readily admit new items to their range of convenience (are less **permeable**). This limits the extent to which the system of personal constructs can be revised, so it is usually desirable for constructs to be relatively permeable.

A cynical woman who concludes that "all men are unfaithful" has made the construct of "faithful versus unfaithful" impermeable to men, since no man will ever be classified as faithful. Whenever she encounters a man who is faithful, her anticipations will be incorrect. Because this construct is impermeable, she cannot make the needed revisions in her construct system, so she will continue to make erroneous predictions [idem].

9. Fragmentation Corollary: A person may successively employ a variety of construction subsystems that are inferentially incompatible with each other [3, p.326]. The same person may use contradictory personal constructs at different times.

Kelly recognizes that human behavior can be inconsistent. "A man may move from an act of love to an act of jealousy, and from there to an act of hate, even though hate is not something that would be inferred from love". Most often, however, our anticipations form a consistent pattern. "One can tolerate some incompatibility [in one's system of personal constructs], but not too much" [idem].

10. Commonality Corollary: To the extent that one person employs a construction of experience which is similar to that employed by another, his processes are psychologically similar to those of the other person [3, p.326]. We are psychologically more similar to those people whose personal constructs resemble our own.

Suppose that you are a student in my course in theories of personality. If I characterize this course by using such personal constructs as fascinating (as opposed to boring) and mind-expanding (as opposed to tedious), and you use the same constructs, our personalities are much

alike. Even if we disagree about whether the course is mind-expanding or tedious, we interpret the world in similar ways. But if you use different personal constructs, such as convenient (versus inconvenient, referring to the time at which the course is scheduled) and prerequisite (as opposed to unnecessary), your personality differs considerably from mine. I expect students to take this course because they want to discover fascinating new ways to understand the human personality, whereas you took it because it meets at a convenient hour and you must pass it to take the course in clinical psychology.

11. Sociality Corollary: To the extent that one person construes the construction processes of another, he may play a role in a social process involving the other person [3, p326]. To relate effectively to another person, we must understand how that person construes the world. But we do *not* have to use the identical constructs ourselves.

In the preceding example, our relationship is not necessarily doomed to failure even though I do not use the constructs of "convenient versus inconvenient" and "prerequisite versus unnecessary." So long as I understand that this is how you construe the course, I can anticipate your behavior and respond accordingly. For example, I may predict that you will be reluctant to study a complicated theory like Kelly's because your reasons for taking the course had little to do with the specific content. If this prediction is confirmed, we may engage in some useful discussions about whether it is desirable for you to drop this course and substitute one in which you are more interested. But if I do not understand your personal constructs, we will probably be unable to communicate. R. Ewen keeps trying to persuade us that Kelly's theory has many interesting aspects, but we will wonder why we don't realize that this isn't at all important to us [idem].

To help us understand each other's personal constructs, Kelly recommends that we play various **roles**. "When one plays a *role,* he behaves according to what he believes another person thinks ... [and puts] himself tentatively in the other person's shoes" [idem]. Roles are determined by construing the constructs of other people, rather than by the standards of society. A person who can play such roles as spouse, parent, friend, leader, or subordinate is more easily anticipated by other people, and is therefore more likely to develop effective interpersonal relationships.

Characteristics of Personal Constructs: II. Basic Requirements [3, p.327].

Every personal construct must specify a way in which at least two of the things that it describes (its **elements**) are alike, but different from a third.

To Kelly, it would be meaningless to say that Mary is the only gentle person in the world. If we cannot compare her to anyone else on this characteristic, the term *gentle* does not tell us anything different than the name "Mary". Nor can we understand what is meant by "gentle" without knowing its opposite (the Dichotomy Corollary). For a personal construct to be useful, we must be able to make a statement like: "Mary and Alice are gentle, but Jane is aggressive" [as cited in 3, p.328].

Characteristics of Personal Constructs: III. Preemptive, Constellatory, and Propositional Constructs.

Some personal constructs are inflexible, and prevent the system from undergoing needed revisions. This can lead to such undesirable characteristics as closed-mindedness and prejudice.

Consider a critic who contends that psychoanalytic theory is *nothing but* Freud's biased opinion. This critic refuses to concede the possibility that psychoanalysis may have other characteristics, such as some potentially valuable ideas. The critic is using the construct of "biased

versus scientific" **preemptively** with regard to "psychoanalysis", and is not allowing this element to belong to any other constructs (such as "valuable versus useless"). This will make it impossible ever to revise the system and construe psycho- analysis in a more favorable light [idem].

Almost as rigid is the **constellatory** construct, which limits the ways in which other constructs can be used. For example, a prejudiced individual may conclude that a person who is construed as Jewish *must also* be "miserly" and "ruthless". Once an element is classified according to the constellatory construct of "Jewish versus non-Jewish", its membership in the ranges of other constructs ("miserly versus generous," "ruthless versus benevolent") is immediately determined.

A more open-minded approach is represented by the **propositional** construct, which does not limit other constructs from applying to its elements. A person who uses the construct of "Jewish versus non-Jewish" propositionally leaves open the possibility that an element construed as Jewish might be miserly or generous, ruthless or benevolent, friendly or unfriendly, and so forth, rather than regarding such issues as arbitrarily decided by the single attribute of Jewishness. "The propositional construct, therefore, represents one end of a continuum, the other end of which is represented by the preemptive and constellatory constructs" (Kelly, 1955, p. 155) [as cited in 3].

Characteristics of Personal Constructs: IV. The Self-Construct.

One personal construct is found in virtually everyone's system: "self-versus others". However, this **self-construct** is likely to be subordinated in different ways. A person who includes "self" under "friendly" and "considerate" will act accordingly, whereas another person who subordinates "self" to "intelligent" and "others" to "stupid" will expect to be considerably cleverer than everyone else. (Since we do not necessarily construe ourselves as others do, someone else might argue that the latter individual would be better described as "conceited"). One woman may include "self" under "nourishing mother" and devote herself to her family, whereas another may subordinate "self" to "professional" and become annoyed at any suggestion that her place is in the home.

Because personal constructs are our own creation, any term that you apply to other people must have some personal implications as well. Therefore, how you construe others provides valuable clues about your self-concept. "One cannot call another person a bastard without making bastardy a dimension of his own life also" [as cited in 3, p.329].

Characteristics of Personal Constructs: V. Threat, Anxiety, and Guilt.

Threat is caused by the awareness of imminent, widespread changes in one's most important personal constructs. Clients who enter psychotherapy are likely to be threatened by the prospect of making sweeping changes in their construct system, whereas someone whose behavior is dominated by the construct of "safe versus dangerous" is too threatened to construe the world in more adventurous ways. Threat impedes our ability to revise our personal constructs so that they will predict the future more accurately.

Anxiety occurs when an individual is unable to construe important events and anticipate the future. "The deeply anxious person has ... [a] construction system [that] fails him.... He is confronted with a changing scene, but he has no guide to carry him through the transition" [idem]. Consider once again the college student who does poorly on an examination. If she can identify several possible constructions of this event (she is "incompetent" as opposed to "competent", the professor is "unfair" as opposed to "fair," her answers to the essay questions were "shallow" as opposed to "comprehensive"), she may be threatened by the need to revise her

construct system, but she will not be anxious. Her failure will evoke anxiety only if it falls mostly outside the range of convenience of every personal construct in her system, leaving her too confused to interpret this event and anticipate some sort of corrective action (Events that fell entirely outside the range of every construct in the system would not be perceived at all, since the individual would lack any means of understanding them, and would therefore not create any anxiety).

The woman who subordinates "self" to "nourishing mother" regards motherhood as an extremely important role (**her core role**). **Guilt** occurs when "self' is dislodged from the core role, as when her children get married and leave home and she can no longer mother them.

Characteristics of Personal Constructs: VI. Preverbal and Submerged Constructs. Some personal constructs are not readily accessible to awareness. **Preverbal** constructs are learned at a very early age, before the child can use language correctly, and are difficult to identify because they lack a convenient verbal label. Or a person may **submerge** one pole of a construct because it has intolerable implications, as with the woman who refuses to construe men as "faithful" and always predicts that they will be "unfaithful".

However, G. Kelly rejects the idea of a Freudian unconscious. When apparently unconscious processes occur, this is because we are using the wrong constructs to interpret what is happening. A child who has been dominated and ridiculed by his parents, yet steadfastly proclaims that he feels nothing but love for them, is not repressing intense anger and concealing it by using reaction formation. His construction of his behavior is mistaken, and he needs to replace it with the correct interpretation:

> *If a client does not construe things in the way we [therapists] do, we assume that he construes them in some other way, not that he really must construe them the way we do but is unaware of it. If later he comes to construe them the way we do, that is a new construction for him, not a revelation of a subconscious construction which we have helped him bring to the fore. If a client is today able to see hostility in his behavior whereas yesterday, he could not see hostility, that does not necessarily mean that he ... was unconsciously hostile all the time [Rather, he] came to construe [his behavior] as hostile* [Ewen, p.329-330].

By outlining these diverse characteristics, Kelly not only clarifies the structure and operation of personal constructs but also prepares the ground for understanding how they shape human behavior, adaptation, and personal growth. It is important to note that these features highlight the scientific rigor and human relevance of Kelly's approach: constructs are at once logical frameworks and deeply personal tools through which people navigate life.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. How might Kelly's personality and life experiences have influenced his decision to devise so many neologisms? Should a theorist be faulted if his or her ideas are unusually difficult to understand? Defend your answers.
2. Two people use the personal construct of "preoccupied" to describe the behavior when somebody is working on a book. Their opposite poles are different: one uses "available," whereas the other uses "friendly." What behavior should I expect from each person?
3. Give an example to illustrate each of the following:
   1) Two people have a serious disagreement because they use different personal constructs to interpret the same event.
   2) Two people have a serious disagreement because they are unable to construe each other's constructs.
   3) The amount of time that you spend studying this chapter is influenced by how you construe the material.

   Explain your answers.
4. **A.** At a family picnic, I see a 6-year-old child hanging on to the top of a jungle gym. I construe his behavior as "adventurous" (as opposed to "timid"), because the drop is only a few feet and the ground is soft. But his mother construes the situation as "dangerous" (as opposed to "safe"), and is angry because I make no effort to help him.

   B. One individual regards abortion as "murder" (as opposed to "life-saving"), while another construes it as "freedom" (as opposed to "fascism").

   C. Consider such constructs as "interesting versus boring," "useful versus useless," and "thought-provoking versus incomprehensible."

Suggestions for self-assessment

In base of the information studied:



- determine theoretical significance of G.Kelly's theory;
- explain and analyse fundamental postulates;
- identify and characterise the contents of construction corollaries;
- give examples of each kind of corollaries;
- determine and analyse important ways in which cognitions, and an empathy for the personal constructs of other people, affect our interpersonal relationships;
- explain Kelly's opinion, that his theory might be nothing more than the fulminations of his own unique construct system, and not readily usable by most psychologists;
- determine and anlyse the name given by Kelly to his theory of personality;
- evaluate the concept of Self-construct by G.Kelly;
- characterise and compare with other scientific opinions the basic Kelly's views;
- elaborate a conceptual map of G.Kelly's theory.

9. PERSONALITY THEORIES IN PSYCHOLOGY FROM THE EAST EUROPEAN CONTEXT

Finality:

As a result of studying the themes, students will:



- define the term personality, activity, consciousness, traits;
- identify the basic concepts within the theories of East European psychology;
- classify the structural components of personality;
- characterize the basic concepts of East European psychology theories;
- elucidate the factors that influence the formation of the child's personality;
- establish the relationship between the structural components of the personality from the perspective of the approaches of East European psychology scientists;
- analyze various definitions of the basic concepts of East European theories and approaches regarding the structural content of the personality;
- evaluate the factors in the theories of East European psychology with maximum impact on the solving various psycho-pedagogical problems by teachers;
- select / elaborate key psycho-pedagogical conditions in forming an integral personality according to the requirements of modern society;
- show interest in approaches in the personality psychology as one of the fundamental branches of psychology;
- show an initiative in the selection / elaboration of the components within the personality structure in their own vision reflecting the position of East European scholars.

9.1. Activity theory by Alexei Leontyev and Serghei Rubinstein

Content units for university course:



1. S. Rubinstein's biography.
2. Learning and activity in S. Rubinstein's theory.
3. A. Leontyev's biography
4. A. Leontyev's psychology theory of activity

Information support

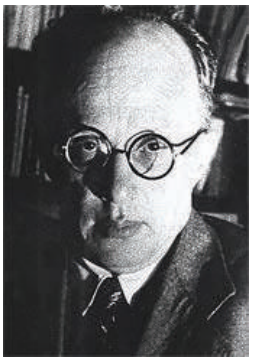


1. S. Rubinstein's biography [8]

The founder of school – an eminent psychologist and philosopher – Sergey Leonidovich Rubinstein (1889-1960), the first corresponding member of AS USSR – Academy of Sciences of the Union of Soviet Socialist Republics – (1943) among soviet psychologists.

The main life points of S. L. Rubinstein. He studied in Germany (1909-1913) in the universities of Freiberg, Berlin and Marburg. In 1913 he defended thesis for a doctor's degree "Eine Studie zum Problem der Method". From 1919 – the senior lecturer, from 1921 – the

professor of the department of philosophy and psychology in Novorossiysk university (in Odessa). From 1922 to 1930 he was the director of Odessa Scientific library. From 1930 to 1942 – the head of the department of psychology in A. I. Gertzen Leningrad State Pedagogical Institute [8].



Sergei Rubinstein, a world-famous psychologist and philosopher, discovered fundamentally new and highly promising trends in the development of psychological science and philosophy. It was he who originated the most profoundly developed philosophical-psychological activity theory in the 20th century. Proposed by him in the 1910s-20s, this subjective activity concept is to this day being further developed by some of his disciples and followers [idem]. He authored USSR's first original ontology and philosophical anthropology on the basis of which he developed in a fundamentally new way the theories of person, freedom, subject and object, the subjective, the ideal and the objective, the psychic and the physiological.

He was the first Russian psychologist to receive the State Prize (in 1942) for his work "The principles of general psychology" (1940) and was elected to the Academy of Sciences (in 1943 as a corresponding member); in 1942 he founded the faculty (and later the department) of psychology at Moscow State University; in 1945 he created the first psychology laboratory at the Academy of Sciences (Psychology Sector at the Philosophy Institute). S. Rubinstein also authored the first, and so far, Russia's only, monographic psychology course book for universities ("Fundamentals of General Psychology", 1940, 1946, 1989, 1998) [8].

In 1948-53, he was officially denounced as the first and foremost cosmopolitan (anti-patriot) in psychology and stripped of all his positions. It was only after Stalin's death that his rights were gradually restored. In 1956, Rubinstein was reappointed chairman of the Psychology Sector at the Philosophy Institute. Yet he was never permitted to chair the psychology faculty and department at Moscow State University again.

Sergei Rubinstein left a school of disciples and followers who continue to develop his theories.

2. Learning and activity in S. Rubinstein's theory

On the basis of the holistic concept, Sergei Rubinstein created innovative psychological theories of personality, thinking as an activity and as a process, emotions, memory, speech, etc. All of this he did in the light of the general philosophical principle of determinism; external causes act via internal conditions that constitute the foundation of development.

Rubinstein set his boundaries towards idealistic approaches which assume consciousness to be a secluded (sealed, locked up) and introverted entity. For him consciousness has to be seen in connection with the practical activity of the subject, hence highlighting the mediating interrelationship between consciousness and activity. Consciousness and – more generally – the psychic properties of the subject not only appear (show up) in the activity, they also get shaped during this activity. Just like in productive activity, the psychic properties gain their form and even develop during the educational process [2].

> *Consciousness "... is being formed/shaped during specific forms of activity (play, learning activity and later productive labour), through which the child and later on the*

youngster actively arranges/integrates him/herself in the surrounding world". [as cited in 2].

Already in his first scientific publication in 1922 Rubinstein puts forth some of his important and fundamental positions about learning and proposes the concept of "activity" [idem].

In order to overcome an one-sided view on Being and Consciousness, and grounding on the principle of the unity of consciousness and activity Rubinstein coins the concept "creative self-activity" of the subject (Russian: принцип творческой самодеятельности) as a new starting point for understanding and researching the processes of learning and education/transformation [idem]. Learning is conceived in this early paper as participation in exploratory activities:

> *"Learning appears as a mutual search; instead of the dogmatic transferring of knowledge and the mechanical acceptance of 'pre-prepared' results there is a mutual transcendence to the path of discovery and research, a path that leads to such results. The system that is based upon a passive processing of 'pre-prepared' results and the copying of dictated prototypes - an inactive and barren engagement - will have to be replaced with a system that has the basis and the goal of developing creative self-activity. The aim of contemporary pedagogy is to construct the process and all of the educational system on the basis of the creative self-action of the subject" [as cited in 2].*

For Rubinstein "action" is the more general category, and "activity" seems implicitly to be reserved for something more specific: human action. Furthermore, he conceives "learning" as a form, as a type of activity. It seems that as type of activity "learning" has to have common characteristics with the other activity types (play, labour), but also specific ones [idem].

One can already assume that Rubinstein points to the interwoven and mediated relation between (individual) "learning" and (societal) "knowing". In this context, the "'logical', which has emerged in the process of historical development of 'knowing'", is "also the common, which connects/unites both, the historical development of (societal) "knowing" and the process of (individual) 'learning'" [as cited in 2]. Learning means, in such a mediated developmental process, the individual discovery of new interconnections and relationships.

Two different directions in addressing the historicity of "learning-labour" do not have their starting points in the objects/artefacts to be learned and their history and logic as being products of human labour:

• These two directions are looking, either, to the history and logic of that "whole societal organization" – as Rubinstein is saying it [as cited in 2] – which support the social process of formation/education. Taking again "school" as our example, we could say that here it is about the history and logic of the "school-form" – as the historical-societal concretisation – in organizing the formative/educational process.

• The second direction has at its starting point the history and "logic" of the learning, and thus developing, individuals. It is so about the psychology of the learning subjects.

The way we conceive and treat these two directions determines significant our view on the relation between (social) "formation"/education and (psychic) development. This relation is grounded on but also offers the ground for the mediatedness of learning (as moment of the social process of education/formation), and it is from this point that we can put the question about the relation between the psychological development and the social process.

Rubinstein is demarcating his position from functionalistic perspective in psychology, which assumes, that primarily the particular psychic functions (like perception, memory, attention, thinking, etc.) have to develop, before the subject can realize "learning". His explicit example here is Jean Piaget [as cited in 2].

"The one or other developmental level of perception, of thinking in children constitute hereby less the pre-requisite and more the result of particular cognitive learning activities. In executing these learning activities, the psychic functions themselves do not only articulate, but are also developed" [idem].

As we can see, Rubinstein is stressing that formative/educational processes are also developmental processes. The child develops his or her psychic functions, develops him/herself as a concrete person, via his or her formation/education. In this context the psychic processes constitute "the one side of a specific double-sided educational (instructional) process" [as cited in 2].

"This is the way by which perception (but also thinking etc.) during learning activity is substantially different from the 'function' or the process of perception being displayed outside of the concrete activity. Perception, memorizing, thinking of the pupil etc. are themselves being formed/educated during instruction/learning" [idem].

Rubinstein is applying here the principle of the unity of consciousness and activity on the relation between (social) formation/education (as activity) and (individual) development (as consciousness). "According to this principle, psychological processes and characteristics (abilities in particular) not only manifest themselves but also take shape in activity - in work, study, communication, etc. Human abilities are not something like a finished product before their manifestation. At every stage of socially useful joint activity, as new socially significant results are obtained in the process of this activity, man rises to a qualitatively new stage of his psychological development, i.e., the development of his abilities, character, etc. The psychological development of man therefore constitutes a true organic, indissoluble unity of the biological and the social in the process of activity" [as cited in 2].

This view on the relationship between (social) formation/education and (psychic) development is a common position both in Rubinstein's activity theory and in Vygotsky's cultural-historical psychology. Vygotsky was also very critical about naturalistic approaches that view (individual) development as fundamental and give learning the character of an external layer or cover upon this development:

"People's abilities are formed not only in the process of assimilating the products that have been created during the process of historical development, but also during the process of developing. The process of creating the material world by human beings comprises, at the same time, the development of their own nature" [as cited in 2].

3. A. Leontiev's theory of activity in psychology.

Leontiev's work on activity involved an elaboration of the notions of object and goal and the centrality of the object to an analysis of motivation.

A basic, as sometimes said, a constitutive characteristic of activity is its objectivity. Properly, the concept of its object (Gegenstand) is already implicitly contained in the very concept of activity. The expression "objectless activity" is devoid of any meaning. Activity may seem objectless, but the scientific investigation of activity necessarily requires discovering its

object. Thus, the object of activity is twofold: first, in its independent existence as subordinating itself and transforming the activity of the subject; second, as an image of the object, as a product of its property of psychological reflection that is realized as an activity of the subject and cannot exist otherwise [as cited in 3].

These ideas have been highly influential on contemporary researchers who have sought to develop and refine the original thesis. For example, Engestrom et. al. has noted that the object of activity has evolved culturally and historically and carries therefore collective meanings and motives with it [4]. Whilst Leontiev [as cited in 3] established the idea that their objects distinguish different activities and that it is the transformation of the object/goal that leads to integration of elements of the activity system,

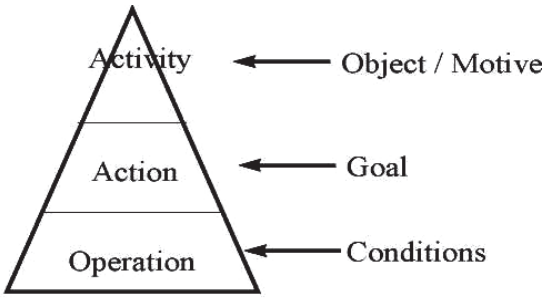


Figure 9.1. The hierarchical structure of Activity

As shown in Figure 10.1., Leontiev (1978) also developed a distinction between the concepts of 'activity' and 'action' which were underdeveloped by Vygotsky and which as Roth (2007) and Hakkarainen (2004) note, still constitutes a challenge for many researchers and constitutes a marker between different traditions within activity theory [as cited in 3].

Hakkarainen remarks that a classical dispute regarding Leontiev's theoretical model involves the origin of needs in human activity. It has been easier to carry out technological analyses of activity and construct goal-directed processes aimed at end products than to analyze the revealing motivational dynamics of human activity. This technological analysis A.N. Leontiev called action-level analysis [as cited in 1]. He defined the second type of analysis as being at the level of sense. The main role in this analysis is played by motivation and its relation to the goals of the participants in an activity. The problem is that the same process can be an activity for one participant and an action for another depending on motivation and goals [as cited in 3].

Thus, Leontiev distinguished between the material objective and affective motives of activity, seeing the objective purpose as translating motive into a physical act, transforming the internal plane to the external world and driving activity through the formation of goals. After Hegel, he maintained that goals are determined in the course of activity [as cited in 6]. Engestrom (1999) notes a dual function in that an object can give coherence and continuity to the activity but by virtue of its societal and historical nature it is also internally contradictory and thus a source of instability [4].

Leontiev saw operations as the external method used by individuals to achieve goals (GLASSMAN 1996, p. 323). Automatic operations are driven by the conditions and tools available to the action, that is then prevailing circumstances. Engestrom (1999) argued that motive can be collective but that goals are individual and he explored the idea of partial and overall goals. The shifting and developing object of an activity is related to a motive which

drives it. Individual (or group) action is driven by a conscious goal. Although actions are aroused by the motive of the activity, they seem to be directed towards a goal ... the one and the same action can serve different activities [4].

Daniels notes that Leontyev illustrates his proposed structure of activity with well-known examples of the activity of hunting in which to understand why separate actions are meaningful one needs to understand the motive behind the whole activity and of learning to drive a car that illustrates the movement from one level of the structure of an activity to another as actions become automatic operations such as in gear changing when learning to drive [as cited in 3].

Activity psychology emerged as the study of the external, objective activity and its influence on the development of mental activity. According to Leontyev [5], activity contributes to the orientation of subjects in the world of objects. Activity is not an aggregate of reactions, but a system of processes which deal with the vital relationships of organisms to their environment. Leontiev distinguished two meanings of the term 'activity'. The term 'activity' is used to describe biological and physiological processes. In this meaning, activity is identified with reactivity of organisms, their ability to respond to stimulus. In psychology the term 'activity' refers to the particular relationships of the individuals to their environments. The second meaning of the term 'activity' is connected with the reflection of reality by subjects [2, p.567].

Leontiev adopted activity as an object of psychological investigation and attempted to investigate its inner structure. The three-level (or three-component) structure of activity includes: activity, actions and operations. Activity is governed by its motives. Actions are subordinated to conscious goals. Operations are influenced by the conditions of its accomplishment. Leontiev (1978) introduced the concept of 'object-oriented activity' (*predmetnaja dejatelnost*). One kind of activity is distinguished from others by its object. The object of an activity is presented as its true motive. Human activity exists in the form of a chain of actions. An action is directed toward a goal. Each action has operational aspects connected with the concrete conditions in which it can be achieved [2, 2015, p.567].

Activity theory (AT) is an umbrella term for a line of eclectic social sciences theories and research with its roots in the Soviet psychological activity theory pioneered by Alexei Leontiev and Sergei Rubinstein. These scholars sought to understand human activities as complex, socially-situated phenomena and to go beyond paradigms of reflexology (the teaching of Vladimir Bekhterev and his followers) and physiology of higher nervous activity (the teaching of Ivan Pavlov and his school), psychoanalysis, and behaviorism. It became one of the major psychological approaches in the former USSR, being widely used in both theoretical and applied psychology, and applied in education, professional training, ergonomics, and work psychology.

Activity theory is more of a descriptive meta-theory or framework than a predictive theory. It considers an entire work/activity system (including teams, organizations, etc.) beyond just one actor or user. It accounts for environment, history of the person, culture, role of the artifact, motivations, and complexity of real-life activity. One of the strengths of AT is that it bridges the gap between the individual subject and the social reality – it studies both through the mediating activity. The unit of analysis in AT is the concept of object-oriented, collective, and culturally mediated human activity, or activity system. This system includes the object (or objective), subject, mediating artifacts (signs and tools), rules, community, and division of labor. The motive for the activity in AT is created through the tensions and contradictions within the elements of the system. According to ethnographer Bonnie Nardi, a leading theorist in AT, activity theory "focuses on practice, which prevents the need to distinguish 'applied' from 'pure'

science – understanding everyday practice in the real world is the very objective of scientific practice. … The object of activity theory is to understand the unity of consciousness and activity".

AT is particularly useful as a lens in qualitative research methodologies (e.g., ethnography, case study). AT provides a method of understanding and analyzing a phenomenon, finding patterns and making argumentations across interactions, describing phenomena and presenting phenomena through a built-in language and rhetoric. A particular activity is a goal-directed or purposeful interaction of a subject with an object through the use of tools. These tools are realized forms of mental processes manifested in constructs, whether physical or psychological. AT recognizes the internalization and externalization of cognitive processes involved in the use of tools, as well as the transformation or development that results from the interaction.

The origins of activity theory can be traced to several sources, which have subsequently given rise to various complementary /additional/ and intertwined/ [ˌɪntə'twaɪn] переплетаться, сплетаться/ strands of development. This account will focus on three of the most important of these strands. The first is associated with the Moscow Institute of Psychology and in particular the "troika" of young Russian researchers, L. Vygotsky, A. Leontiev, and Luria. Vygotsky founded cultural-historical psychology, a field that became the basis for modern AT; Leontiev, one of the main founders of activity theory, developed and reacted against Vygotsky's work [as cited in 1]. Leont'ev's formulation of general activity theory is currently the most influential in post-Soviet developments in AT, which have largely been in social-scientific, organizational, and writing-studies rather than psychological research.

The second major line of development within activity theory involves Russian scientists, such as P. K. Anokhin and N. A. Bernshtein, more directly concerned with the neurophysiological basis of activity; its foundation is associated with the Soviet philosopher of psychology S. L. Rubinshtein [5]. This work was subsequently developed by researchers such as G. Zinchenko & T. Gordeeva, Ponomarenko, Zarakovsky and others, and is currently most well-known through the work on systemic-structural activity theory being carried out by G. Z. Bedny and his associates.

Finally, in the Western world, discussions and use of AT are primarily framed within the Scandinavian activity theory strand, developed by Yrjö Engeström who "proposed a scheme of activity different from that by Leontiev; it contains three interacting entities – the individual, the object and the community – instead of the two components – the individual and the object". Yrjö Engeström published his book "Learning by expanding: An Activity-theoretical Approach to Developmental Research" in 1987 [4, p. 368].

Bibliography:



1. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
2. DAFERMOS, M., MARVAKIS, A. Mediated getting-to-know-the-worldAproaching learning with S.L. Rubinstein. In: Critical Psychology in a Changing World: Building Bridges and Expanding the Dialogue. Annual Review of Critical Psychology, 2013, 10, 1- 985 Available on: http://www.ilhs.tuc.gr/en/46Rubinst%20ISTPVolDafMar.pdf
3. DANIELS, H. An activity theory analysis of learning in and for inter-school work. In:

Educação, Revista quadrimestral, v. 39, n. esp. (supl.), s24-s31, dez. 2016. ISSN 1981-2582. Available: https://www.researchgate.net/publication/313957807_An_activity_theory_analysis_of_learning_in_and_for_inter-school_work

4. ENGESTRÖM, Yrjö; MIETTINEN, Reijo; PUNAMÄKI, Raija-Leena (1999). *Perspectives on Activity Theory*. Cambridge University Press. ISBN 978-0-521-43730-1
5. LEONTIEV, A. Some Problems in the General Theory of Speech Activity. *Journal of Russian and East European Psychology*. vol. 44, no. 4, July–August 2006, pp. 89–103. ISSN 1061–0405/2006.
6. SANNINO, A., DANIELS, H., GUTIÉRREZ, K.D. *Learning and expanding with activity theory*. Cambridge: Cambridge University Press, 2009. 367p. ISBN-13 978-0-511-65159-5. Available on: http://lchc.ucsd.edu/MCA/Mail/xmcamail.2012_01.dir/pdfHqmCdPgVef.pdf
7. SILVONEN, J. *Foucault and Leontyev*. Available on: http://www.kolumbus.fi/jussi.silvonen/English/Restructuring_Chap8_JS.pdf
8. The scientific school of S.L.Rubinstein. URL: http://www.ipras.ru/cntnt/eng/informatio/the_scient.html

Tasks for independent learning



1. Prepare a timeline highlighting the key biographical milestones of S. Rubinstein and A. Leontyev, connecting them to major theoretical contributions in East European psychology.
2. Write a short essay (300–400 words) comparing the concept of activity in Rubinstein's and Leontyev's psychological theories. Focus on how each theorist defines the role of consciousness, learning, and behavior.
3. Analyze a real-life educational or work scenario using the activity theory of A. Leontyev. Identify the components of activity (motive, goal, action, operation) and reflect on how learning takes place within this structure.
4. Create a concept map that visually represents Rubinstein's theory of learning through activity, indicating the interrelations between subject, environment, and psychological development.
5. In a journal entry (200–300 words), explain how the activity-based approach can influence modern educational practices. Give an example from your own learning experience.
6. Prepare a presentation (5–7 minutes) on one of the following topics:
   - The influence of Marxist philosophy on Rubinstein's and Leontyev's psychological thought
   - The role of internalization in the activity theory
   - How activity shapes personality development in educational settings

Suggestions for self-assessment

In base of the information studied:



- determine theoretical significance of the theories regarding values;
- analyse and explain the necessity and important to form the values in frame of personality as a main structural component;

- explain and present several scientific theories which offer different ways of value interpretation;
- identify and characterize your own opinion concerning value formation;
- characterise and compare with other scientific opinios the basic views of national and international approaches regarding value and value orientation development;
- elaborate conceptual map of the theories which fundament scientific approach of the values.

9.2. Communication and personality formation (B. G. Ananiev, B. F. Lomov)



Content units for university course:

1. Biographical notes on B. G. Ananiev and B. F. Lomov.
2. Communication and personality formation by B. G. Ananiev and B. F. Lomov.

Information support



1. Biographical Notes on B. G. Ananiev and B. F. Lomov

Boris Gerasimovich Ananiev (1907–1972) was a distinguished Soviet psychologist and educator, known as the founder of the systemic model of the human sciences in which psychology occupies a central place. He was born on August 14, 1907, in Vladikavkaz, into the family of a teacher. Ananiev studied at the Gorsky Pedagogical Institute, where he began early research in psychology. By 1929 he joined the postgraduate program at the Bekhterev Institute of the Brain in Leningrad, completing it ahead of schedule and continuing as a researcher.

In 1940 he defended his doctoral dissertation, and soon became professor of psychology. During World War II, Ananiev contributed to both psychological research and therapeutic work in neurological hospitals. After returning to Leningrad in 1943, he worked at Herzen Pedagogical Institute and, from 1944, at Leningrad State University (LGU) [1]. He later served as director of the Leningrad Research Institute of Pedagogy (1951–1960) and from 1968 until his death was dean of the newly created Faculty of Psychology at LGU (today St. Petersburg State University).

Ananiev's scientific contributions were fundamental in shaping Soviet psychology. He developed a systemic approach to the study of humans, integrating biological, psychological, and social dimensions. His work emphasized the role of communication, activity, and education in personality development. Among his students were prominent psychologists such as A. A. Bodalev and B. F. Lomov [3].

He was elected a full member of the Academy of Pedagogical Sciences of the USSR in 1968, awarded the Order of Lenin, and received the Ushinsky Prize. Ananiev passed away in Leningrad in 1972, leaving a lasting legacy in the field of psychology and education.



Figure 9.2. B. Lomov and B. Ananiev (https://npsyj.ru/articles/article/6700/)

Boris Fedorovich Lomov (1927–1989) was one of the most influential Soviet psychologists of the 20th century, widely recognized as the founder of engineering psychology and for his systemic approach to the study of personality and activity. Born on August 11, 1927, in Moscow, Lomov graduated from Leningrad State University, where he studied under Boris Ananiev, later becoming one of his most notable students.

Lomov's scientific career developed at the intersection of psychology, technology, and human activity. He played a pioneering role in establishing *engineering psychology* (also called ergonomics in the West), focusing on the interaction between humans and complex technical systems. His work contributed greatly to aviation, space psychology, and labor efficiency, emphasizing the importance of psychological principles in the design of machines and work environments.

In 1971 Lomov became the first director of the newly founded Institute of Psychology of the Academy of Sciences of the USSR in Moscow, which under his leadership became a central hub for psychological research. He advocated for a systemic and interdisciplinary approach, integrating physiological, cognitive, and social perspectives to better understand personality and activity.

Lomov authored numerous works on systems thinking in psychology, methodological foundations of psychological science, and the theory of activity. His ideas continue to influence both applied and theoretical psychology.

He passed away in Moscow in 1989, leaving behind a rich scientific legacy and a generation of psychologists who further developed his systemic and applied vision of psychology.

Boris G. Ananiev (1907–1972) and Boris F. Lomov (1927–1989) represent two successive generations of Soviet psychology, linked not only by academic lineage but also by their shared emphasis on a systemic and integrative view of the human being.

- Ananiev, as the founder of the systemic model of *"man as an object and subject of cognition"*, sought to integrate biological, psychological, and social dimensions into a unified science of the human. He emphasized the role of communication, activity, and development in shaping personality, laying the foundation for psychology as a central hub among the human sciences.
- Lomov, Ananiev's student, further developed these ideas within the context of Soviet scientific progress. He is considered the founder of *engineering psychology* in the USSR and emphasized the systemic-structural approach in psychology. Building on Ananiev's integrative vision, Lomov highlighted communication as a key regulator of human

activity and stressed the methodological unity of psychology with other sciences, particularly in applied fields such as ergonomics, technology, and space research [1].

2. Communication and personality formation by B. G. Ananiev and B. F. Lomov

In the Soviet psychological tradition, communication was seen not merely as an exchange of information, but as a core mechanism of personality development and social regulation. Boris G. Ananiev emphasized that communication shapes both the content and the formal characteristics of personality, influencing cognitive processes, emotional states, and individual traits. For Ananiev (2001), the ability to communicate effectively includes understanding others, correctly evaluating their psychology, and responding with adequate emotional reactions to their behaviors and conditions [1]. In this perspective, communication is not simply a skill, but a condition for the holistic development of the individual within the social environment.

Boris F. Lomov, Ananiev's student, advanced this view by introducing the systemic-structural approach to psychology, in which communication is regarded as one of the main regulators of human activity. According to Lomov (1984), communication is inseparable from labor, cognition, and interpersonal interaction, forming a triadic unity that defines the dynamics of personality in society [6]. He distinguished between different levels of communication – from definition (minimal emotional involvement) to identification (taking the role of the other) and empathy (emotional resonance with the other) – all of which contribute to the regulation of social behavior and the formation of self-awareness.

Thus, both Ananiev and Lomov placed communication at the intersection of psychological development and social life, highlighting its central role in the construction of personality. Ananiev laid the conceptual foundation by showing the psychological functions of communication in personality formation, while Lomov elaborated the methodological and structural principles that link communication to activity, cognition, and emotional development. This continuity reflects the broader Soviet approach to psychology (Brushlinsky, 1994; Bodalev, 1983), where personality is seen as an active participant in and product of social relations [4; 3].

Communication is to be analyzed as a specific form of human activity and one of the main regulators of social behavior. Communication influences the formation of personality, its content and formal characteristics, processes, states and mental qualities. Communication ability consists of the ability to: understand people; correctly assess the psychology of other people; adequately react emotionally to people's states and behaviors.

The following levels of communication are distinguished:

1) Definition - communication not accompanied by emotional reactions:

2) Identification - identification with other people and acceptance of the role of other people;

3) Empathy [5].

The role of communication in the formation of personality was mentioned by A.A. Bodaleov [3]; Measischev [as cited in 5]; B.G. Ananiev [1]; B.F. Lomov [7].

Based on the theories of Soviet psychologists B. G. Ananiev and B. F. Lomov, communication is an essential determinant in personality formation, not merely a supplementary

activity. They emphasized a holistic, integrated approach that views the individual as a psychobiosocial being whose development is shaped by activity, cognition, and communication.

The integrated approach of B. G. Ananiev. Ananiev's methodology focused on a complex, interdisciplinary study of human individuality, seeing the person as a holistic polysystem that integrates biological, psychological, and social dimensions.

The key concepts B. Aanniev's approach:

- *Individuality and personality* are explained as: "individuality concept" frames human development not as a pre-set structure, but as a combination of biological and social potentials. In this framework, "personality" develops over a human's "life journey" through their history and interactions with culture.
- *Three dimensions of development:* Ananiev conceptualized a person's development as occurring across three interdependent planes:
  - *the individual plan* implies the evolution of psychophysiological functions, relating the person to nature.
  - *the personality* refers to the person's life journey and history, relating them to culture.
  - *the subject of activity* means the development of a person's abilities as an agent of labor, cognition, and communication, relating them to civilization.
- *Communication* was viewed as a *plane of development*. For Ananiev, communication is one of the critical developmental planes that shapes a person into an active "subject". It is integral to how an individual interacts with the world and develops their potential.

The communication-focused framework of B. F. Lomov. Lomov argued that psychological processes unfold differently in a context of communication compared to individual activity, making interaction with others an inseparable part of human life. He proposed a systemic approach that integrated communication and cognition with joint activity.

Key concepts of Lomov's framework:

- *Communication as a determinant:* Lomov argued that communication is a key determinant of the psyche, alongside a person's activity. The two are intrinsically linked, with psychological processes unfolding through communication in a complex, recursive relationship.
- *The three sides of communication:* expanding on the work of others, Lomov's ideas contributed to the understanding of communication as having three interrelated aspects:
  - *Communicative (information exchange)* represents as the sharing and exchange of information.
  - *Interactive (interaction)* means the active interaction and regulation of behavior between people, especially in joint activities.
  - *Perceptual (perception and understanding)* supposes the process of perceiving and understanding one another to establish mutual understanding.
- *Communication in joint activity:* Lomov emphasized that communication is organized within the process of people's joint activities. Through mutual regulation and interaction, people exchange information and influence each other's motives, goals, and actions. This process leads to the formation of phenomena like compatibility and synchronized actions.

While distinct, the ideas of Ananiev and Lomov converge on a similar understanding of the importance of communication in personality formation.

- Ananiev's broad, holistic framework views communication as one of the fundamental planes of human development.
- Lomov's more specific focus on communication highlights how it fundamentally shapes psychological and cognitive processes through interpersonal interaction and joint activity.

For both, communication is not a side effect of human existence but a core, active process through which the integrated, multi-faceted human personality is continuously formed and developed.

Bibliography:



1. ANANIEV, B. G. (1968/2001). Chelovek kak predmet poznaniya [Man as an object of knowledge]. СПб.: Питер, 2001. 288 с. (Серия «Мастера психологии») ISBN 5-272-00315-2. URL: http://www.dou4sun.ru/files/File/biblioteka_ananiev-man-reflection.pdf
2. ANANYEVA K., NOSULENKO, V., SAMOYLENKO, E.S., KHARITONOV, A. B. F. Lomov's cognitive-communicative paradigm: Current status and prospects. Psikhologicheskii zhurnal, January, 2017, 38(6):17-29. DOI: 10.7868/S0205959217060022.
3. BODALEV, A. A. Lichnost i obshchenie [Personality and communication]. Moscow: MGU, 1983.
4. BRUSHLINSKY, A. V. Psikhologiya subyekta [Psychology of the subject]. Moscow: Nauka, 1994.
5. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
6. LOMOV, B. F. Metodologicheskie i teoreticheskie problemy psikhologii [Methodological and theoretical problems of psychology]. Moscow: Nauka, 1984.
7. LOMOV, B. F. Problemy kommunikatsii v psikhologii [Problems of communication in psychology]. Moscow: Nauka, 1981.

Tasks for independent learning



1. Prepare a short written report (1–2 pages) comparing the views of B. Ananiev and B. Lomov on the role of communication in personality formation. Focus:
   1) What is common and what differs in their understanding of communication?
   2) How do their theories reflect the evolution of Soviet psychology from integrative to systemic approaches?
2. Create a visual concept map showing how communication, activity, and cognition interact in Lomov's systemic approach. Include arrows, keywords, and short explanations of relationships (e.g., communication → regulates → activity; cognition ↔ communication).
3. Analyze a real or hypothetical educational situation where communication influenced a student's behavior, motivation, or self-image. Explain it using Ananiev's and Lomov's theories (e.g., communication as a developmental plane, empathy as a regulator of interaction). Example: How a teacher's feedback affected a learner's self-perception and engagement.

4. Using Lomov's classification (definition → identification → empathy), identify and describe examples of each level in school communication (teacher–student, student–student).
5. Reflect on how these levels contribute to the learner's emotional and social growth. Using Lomov's classification (*definition → identification → empathy*), identify and describe examples of each level in school communication (teacher-student, student-student). Reflect on how these levels contribute to the learner's emotional and social growth.
6. Search for two contemporary scholarly articles that discuss communication as a factor in personality development or educational interaction. Summarize each (½ page) and link it with Ananiev's and Lomov's ideas. Provide references.
7. Design a short intervention plan (for a classroom or counselling setting) that helps students develop effective communication skills and self-awareness, grounded in Ananiev's integrative or Lomov's systemic framework.
8. Write a 1-page reflection: *"How does communication shape my own professional identity as a future psychologist or educator?"* Include references to at least one concept from Ananiev or Lomov.

Suggestions for self-assessment

In base of the information studied:



- Analyse and explain the necessity and importance of communication in the formation of personality as a central psychological and social process.
- Identify and describe the main ideas of B. G. Ananiev and B. F. Lomov regarding the systemic and integrative role of communication in human development.
- Evaluate how communication functions as a regulator of activity, cognition, and interpersonal relationships in the educational environment.
- Explain the connection between levels of communication (definition, identification, empathy) and the development of emotional intelligence and self-awareness.
- Reflect on your own communicative competences and their role in professional and personal development as a future psychologist or educator.
- Formulate conclusions about how communication supports the holistic formation of personality within social and pedagogical contexts.

9.3. Psychology of attitudes and psychology of personality (A. F. Lazursky)

Content units for university course:



1. Biographical notes on A. F. Lazursky.
2. Psychology of attitudes and personality typology.

Information support

1. Biographical notes on A.F.Lazursky



Aleksandr F. Lazursky (1874–1917) was a distinguished psychologist, psychiatrist, and psychotherapist who made significant contributions to the field. He founded the "psychology of relations", developed what is considered the first comprehensive theory of personality, and laid the groundwork for clinical psychology and psychotherapy in Russia. His work, which involved a psycho-social approach and a classification of personalities, is still influential in the Petersburg school of psychotherapy. A. F. Lazurski is the author of one of the first theories of personality in the world of psychology. There are two stages in Lazursky's work: the first is associated with the concept of nature as an internal individually-typological basis of personality, and the second one is determined by introduction and more intensive development of ideas about an attitude towards the world as an important component of the personality structure [1].

2. Psychology of attitudes and personality typology

Personality, as a system of attitudes, was studied by A.F. Lazursky (1874-1917). For the history of psychological science, the scientific school of Aleksandr Fyodorovich Lazursky (1871-1917) is of undoubted interest. This is the teaching about individual psychological differences. A. F. Lazursky was a Russian psychologist, a disciple of V. M. Bekhterev, a professor at the Institute of Psychoneurology in St. Petersburg.

L. S. Vygotsky in the preface to the work of A. F. Lazursky. "General and Experimental Psychology" (1925) wrote that the work appeared at a time when both Russian psychological science and the teaching of psychological disciplines in higher education institutions were going through a serious crisis. The purpose of the book was to give the school a guide to the psychology course and thus help the teacher and the student to get out of the crisis. The author of the textbook shared the path of transforming empirical psychology into an exact science.

The main interests of A. Lazursky (1918) were the psychology of personality and character. He proposed a special type of experiment - the "natural experiment" [as cited in 2].

Lazursky widely used the method of natural experiment in studying the individual peculiarities of children in the process of learning in the lesson and in extracurricular activities.

Thus, he outlined the following components of the experimental method: 1) choosing the type of activity; 2) detailed study of this activity; 3) observation of the child's manifestations in the chosen conditions of activity; 4) analysis of the results of the activity and drawing up the personality characteristics of the persons tested.

The natural experiment, developed by A. F. Lazursky, was also widely used in the clinic in the framework of organizing the leisure time of patients, lessons and entertainment.

Personality attitudes. Emotional reactions and means of active influence of personality attitudes are distinguished by Lazursky according to the following criteria: 1) according to the orientation towards the object they are divided into positive, negative and neutral; 2) according to the degree of intensity; 3) according to the form of manifestation: a) detailed specification of the objects of the attitude (love for the steppe, for the sea); b), specification of the psychological character of the attitude towards the object: for example, love for nature as a passive delight with it or manifests itself in the tendency to actively intervene in its life; 4) according to the means of

achieving the attitude, for example, the tendency to dominate is achieved with the help of threats or intimidation or by the way of moral authority; 5) according to the form of satisfaction of the attitude, for example, the tendency to dominate can be satisfied by demeaning subordinates or by demanding, combined with respect for them; 6) according to the degree of differentiation of psychic reactions to certain objects; 7) according to the volume of attitudes, that is, according to the number of objects or aspects of the object, towards which the attitude is oriented.

Lazursky distinguishes personality attitudes from temporary, purely accidental, unstable attitudes as stable, habitual, well-rooted. Personality attitudes characterize the psyche as a whole, but not some separate emotional or volitional processes. Attitudes, in his opinion, characterize the psychological content of the personality. It should be noted that the higher the level of the personality, the greater the importance that Lazursky attaches to the characteristic of the content of the personality, the characteristic of its attitudes towards the external (exopsychic) world [2].

Lazursky, introducing the concept of personality attitudes, for the first time in the history of psychology approached the characteristic of personality from the point of view of its active interaction with the surrounding reality. According to their content, personality attitudes characterize its orientation. In addition, he first demonstrated that orientation is manifested in character traits, that is, attitudes determine character.

In the works of A. F. Lazursky, one of the first serious attempts in psychology to give a concrete and heuristic typology of personalities was made, on the basis of which a comprehensive program of empirical research of man was developed (together with S. L. Frank). Over 100 years have passed since the appearance of his work, but to this day it is of great interest to psychology, captivating us with the subtlety of observations, the originality of thoughts, the telling examples, the enormous fact-based material (Classification of Personalities, 1923).

At the basis of the classification of personalities, A. F. Lazursky laid the following criteria: I) the principle of active adaptation of the personality to the environment; 2) the psychic content of personalities, which is determined by the predominance of the main psychic functions, which leave a specific imprint on the entire character of the given individual.

According to the first criterion, A. F. Lazursky established three consecutively rising psychic levels (lower, middle, higher), according to the second, a whole series of different types and varieties of them. At the same time, he emphasized that the adaptation of man to the environment (by the way, he used the notion of environment in the broadest sense of the word) can be more or less complete, deep, multilateral, and the degree and volume of this adaptation are determined both by external conditions and by the innate reserve of physical and spiritual forces (“degree of endowment”). Adaptation to the environment also implies the intensification of the sour cherry element in man's attitude towards the environment. If poorly endowed individuals usually submit themselves entirely to the influence of the environment, passively adapting to its conditions and requirements, then richly endowed natures, on the contrary, actively influence the life that surrounds them, adapting and remaking it. according to their desires and tendencies.

A. F. Lazursky emphasizes that the ways of adaptation will also be different, depending on the qualitative differences between individuals. These are differences in temperament, character [as cited in 2]. Analyzing the manifestations of personality, he used the terms “endopsychic” and “exopsychic” (for the first time together with S. L. Frank in 1912), currently they are widely used in psychology. The endopsychic expresses the inner interdependence of psychic elements and functions, as if the inner mechanism of the personality, “in accordance

with this and that aspect of the personality, which comes to light in these manifestations" and which is usually designated by the term "degree of intellectual endowment", we will call it endopsychic. This notion includes the totality of such basic psychic (psychophysiological) functions and abilities as receptivity, memory, attention, combinative activity (thinking and imagination), emotionality, capacity for volitional effort, impulsiveness or showiness of volitional acts, rapidity, force and abundance of movements, etc.

In Lazursky's opinion, the core of personality, its basis is the endopsychic, which is largely reflected in exopsychic manifestations, the content of which is determined by the personality's attitude towards external objects, towards the environment. (Environment! represents nature, material things, other people, social groups, spiritual goods, science, art, religion and even the psychic life of man himself, since the latter can also serve as an object of a certain attitude on the part of the personality). From this it follows that the individuality of man is determined not only by the specificity of his endopsychic features, but, to no less extent, also by his attitudes towards surrounding phenomena, by the fact that how each man reacts to this or that object, what he loves and what he hates, what interests him and what he is indifferent to, that is, according to Lazursky's terminology, by his exopsychic manifestations.

The rise of the psychic level is characterized by the following indicators: 1) the general number of psychic production, its abundance, diversity, complexity ("volume of interest") or, on the contrary, by the poverty, uniformity, primitivism of some particular psychic manifestations; 2) the intensity of some particular psychic manifestations; 3) the presence to a greater or lesser extent of their conscious character and content of ideas; 4) the ever-increasing coordination of psychic elements, which in its totality constitute the human personality, which at a high level ensures the unity of personality.

The attitude (relationship) between the personality and the environment at different levels is different. At the lower level, the influence of the environment and external circumstances is undoubtedly dominant. Representatives of the lower-level A. F. Lazursky characterizes them as insufficiently adaptable: the environment leaves its mark on them, forcibly adapting them to its aspirations and requirements. As a result, the personality often does not offer even that little that it could have offered in the case of a more independent attitude towards the environment.

Representatives of the middle psychic level possess a greater ability to adapt, they can find their way in the environment and use it for their own purposes, they can ensure not only material well-being, but also a certain physical and spiritual comfort.

At the higher psychic level, talented, highly endowed people possess to an even greater extent the data to adapt to the environment, acquiring for themselves material benefits and conveniences. In some cases, this is exactly what happens. However, at this level people usually do not limit themselves to adapting to the environment, but tend to transform it in accordance with their ideals and tendencies, such a creation is almost always accompanied by a persistent struggle and various shortcomings. The concentration of psychic forces in a certain direction in connection with the increased idea content of the tendencies causes these people to sometimes disregard material comfort and the quiet course of life, which is why they often find themselves socially arranged worse than ordinary people [2].

Lazursky especially emphasized the idea that the psychic level does not determine the type of personality, since the main types are found at all levels, although the manifestations of the personality will be different depending on the above-mentioned indicators.

And one more important point: Lazursky does not equate the level of psychic development of the personality with its ethical and social assessment [as cited in 2]. Even at the highest levels of psychic development there are its deformed types, and their psychic degradation often turns out to be more harmful in social terms and more repulsive from the point of view of morality. As a criterion for moral assessment, he puts forward the greater or lesser striving for perfection, the tendency to raise the psychic level. This tendency is equally valuable in the brilliant and varied psyche of a highly gifted person and in the poor, primitive soul of an individual belonging to a lower psychic level.

Thus, according to Lazursky, the personality represents something whole, as something connected, an organized unity [2]. Abilities, will, feeling, reason, memory, attention, all these constitute separate sides of a common integral structure. The disturbance of one or another side of psychic life affects the entire psyche of man. He distinguished the endopsychic and the exopsychic. The endopsychic: constitutes the subjective core of personality. The exopsychic determines the attitudes of man towards the surrounding reality. The classification of personality is based on the levels of development and the content of the dominant psychic manifestations.

Bibliography:



1. LEONTIEV, D. Aleksander Lazursky's personality concept:from inclinations to relations.Problem of personality:Petersburg School of Psychology. Culture–Society–Education No.2(16) 2019 POZNAŃ 2019, pp. 55-69, Adam Mickiewicz University Press. ISSN 2300-0422. DOI 10.14746/kse.2019.16.4
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.

Tasks for independent learning



1. Analyse A. F. Lazursky's conception of personality as a system of attitudes, emphasizing the relationship between *endopsychic* and *exopsychic* dimensions. Explain how these two levels reflect the inner and outer structure of personality and their interdependence in shaping human individuality.
2. Compare Lazursky's view of personality development with another classical psychological theory (e.g., Vygotsky's cultural-historical theory or Allport's trait theory). Identify similarities and differences in the understanding of personality dynamics and social adaptation.
3. Create a *concept map or schematic model* representing Lazursky's classification of personality levels (lower, middle, higher). Include indicators such as *adaptation to the environment, level of endowment, and orientation of attitudes*. Illustrate examples of possible types of individuals at each level.
4. Based on Lazursky's method of the *natural experiment*, design a short observation plan for assessing the personality attitudes of schoolchildren or adolescents in an educational setting. Indicate: the type of activity chosen for observation; the behavioral indicators to be analyzed; the expected outcomes for personality characterization.

5. Write a one-page reflection: *"How can Lazursky's idea of personality as a system of stable attitudes help a teacher or counsellor understand students' character and motivation?"* Include at least one reference to Lazursky's concepts of *adaptation* or *psychic levels*.

Suggestions for self-assessment

In base of the information studied:



- Analyse and explain the meaning of *endopsychic* and *exopsychic* components as structural dimensions of personality.
- Evaluate the significance of Lazursky's concept of *personality attitudes* for understanding human adaptation and individuality.
- Identify and interpret the three psychic levels (lower, middle, higher) and describe how adaptation to the environment differs at each level.
- Reflect on the methodological value of Lazursky's *natural experiment* and its potential use in modern psychopedagogical research.
- Formulate conclusions about the holistic and systemic nature of personality as presented by A. F. Lazursky, emphasizing its relevance for education, counselling, and character development.

9.4. Psychology of attitudes (V. N. Myasishchev)

Content units for university course:



1. Biographical notes on V. N. Myasishchev.
2. Psychology of human attitudes.

Information support

1. Biographical notes on V. N. Myasishchev





Vladimir Nikolaevich Myasishchev (1893 - 1973) psychiatrist, medical psychologist, researcher of the problem of human abilities and relationships, founder of the Leningrad (Petersburg) school of psychotherapy. He was a student of V. M. Bekhterev and A. F. Lazursky. After graduating from the medical faculty of the Psychoneurological Institute in Petrograd (1911), he worked at the Scientific Research Institute "V. M. Bekhterev" in the same city. Doctor of Medical Sciences, professor. Member of the Academy of Pedagogical Sciences of the USSR.

2. Psychology of human attitudes

V.N. Myasishchev's scientific research covers a wide range of psychoneurology, psychophysiology, general psychology and pedagogy, but the greatest importance for contemporary psychology is the pathogenetic theory of neuroses developed by Myasishchev, as well as his general-psychological theory of personality, the basis of which is the psychology of human attitudes.

Myasishchev, like Lazursky, approached the problem of attitudes. Put differently: personality attitudes are determined by social relations. Man is characterized by the system of his individual personal attitudes, which are socially conditioned [1]. He emphasized the idea that personality is in a particularly obvious dependence on the social conditions of human development. Attitudes determine personality, but not character, as in Lazursky.

They have a generalizing and universal character. Everything in the psyche he defines as attitudes: any psychic process contains in itself a certain attitude and is conditioned by this attitude, for example, the emotional, volitional attitude. This explains the selective character of each process.

The psychological attitudes of man in developed form represent. an integral system of individual, selective, conscious phenomena of the personality with various aspects of objective reality [1]. This system arises from the entire history of human development, it expresses, the personal experience of ^him and determines from within his actions and feelings.

From the diversity of personality attitudes, he highlights the dominant attitudes, which characterize its orientation (social or individual). Analyzing the dominant attitudes, Myasishchev highlights the following attitudes: a) a person's attitude towards people, b) his attitude towards himself and c) his attitude towards objects of the external world. The category of attitude towards people is decisive and determining and has a correlation character.

The system of correlations with those around him determines the objective situation of the child and the adult in the surrounding social environment, their different role within it, their attitude towards the social environment. The personality, forming in interaction with people, not only satisfies its needs, but also regulates its behavior.

From an early age, in connection with the existence of social needs and prohibitions, the child becomes aware of the obligatory and forbidden factors. In addition to the formal "I want" the formulas "it is possible", "it is not possible", "it must", "it is necessary" are acquired. A different correlation of the external and internal worlds appears, the behavior "for oneself" and "for others".

V. N. Myasishchev especially emphasizes the idea that the success of personality formation is determined by the relationship between the needs of the personality and the demands of those around them. The lack of demands and the impeccable satisfaction of needs form the child, preadolescent and further the adolescent with an underdevelopment of the socially obligatory character of attitudes. The growth of personality consists in the transformation of the personal attitude into a principled one, in which an imperceptible transition takes place from dependent action (for the sake of the leader) to independent action (for the sake of the principle) [2].

In the work "Personality and Neuroses" (1960) she writes that the higher degree of development of the personality and its attitudes is determined by the level of conscious attitude towards the entourage and self-awareness as a conscious attitude towards oneself. Starting from

the definition of consciousness as the highest degree of development of the psyche, "we must come to the conclusion that the psychology of the personality and its attitudes is primarily the psychology of consciousness" [as cited in 3]. Therefore, Myasishchev's psychology of personality and attitudes is the antithesis of S. Freud's teaching on the psychology of the unconscious. He affirms the importance of the problem of the integrality of consciousness. Attitude cannot be made either impersonal or partial. Attitude is always the expression of the personality as a whole, it always aims at the personality and is integral. Attitude always has its object; therefore, it is full of content. It is also important that the personality and its attitudes are expressed, first of all, in practical actions, therefore the true face of man is always revealed in deeds.

Analyzing the problem of psychological research of personality, Myasishchev especially emphasizes the fact that it should be studied as a whole, and not some separate processes and functions. At the same time, personality is known to the greatest extent by the fact that what are the motives and goals of its activity. Personality manifests itself to the greatest extent in what is most important for it, what it strives for with strength and perseverance and manifests itself most vividly at critical moments. To study personality in its individual attitudes with the collective in labor activity such an approach to the problem determines the character of experimental and active intervention in the study of personality. Conscious attitudes of personality were put at the basis of training and education, as well as the basis of treating patients in psychotherapy. Myasishchev emphasizes that personality attitudes should not be considered a stereotype. Conscious attitude, coming from the past, is oriented towards the future [3]. Therefore, it should not be identified either with the stereotype or with the psychological montage. This problem is connected with the formation of students' attitudes towards learning, school, collective, work activity.

Myasishchev thus characterizes the stages of development of human attitudes: *pre-attitude* – the initial period, which is manifested in selectivity, when the child expresses their "I want" / "I do not want" in speech; the second stage of the development of attitudes is characterized by *situational mobility*, that is, the attitude changes easily under the influence of a passing emotional state. At this stage, attitudes are closely connected with the deed and reaction, the next stage of the development of attitudes is characterized not only by functional development, but also by qualitative changes, *attitudes* appear, *conditional on the needs of the need*, for this purpose, the development of attitudes is characterized at first by differentiation, then by emotionality and, finally, by awareness. At a high level of development, attitudes become relatively independent formations, namely interests, assessments and convictions.

The structure of personality, according to Myasishchev, is the correlation of tendencies aimed at the content of personality (the distinct manifestation of certain needs), which allows us to speak about the harmonious character, integrality, unity or duplicity, disintegration, lack of unity of personality [as cited in 3]. He highlights two pairs of tendencies that determine personality: the first tendency has an individual-personal and social-collective character, the second an ideological-moral and distinctive-physiological character.

The main criteria for typology and classification of personalities he considers the attitude of the components of individualistic and collectivist orientation, as well as the main structural qualities of personality: integrality and inner consistency or contradictory character and disorganization.

In exploring the essence of the concept of "attitude" in psychology, V.N. Myasishchev pointed out that the psychological meaning of attitude lies in its being one of the forms of human reflection on the reality surrounding them [1]. The formation of relationships within the structure of a person's personality occurs as a result of their conscious reflection of the essence of those objectively existing social relations within society, within the context of their macro- and micro-being in which they live.

This macro- and micro-being, while contributing differently to the formation and manifestation of a person's needs, interests, and inclinations, acting inextricably linked with the characteristics of their body and, above all, their nervous system, creates in each case that subjective "prism" through which all influences to which a living, active person is subjected are refracted in a unique, distinctive way.

Their perception of reality, their memory, their thinking, their imagination, their attention, although they always capture the characteristics of the objective world, all of these mental processes are constantly imprinted with the imprint of their relationship to various aspects of the world of which they are a part. The world in which a person lives and acts changes, their role and position in this world change, and, as a consequence, their existing "picture of the world" and their attitude toward various aspects of this world inevitably undergo a more or less significant restructuring [idem].

While not denying the significant role of the activities that a living person constantly performs in shaping them as experts in their field, skilled craftsmen, V.N. Myasishchev [1] repeatedly pointed out that activity itself – play, study, work – in developing the fundamental mental qualities that constitute the moral core of personality can be a neutral process if relationships between its participants are not organized that require co-creation, cooperation, mutual assistance, and collectivism, if the course of activity is not constantly "reinforced" by provoking relationships that encourage moral action.

Bibliography:



1. МЯСИЩЕВ, В.Н. Психология отношений. URL: https://www.phantastike.com/common_psychology/psihologiya_otnosheniy/html/?page=242
2. МЯСИЩЕВ, В.Н. О связи склонностей и способностей. Сб. „Склонности и способности", Л.,1962.
3. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
4. KARPOVA E.B., ISURINA G.L., ZHURAVLEV A.L., Psikhologicheskaya koncepciya otnosheniy V.N. Myasishcheva: osnovy i soderzhaniye [Psychology of relations by V.N. Myasishchev: origins and contents]. Psikhologicheskiy zhurnal, 2020, Vol 41, # 2, pp. 5-14.

Tasks for independent learning



1. Summarize the key principles of **V. N. Myasishchev's theory of attitudes**, emphasizing the idea that *personality represents a system of individual, conscious, and socially conditioned attitudes*. Explain how this approach differs from Lazursky's understanding of attitudes as character traits.

2. Compare Myasishchev's concept of attitudes and personality with Freud's theory of the unconscious. Identify how Myasishchev's emphasis on *consciousness, integrality, and social interaction* contrasts with the Freudian interpretation of inner conflict and unconscious drives.
3. Construct a schematic diagram or table representing the three main directions of attitudes defined by Myasishchev:

a) Attitude toward others;
b) Attitude toward oneself;
c) Attitude toward the external world.

Illustrate how these interrelations form the structure and social orientation of the personality.
4. Describe the stages in the development of human attitudes according to Myasishchev (from pre-attitude to conviction). For each stage, provide a short example of a child's or adolescent's behavior that corresponds to it (e.g., "I want/I don't want" stage → early childhood).
5. Write a reflective essay (1–1.5 pages) on the following topic: *"How can Myasishchev's understanding of attitudes as conscious, socially shaped systems guide a teacher or counsellor in developing students' responsibility, self-awareness, and social orientation?"* Use examples from school or counselling practice.

Suggestions for self-assessment

In base of the information studied:



- Analyse and explain why V. N. Myasishchev considers *attitude* the central concept of personality psychology.
- Evaluate how the social environment influences the formation of individual attitudes and the orientation of personality.
- Identify and interpret the dominant attitudes (toward others, self, and the world) and discuss how they shape behavior and moral development.
- Reflect on the difference between *pre-attitudes, situational attitudes,* and *convictions*, explaining their developmental significance.
- Formulate conclusions about the integrity and unity of personality as understood by Myasishchev and its implications for educational and counselling practice.

9.5. Theory of settting in personality psychology (D.N. Uznadze)



Content units for university course:

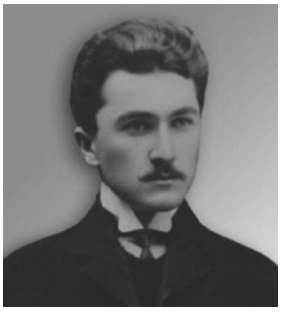
1. Biographical notes on D.N. Uznadze.
2. The theory of setting by D.N. Uznadze.

Information support



1. Biographical notes on D.N. Uznadze

He was a founder of scientific school of Psychology, co-founder of the Tbilisi State University (TSU) and academician and co-founder of the Georgian Academy of Sciences (GAS).



Dimitri Uznadze was born in 1886 to a peasant family, in the small village of Sakara in the province of Kutaisi (Western Georgia). After being expelled from high school for participating in the 1905 revolution, Uznadze fled to Switzerland and then Germany, where he studied with Wilhelm Wundt at Leipzig University. Uznadze earned his PhD in 1909 for his dissertation, Vladimir Solovev: His Epistemology and Metaphysics [3].

Uznadze returned to his hometown to teach high school history, psychology, and logic. He established there a school for girls, named "Sinatle" (Light) where he served as headmaster in 1915.

When Uznadze moved to Tbilisi in 1917, he worked with other Georgian scientists and philosophers to found the Tbilisi State University (TSU). TSU remains the oldest university in the Caucasus region. Other founders of this University were outstanding Georgian scientists Ivane Javakhishvili, Ekvtime Takaishvili, Shalva Nutsubidze, Akaki Shanidze, Giorgi Akhvlediani, Andrea Razmadze, Iosif Kipshidze, Petre Melikishvili, etc. From 1918 – 1950 Uznadze was Professor and Head of the Department of Psychology of TSU [3].

Uznadze passed away on October 9, 1950, in Tbilisi. He is buried in the garden of the Tbilisi State University.

Main fields of scientific activity of Dimitri Uznadze were: philosophy, history of philosophy, theory of upbringing, experimental pedagogics, etc.

2. The theory of setting by D.N. Uznadze

The Georgian psychologist D. N. Uznadze used the notion of psychological setting (orientation) as a universal principle of studying the psyche. Orientation is a determining tendency, an internal state of consent of a person to perceive, appreciate and act in a certain way in relation to objects and phenomena of reality. In Uznadze's view, the orientation of the personality presents something intermediate between the physical world and consciousness. Orientations ensure not only the state of consent to a certain activity aimed at satisfying one or another need, but are also factors that orient and determine the content of consciousness.

By orientation is meant the way to satisfy the need in a certain way. Orientation is the decision to perform some activity, decision, of which the personality is aware, but with the help of which a certain need can be satisfied [as cited in 2].

The presence and regularities of orientation were highlighted with the help of the following experimental methodology. The experimental subject was formed the cognitive necessity to solve a problem [1]. For example; it was proposed to compare several times in a row (10-15 times) with each other, by touch, two unequal balls, one of which was larger and the other smaller. After that they were replaced by two equal balls. In this last test, which constituted the critical part of the experiment, the experimental subject had the illusion that the balls were not equal. The fact is explained by the fact that the perception of objectively equal balls is achieved under the conditions of a subjective preparation, that the balls will again be unequal, that is, being oriented towards a necessity, to carry out in a certain way the act of comparison. Similar results were obtained in the experiment in which the subject's vision participated. The orientation that arises when fixing two unequal objects with the left eye extended to the right one, etc. D.N. Uznadze discovered that orientation arises in the central nervous system and is not a product of

its peripheral part only. All these experiences allowed us to conclude that orientation is a peculiarity of personality activity. As a result of repeating orientation situations, a series of well-established orientations is gradually formed, which, without the person suspecting it, in many cases determine his life position. In public life, pathology also highlights forms of behavior in which fixed orientations of the personality are manifested, in part similar to the facts found by D.N. Uznadze [2]. Such are, for example, the orientations of first-grade students towards the teacher: the orientations are manifested in the form of a determination to carry out any indication given by her, without any critical feeling towards any of her actions, even of such a nature that, if they had occurred to another person, would have caused the child resistance.

The attitude of some people towards accountants, as towards hard and pedantic people, towards scientists - as towards absent-minded and impractical people, towards trade workers - as cunning facades. Orientations towards various facts of life can be positive and negative. Orientations can be more or less unconscious. In some cases, when a person has to realize his position and formulate it, the unconscious orientation already manifests itself as a conviction, that is, a fully conscious motive for activity.

Bibliography:



1. JANZEN, Henry L. and others. A Developmental Analysis of Set Patterns in Children: A Normative Study. 1976 33p.; Paper presented at the Annual Meeting of the American Educational Research Association, (San Francisco, California, April 19-23, 1976). URL: chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://files.eric.ed.gov/fulltext/ED124861.pdf
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. “Tipografia Centrală”, 2006. 271p.
3. https://en.wikipedia.org/wiki/Dimitri_Uznadze

Tasks for independent learning



1. Analyze and summarize the core ideas of D. N. Uznadze’s concept of *psychological orientation* (setting). Explain how orientation acts as an intermediary between the physical world and consciousness.
2. Identify and describe several real-life situations (in education, communication, or behavior) where unconscious orientations influence perception or decision-making. Provide examples from your own observations or from research literature.
3. Compare Uznadze’s theory of orientation with another psychological concept of attitude or cognitive schema (e.g., Allport’s concept of attitude or Piaget’s schema theory). Highlight both similarities and differences.
4. Design a simple experimental scenario, inspired by Uznadze’s ball experiment, to demonstrate the effect of psychological orientation on perception or reaction. Explain the expected results and their interpretation.

Suggestions for self-assessment

In base of the information studied:



- Explain in your own words the difference between *orientation* as a psychological set (Uznadze) and *attitude* as a social-cognitive construct (Allport).
- Evaluate how repeated experiences and interactions in childhood can lead to the formation of fixed orientations that influence later behavior and thinking.
- Reflect on your personal orientations toward certain professions, people, or social situations. Identify which of them may be unconscious and how they shape your perceptions.
- Assess how understanding the concept of orientation can help future counsellors or educators recognize and adjust unconscious predispositions in themselves and others.

10. THEORETICAL PSYCHOLOGICAL APPROACHES REGARDING VALUES AND VALUE ORIENTATIONS

Content units for university course:



1. Historical and philosophical foundations of the concept of value.
2. Interdisciplinary approaches to values and value orientations.
3. Psychological theories of value orientations in frame of personality.
4. Structure, formation, and dynamics of value orientations

Finality:

As a result of studying the theme, students will:



- know the historical evolution and major philosophical, sociological, and psychological approaches to the concepts of value and value orientation;
- understand the conceptual distinctions between values, value orientations, attitudes, beliefs, and behaviors, as well as their hierarchical and systemic organization;
- analyse the main theoretical models of value orientation formation proposed by representative authors (Jung, Fromm, Erikson, Rogers, Maslow, Allport, etc.);
- determine and explain the mechanisms of value formation and transformation in the context of socialization, education, and personality development;
- apply theoretical knowledge to interpret individual and social behaviors through the prism of value orientations;
- develop a reflective and critical attitude toward the role of values in personal development and social life.

Information support



1. Historical and philosophical foundations of the concept of value

The study of values and value orientations inevitably originates in the philosophical thought of antiquity. So, in antiquity, the concept of "value" denoted, above all, something that drives a person and determines their actions. Value was viewed as a striving to comprehend the true meaning of things, as a striving for goodness through communion with an abstract idea expressing the eternal bliss. In the Middle Ages (5-14 centuries), the understanding of its essence expanded considerably in the moral and religious aspect. Medieval axiology widened the idea of comprehension and perception of the world around by man with the help of the spiritual component. During the Renaissance period (14-16 centuries), when the idea of personality-creator was defined, the attitude to the concept of value changed significantly. And only during the epoch of the New

Age (16-19 centuries), the understanding of value began to include, to some extent, such aspects as civil liberty, the human mind, and peace.

The evolution of the concept of "value" has come a long way of development. In the scientific literature, one can find many definitions of this term, depending on the author and a specific theoretical concept. The concept of "value" is examined in many sciences: philosophy, sociology, psychology, pedagogy, axiology. Nowadays, there is no generally accepted understanding of the concept of value yet.

In the XIX century, values acquire a meaning of absolute assessments, whose criterion lies beyond the limits of human activity. At the same time, a significant contribution to the development of this problem was made by the representatives of philosophy: I. Kant, E. Spranger, J. Dewey, W. James, M. Horkheimer, D. Adorno, T. Vianu, P. Andrei, M. Florian and so on.

The Romanian scientist Petre Andrei in the work "Philosophy of Value" analysed the concept of value from the philosophical point of view. He established that value is a psychic phenomenon, a feeling that strengthens judgment and seeks to achieve its object in the form of a purpose. But man establishes different values according to the external circumstances or his spiritual states. P. Andrei highlights a large number of values, which he classified according to certain criteria (validity, quality, subject, motives, object, psychic faculty, their application scope), establishing a harmonious hierarchy, a scale of values [1].

German philosopher M. Horkheimer in his work "Critical theory" related that the processes of causality happened between human beings, society, science, values, self-consciousness and so forth. For instance, some of his ideas are: crisis in science is inseparable from the general crisis; self-consciousness (which are included in personality value system) as the supposed generator of science can play role in dynamic movement of events. [10, p.5-9].

2. Interdisciplinary approaches to values and value orientations

We can find various scientific approaches concerning value orientations. Their authors' opinions differ regarding definitions, structures, classifications, and functions of value orientations.

Value orientations concept has also been studied in relation to society, history, culture, to specific social groups, and individuals in particular. However, the concept of value orientation is broader than the concept of value, since it implies a relationship of value and value-oriented subject. The system of value orientations has a multi-level structure, with values on top.

It's worthwhile to interpret the concept of value from the perspective of sociology: "the appropriation of things, facts, ideas, phenomena to meet the social needs and the ideals generated by them" [3]. Values in fact relate to how to define social needs and general principles that structure social life. They depend, therefore, on the ideas of individuals about their needs, the objects and purposes of human existence

V. Tomin establishes that values can act simultaneously as the basis, resource, condition and fact of interaction. At the same time, the coexistence of projections of different cultures' values in the person's mind causes the obstacles in the selection of strategies of their relevant manifestation within the conditions of cross-cultural interaction [20].

O. Rybak [17] considers that the system of value orientations reflects a meaningful treatment of social reality by an individual and thus determines motivation for his/her conduct, significantly affecting all the sides of his/her activity. That is a complex social and psychological

phenomenon characterizing the direction and content of individual activity, determining the overall person's approach to the world, to the very individual, attaching sense and direction to personal standpoints, conduct, actions. The system of value orientations has a multi-tier structure. At its top are the values related to ideals and life goals of an individual. As an element of personality structure, value orientations characterise internal readiness to performing certain activities for the sake of meeting the needs and fulfilling the interests, indicate the direction of individual's conduct. Since the set of values absorbed by an individual in the course of socialization is 'translated' to him/her by the society itself, the study of the system of value orientations of a personality which grows and develops in a certain culture turns out to be a particularly topical issue. The study of value orientations available in modern society requires clarification of the nature and the mechanisms of the ongoing processes.

Researchers such as X. Hu, Z. Xu, X. Mai claim that social value orientation is the trait of a stable personality and reflects how people evaluate interdependent outcomes for themselves and others in social environments [11]. The influence of values on traits largely occurs on a conscious level, has a decidedly cognitive basis, and may vary in the long term and change its polarity in response to strong confrontations with the social environment, while the strength and polarity of the influence of personality traits on values remains stable over time.

3. Psychological theories of value orientations in frame of personality.

The problem of investigating personality value orientations is widely studied by scientists of pedagogy and psychology that include: C. Rogers, A. Maslow, G. Allport, A. Leontiev, S. Rubinstein, A. Mudrik, I. Kon, C. Cucos, E. Macavei, B. Serbanescu, N. Silistraru, V. Paslaru, V. Botnari, V. Callo and others.

Value orientation becomes evident in frame of Jungian libido which refers to the psychic energy that is invested in a mental event, regardless of the instinct(s) involved. According to C. Jung, if the value of libido is greater, the event is more desired. Even children readily begin to form different values, for instance, they weigh whether the mother or the father is more preferred, what objects in the environment they like or dislike more than others, and so forth. Jung's construct of "value" is similar to Freud's concept of "cathexis", except that cathexes are invariably sexual, although values need not be [18].

In an extremely competitive society, some people may value power so highly that they direct most of their psychic energy toward professional success and become sexually impotent. Freud would disapprove of such behaviour, since (sexual) libido is denied its most satisfactory outlet. But Jungian libido includes energy from many sources, so discharging it in a quest for power is neither more nor less pathological than discharging it in sexual activity [as cited in 7, p.56].

Libido is examined as value with different grades of manifestation. Its content is difficult to identify because it can include variety of all the human instincts and instinctual behavior is easily confused with our conscious motives [as cited in 7, p.56]. Jung also differs sharply with Freud by concluding that human beings have an inborn religious need, and the idea of God is absolutely necessary: „Man positively needs general ideas and convictions that will give a meaning to his life and enable him to find a place for himself in the universe. He can stand the most incredible hardships when he is convinced that they make sense; he is crushed when, on top of all his misfortunes, he has to admit that he is taking part in a "tale told by an idiot" [as cited in 7, p.56].

According to C. Jung, value orientations involve behaviour which because of needs is close to instinctual behaviour. Convictions lead to appearance of conscious motives, ideas which determine the whole life of personality and shape the values. All these components are infused with emotions.

In addition, C. Jung highlights that value orientations have the property to change within individuals' life and expresses it in the following way: values are particularly likely to undergo radical changes as we grow from the morning of youth to the afternoon of middle age, with religious needs gaining ascendance while material and sexual urges become less important [as cited in 7, p.57].

Moreover, Jung remarks that middle age is highlighted by a shift from materialism, sexuality, and propagation to more spiritual and cultural values. Personality can experience radical reversals in their strongest convictions and emotions, often leading to changes of profession, divorces, and religious upheavals; and by the reconciliation of the various opposing forces of personality through the transcendent function. This gradual, lifelong unfolding of one's inherent and unique personality is known as **individuation** [as cited in 7, p.57].

Like C. Jung, E. Fromm concludes that life must have a sense of meaning and purpose. We need a personal philosophy that establishes our **values** and goals in life, guides our behavior, and delineates our place in the world. In other words, all these, after E. Fromm, constitute a **frame of orientation**. The orientation content is incorporated in the value orientations which manifest in personality behaviours. E. Fromm notes that "we do not find any culture in which there does not exist [some] frame of orientation. Or any individual either" [as cited in 7, p.124]. This idea leads us to the conclusion that value orientation of personality is formed in culture, society, and is developed by transcendence with the purpose to exert a significant effect on our environment.

Regarding value orientation, E. Erikson expressed the idea that one of the constructive Ego functions is to preserve a sense of personality **identity.** It is expressed by *social solidarity* that constitutes an agreement with the ideals and values of some group; feeling that you receive support and recognition from significant others [as cited in 7, p.160-162; 18].

E. Erikson denotes the importance of the culture and society values for personality orientation. However, the influence of society is not always beneficial. It may be difficult to develop a firm sense of identity because we are confronted with contradictory values, as when our society stresses both competition and cooperation and may emphasize questionable values [idem].

C. Rogers in his person-centered theory uses the concept of the "Organismic Valuing Process" based on the unconscious and conscious aspects of personality experiences. Among the unconscious aspects of experience is an innate ability to value positively whatever we perceive as actualizing, and to value negatively that which we perceive as non-actualizing. These unconscious aspects of experience are an invaluable addition to our conscious thoughts and plans. It is at this deepest level of personality that we know what is good for us (actualizing) and what is not. In this way the values which the infant attaches to experience and his own organismic functioning become discrepant, "and experience is valued in terms of the attitudes held by his [significant others]. … It is here, it seems, that the individual begins on a pathway which he later describes as "I don't really know myself" [as cited in 7, p.187-189; 18].

C. Rogers and A. Maslow consider that at a later age, the journey away from self-knowledge is encouraged by various social institutions and groups. Many of us internalise these

external standards (including parental standards) and believe them to be our own, even though they may well clash with our true organismic needs and values [as cited in 7, p.190, p.209; 18]. In other words, by our wishes or needs for actualizing, self-knowledge or corresponding to some demands from outside, we produce changes in the system of our value orientations. The process of changes can be described in the form of progressive or regressive spiral that depends only on personality.

A. Maslow remarks that social forces can help individuals to overcome some obstacles and to express their meta-needs, and to discover those values toward which they truly wish to strive [as cited in 7, p.214].

Basing his ideas on the work of a German philosopher, E. Spranger, G. Allport concludes that there are six important **value orientations**: theoretical, economic, esthetic, social, political, and religious. This classification is partly nomothetic, since it applies to people in general. Yet it is also idiographic, since any system of values consists of a unique combination of the six possibilities. One person may be interested in theoretical and esthetic areas, but not in political or religious areas. Another individual may reflect the reverse emphasis. Or a person may care about most or even all of the six values, with one or two slightly more important than the others. G. Allport is the first theorist discussed thus far who has devised a written questionnaire to measure an individual's preference for the six value orientations [as cited in 7, p.245-257; 18].

4. Structure, formation, and dynamics of value orientations

Some researches examine values as concentration of attitudes, beliefs, and behaviours (D. Katz, E. Stotland, M. Rosenberg, C. Hovland, A. Eagly, S. Chaiken, M. Fishbein etc.). Attitude evaluations are divided into three major classes of responses: cognition, affect, and behaviour, which are referred to as *the three components of attitudes*. Cognitive responses refer to thoughts or ideas (beliefs) that people have about the attitude object. These are associations established between an attitude object and various attributes. Affective responses are feelings, moods, emotions, and sympathetic nervous system activity that people experience in relation to the attitude object. Behavioural responses are people's actions, or intentions to act, with respect to the attitude object. Attitudes are further said to be formed through gained information leading to beliefs (cognitive process), emotional experiences (affective process), and derived from past behaviour (behavioural process). Values were defined as core elements that are linked to attitudes and beliefs as well as to other values [6].

D.Katz (1960) defined attitude as the tendency of individuals to evaluate objects in a favorable or unfavorable manner. Katz hypothesized that affect and belief elements are core components of attitudes. [12]

G.Haddock and G.Maio (2004) defined attitude as "an individual's overall evaluation of an object" [9] and according to the Two-Component Model of Attitude, these evaluations are composed of cognitive and affective judgments of an object (Bagozzi & Brunkrant, 1979). Consumer evaluations of physical and factual attributes of an object form the cognitive component of attitude towards the product (S.J.Breckler, 1984 [5]; V.Kothandapani, 1971 [13]; T.M.Ostrom, 1969 [16]). The affective component of attitude is composed of positive and/or negative emotional responses to a product or service (Breckler, 1984) [5]. The cognitive and affective judgements are present when fans' attempt to achieve motive satisfaction and facilitate their assignments of value to products. In other words, an overall attitude towards a product is

composed of beliefs about the concrete attributes of a product and the feelings generated by the product.

R. P. Bagozzi and R. E. Burnkrant (1979) proposed the Two-Component Model of Attitude in which cognition and affect components of attitude combine to lead to behavioral intentions. These behavioral intentions are presupposed to lead to overt behaviors. Early studies from social psychology provide empirical evidence for the Two-Component Model of Attitude. In two studies with samples of undergraduate students, Bagozzi and Burnkrant (1979; 1980) collected data on attitudes towards religion and its relationship to various religious activities. Confirmatory factor analysis results provided supporting evidence for the Two-Component Model of Attitude. In 1985, Bagozzi and Burnkrant provided further evidence for the convergent, discriminant, and predictive validity of the Two-Component Model of Attitude. In an extension, M. G. Millar and K. U. Millar (1990) tested the construct validity of the Cognitive-Affective Model of Attitude and provided empirical support for the two-dimensional attitude model [14].

In addition to dimensionality of attitudes, several researchers analyzed the influence of the components of attitudes on consumer behaviors. For example, the results of Bagozzi and Brunkrant (1979) suggested that affect is a more powerful predictor of behavioral intentions than cognitive factors. However, results from their 1980 study indicate that cognitive factors are more influential on behavioral intentions if cognitive or observational learning has occurred, while stronger affective component occurred for classical and operant conditioning. Bagozzi and Brunkrant concluded the impact of the components may differ from one product to another based on the nature of the product.

C.H.Lim, T.G.Martin, D.H.Kwak (2010) examined the relationship between personality, emotion, attitude, and actual consumption behaviors of potential television viewers of Mixed Martial Arts (MMA). According to their results, emotion is an antecedent of attitude when reporting a positive relationship between attitudes and actual media consumption.

In conclusion, several empirical studies have provided evidence for the two components of attitudes by reporting distinctions between affect-based and cognition-based attitudes. These 185 studies show that attitudes are comprised of both affective and cognitive components. [15]

Cl. Kluckhohn defines value orientation as an “organized and generalized conception, influencing behaviour, nature, humanity, human relations with others and desirable and undesirable as they may be related to the environment and inter-human relations”. Religiosity can serve as an example of value orientation, as a value in this example is the religious ritual, manifested by attitudes towards church, prayer, fasting, etc. [as cited in 2].

N. Silistraru considers that value orientations are often given the same meaning as beliefs - the product of the later development of the individual. The phenomenon of conviction means that the disciple has discovered Self and has realized what values he has internalized. It follows that social directives become convictions due to a beneficial activity of knowledge acquisition. Not all social directives are elevated to convictions, so many of them remain unconscious regulators of behaviour [19].

Convictions (beliefs) are expressed through generalized social, moral, aesthetic, political, etc. ideas. Although knowledge has an important role in the formation of beliefs, it is wrong to believe that knowledge is transformed into convictions. In the absence of previous social directives, new knowledge cannot become convictions - regulators of behaviour. Man does not know about directives, and he believes that convictions, which regulate behaviour, have emerged

from knowledge. At the same time, beliefs are the ultimate, final stage in the autonomous development of the personality standpoint [19].

Value orientation can be manifested through a large number of attitudes, beliefs, behaviours, and be in relation with other ones which are the integral part of the personality value system. B. Voicu mentions that attitudes and behaviours can be the expression of several values. Assigning effect manifestations to the cause values immediately imposes a new difficulty in studying the values [21].

Having analysed the literature, a large number of researches and scientific positions, we can make certain conclusions and offer a personal vision regarding value orientation forming and future monitoring. The process of initial formation of values in human beings takes place under the impact of social, cultural, and educational factors by internalizing values, norms, etc., taking over the behaviours manifested by other people in the social environment at the general level. In children, behaviours are imitated by observation, hence strengthened by the approval or disapproval of the members of society, as a result, internalized through the socialization process and after exhibitions, externalized into daily life, giving continuity.

Socialization is the individual's effort to assimilate the behaviours of other people they can see, to be part of the group and to be accepted, fulfilling the role offered and adopted, and having the status offered. Unlike internalization, socialization is a process that goes backwards, from individual to society. By internalizing these "normal" behaviours, the individual becomes a social being, a moral being, as E. Durkheim calls it [as cited in 2].

If extrinsic behaviours are accepted by members of the social environment of the subject, their experimentation continues and is the foundation for the development of beliefs that are also formed on the basis of experiences and knowledge accumulated from childhood and lifetime, forming parallel attitudes that correlate with beliefs and manifested in various situations. Ultimately, these behaviours, beliefs, attitudes lead to the formation and gradual development of values within the personality. The relationship of behaviours, beliefs, attitudes is infused by the emotional sphere of personality, which is necessary and important for the constitution of the entire personality system. Shaping values from the perspective of the verticality and laterality of their contents depends on the knowledge and experience of the personality. After the value-shaping process is completed, the direction of action is reversed: the newly-formed value influences the components inside its orientation for the exteriorization of attitudes, beliefs and behaviours.

Therefore, the mechanism of forming values is a continuous process that starts with the exteriorization of the adopted behaviours applying the cognitive sphere. Then it leads to formation of the attitudes and beliefs which shape corresponding value. This value develops perpetually, interacting with other values and components of other value systems and orientations. This mechanism presents the process of value formation and exercising guidance (Figure 10.1.).

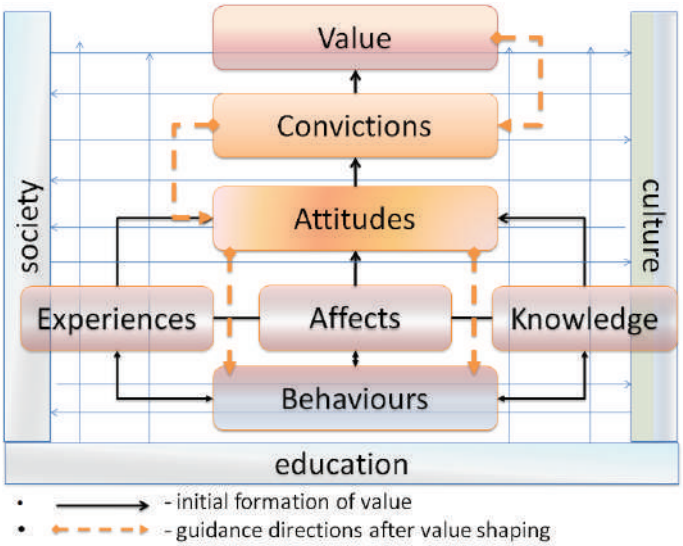


Figure 10.1. The mechanism of value formation and exercising guidance (by D.Antoci, 2020) [2]

Thus, value orientation includes the set of convictions, attitudes, emotions, and behaviours monitored by a value or a number of values in proximal interrelation. The comprehensive result of the correlation of hierarchical values according to personal preferences and situations forms a system of values, which is permanently static for a certain period (relatively short) of the human life and is in dynamic development over a longer period.

The action of values in human activity takes place in the reverse direction: values guide convictions and attitudes, and behaviours and experiences are infused with the affective sphere of personality.

Bibliography:



1. ANDREI, P. *Filozofia valorii.* Ediţia a III-a. Iaşi: Polirom, 1997. 240p. ISBN: 973-683-017-9
2. ANTOCI, D. *Educaţia prin valori şi pentru valori: suport de curs*. Chişinău: S. n. "Pulsul Pieţei", 2018. 260p. ISBN: 978-9975-3223-3-1.
3. ANTOCI, D. Teoria și metodologia formării orientării valorice a adolescenților și tinerilor. Monografie. Chișinău: S. n., 2020 (Tipogr. „Print-Caro"). 220p. ISBN 978-9975-56-811-1.
4. BOTNARI, V. *Dezvoltarea morală: evoluţie ontogenetică şi exigenţe educaţionale.* În: Educaţia morală a elevilor: Ghid metodologic. Chișinău: Univ. de Stat din Tiraspol, Liceul Teoretic „Orizont", 2014. p.24-41
5. BRECKLER, S. J. (1984). Empirical validation of affect, behavior and cognition as distinct components of attitude. Journal of Personality & Social Psychology, 47, 1191-1205

6. CUCOȘ, C. *Educaţia: experienţe, reflecţii, soluţii. laşi: Polirom, 2013. 320 p. ISBN978-973-46-3232-9.*
7. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
8. FISHBEIN, M. *An investigation of the relationship between beliefs about an object and the attitude toward that object*. In: Human Relations, 1963, 16(3), p.233-239. Available: https://journals.sagepub.com/doi/10.1177/001872676301600302
9. HADDOCK, G. & Maio, G. R. (2004). Contemporary perspectives on the psychology of attitudes. 648 New York, NY: Psychology Press.
10. HORKHEIMER, M. *Critical theory. Selected essays Max Horkheimer*. Translated by Matthew J. O'Connell and others. New York: The Continuum Publishing Company, 2002. 290p. ISBN 0-8264-0083-3. Available: https://monoskop.org/images/7/74/Horkheimer_Max_Critical_Theory_Selected_Essays_2002.pdf
11. HU, X., XU, Z., MAI, X. *Social Cognitive and Affective Neuroscience*. Volume 12, Issue 11, 1 November 2017, Pages 1730–1739, Available: https://academic.oup.com/scan/article/12/11/1730/4090993
12. KATZ, D. (1960). The functional approach to the study of attitudes. Public Opinion Quarterly, 24, p.163-204
13. KOTHANDAPANI, V. (1971). Validation of feeling, belief, and intention to act as three components of attitude and their contribution to prediction of contraceptive behavior. Journal of Personality & Social Psychology, 19(3), 321-333.
14. MILLAR, M. G., & MILLAR, K. U. (1990). Attitude change as a function of attitude type and argument type. Journal of Personality & Social Psychology, 59(2), 217-228.
15. MUMCU, C., MARLEY, S. C. Development of the Attitude towards Women's Sport Scale (ATWS). In: International Journal of Sport Management. 2017, 18(2). p.183-209. Available: https://digitalcommons.newhaven.edu/cgi/viewcontent.cgi?article=1010&context=sportmanagement-facpubs
16. OSTROM, T. M. (1969). The relationship between the affective, behavioral, and cognitive components of attitude. Journal of Experimental Social Psychology, 5, 12-30.
17. RYBAK, O. *Value orientations of people leaning toward different types of culture.* In: Journal of Education Culture and Society No. 2, 2018. p.11-23
18. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
19. SIISTRARU, N. *Valori ale educației moderne*. Chișinău: Institutul de Științe ale Educației, 2006. 176p. ISBN 978-9975-9685-0-8.
20. TOMIN, V. *Ценности и ценностные ориентации как основа кросскультурного взаимодействия студентов*. In: Вектор науки Тольяттинского государственного университета. Серия: Педагогика, психология. №2 (29), 2017, 59-64с. https://journal.tltsu.ru/rus/index.php/VNSPP/issue/view/219
21. VOICU, B. *Valorile si sociologia valorilor*. Iaşi, 2008. 40p.

Tasks for independent learning



1. Analyze and synthesize the main historical and philosophical interpretations of the concept of value (Antiquity, Middle Ages, Renaissance, Modern Age). Highlight the continuity and discontinuity in understanding values across epochs.
2. Compare and critically examine at least two psychological theories of value orientation (e.g., C. Jung and E. Fromm; C. Rogers and A. Maslow). Identify common elements and fundamental differences in their explanations of value formation and transformation.
3. Identify and describe concrete examples from educational, social, or personal contexts that illustrate the relationship between values, attitudes, beliefs, and behaviors. Explain how value orientations guide individual decision-making in these situations.
4. Interpret and explain the mechanism of value formation and exercising guidance (according to D. Antoci's model). Illustrate this mechanism through a practical case or a hypothetical scenario relevant to education or socialization.
5. Reflect critically on the role of socialization, culture, and education in shaping value orientations across the lifespan. Support your arguments with references to theoretical concepts and empirical studies discussed in the course.

Suggestions for self-assessment

In base of the information studied:



- Explain in your own words the difference between value, value orientation, attitude, and belief, emphasizing their role in personality structure and behavior regulation.
- Evaluate how socialization processes (family, school, culture, peer groups) contribute to the internalization of values and the formation of stable value orientations across different stages of development.
- Analyze the extent to which emotional, cognitive, and behavioral components interact in shaping value orientations, using examples from everyday life or educational practice.
- Reflect on how your own value orientations have evolved over time and assess the factors (education, significant others, critical life events) that have influenced these changes.

Part II. FUTHER APPLICATIONS OF THE THEORIES CONTENTS

11. EVALUATING OF THE PERSONALITY IN DIFFERENT SYSTEMS. THE STRUCTURE OF PERSONALITY

Content units for university course:



1. Scientific logic of personality research.
2. Methods of personality evaluation.
3. Personality assessment and psychometric criteria.

Finality:

As a result of studying the theme, students will:



- know the main scientific principles underlying personality evaluation and measurement;
- understand the methodological differences between explanation, prediction, and replication in personality research;
- analyse the advantages and limitations of major methods of personality evaluation, including case studies and standardized tests;
- explain the concepts of reliability and validity and their role in assessing the quality of personality measures;
- apply psychometric criteria to critically evaluate the use of personality tests in research and practice.

Information support



1. Scientific logic of personality research

You may have heard the axiom “There are few differences between people, but what differences there are really matter”. That tends to sum up the personality psychologists’ viewpoint. They want to know what makes you different from the person sitting next to you. Why do some people make friends easily, whereas others are lonely? Why are some people prone to bouts of depression? Can we predict who will rise to the top of the business ladder and who will fall short? Why are some people introverted, whereas others are so outgoing? We explore each of these questions in this book. Other topics covered include how your personality is related to hypnotic responsiveness, reactions to stress, how well you do in university, and even your chances of having some psychological problems.

This is not to say that situations are unimportant or of no interest to personality psychologists. Indeed, many of the questions posed by personality researchers concern how a certain kind of person behaves in a particular situation. However, what makes us different from other person – that is, my personality. The answers to this question were given in the previours chapters, now we should start by researching our personality.

Prediction Versus Hindsight. Which person do you find more impressive: the one who can explain *after* a basketball game why the winning team was victorious, or the one who accurately tells you *before* the game which team will win and why? Most of us are more impressed with the second person. After all, anyone can come up with an explanation after the facts are in. But people who really understand the game can make reasonable guesses about what will happen when two teams meet

In a similar manner, if a scientist has a legitimate theory, we can expect him or her to make reasonably accurate predictions of what will happen in a study before the data are in. Remember, the purpose of research is to provide support for a hypothesis. Researchers generate a theory, make a hypothesis, and collect data that either support or do not support the hypothesis. Suppose a researcher examines the relationship between self-esteem and helping behavior, but the investigator has no clear prediction beforehand of what this relationship might be. If the study finds that high self-esteem people help more than low self-esteem people, the researcher might conclude that this is because people who feel good about themselves maintain that positive evaluation by doing good things. The explanation sounds reasonable, but in this case do the data support the hypothesis? From a scientific standpoint, the answer is no because the hypothesis was generated *after* the results were seen. With that sequence, there is no way the hypothesis would not be supported. If the study found that low self-esteem people help more, the same researcher might conclude that this is because these people are trying to improve their self-image by doing good things. With no possibility that the hypothesis might not be supported, the hypothesis has not really been tested.

This is not to say researchers should ignore findings they haven't predicted. On the contrary, such findings are often the basis for future hypotheses and further research. But explaining everything after the results are in explains nothing. You can hear examples of this problem at the close of the stock market each day. If the president of the United States gives a speech and the stock market goes down, analysts tell us it was because of the speech. However, if the stock market goes up, no doubt the analysts would attribute the rise to the speech as well.

Replication. When investigators conduct a well-designed study and uncover statistically significant results, they usually report the findings in a journal or perhaps at a professional conference. Sometimes the findings are cited as something researchers *know* about the topic they investigate. But psychologists are becoming increasingly cautious of relying on one research finding when drawing conclusions about human behavior.

There are many reasons a researcher might find a statistically significant effect in a given study. There could be something peculiar about the people in the sample. There might be something special about the time the research was conducted – perhaps an unusual mood in the country or on campus, caused by an important event. Or the finding could be the result of some unknown and inadvertent aspect of the particular experimental procedure. Whatever the reason, it is dangerous to assume that a significant finding from one study provides reliable evidence of a phenomenon.

The way to deal with this problem is **replication.** The more often an effect is found in research, the more confidence we have that it reflects a genuine relationship. Replications often examine participant populations different from those used in the original research. This helps to determine whether the effect applies to a larger number of people or is limited to the kind of individuals used in the original sample. Yet determining the strength of an effect by how often it is replicated is not always easy. One difficulty has been called the "File Drawer" problem

(Rosenthal, 1979). That is, investigators tend to publish and report research only when they find significant effects. When an attempt at replication fails, the researcher may decide something has gone wrong – perhaps the wrong materials were used, perhaps something was not done the way the original researcher did it, and so on. And so, the research is stored away in a file drawer and never reported. The result is that a well-known research finding may, in fact, be difficult to replicate. But because the failures at replication are stored away in file drawers, we might not realize the problem exists.

2. Methods of personality evaluation

The Case Study Method. Like a carpenter or a physician, personality researchers must use many different tools to be effective in their job. Although most personality psychologists rely on empirical studies with large numbers of participants to test their ideas, there are other ways to examine individual differences and personality processes. One procedure occasionally used by personality researchers is the **case study method,** an in-depth evaluation of a single individual (or sometimes a few individuals). Most typically, the participant in a case study is a psychotherapy client suffering from a problem of interest to the investigator. The researcher records in great detail the persons history, current behavior, and changes in behavior over the course of the investigation, which often lasts for years. Case study data are usually descriptive. That is, rather than reporting a lot of numbers and statistical analyses, investigators describe their impressions of what the person did and what the behavior means. Researchers occasionally include quantitative assessments, such as recording how many times the person washes his or her hands in a 24-hour period. However, numbers from another group or from another person with which to compare these data are rarely reported.

As you will see throughout this book, case studies have played an important role in the history of personality psychology. Sigmund Freud relied almost exclusively on his own in-depth analysis of patients when formulating ideas about personality. In fact, many of Freud's initial insights into the functions of the human mind came from his observations of one early patient, Anna O., whose story is told in Chapter 3 of this course support. Gordon Allport, the first psychologist to promote the concept of traits, argued that we cannot capture the essence of a whole personality without an in-depth analysis of a single individual. Humanistic theorists, most notably Carl Rogers, developed their unique concept of human nature through the extensive evaluation of psychotherapy clients. Behaviorists also sometimes rely on case studies to illustrate various aspects of their theories and the effectiveness of their therapies. For example, we have already reviewed John B. Watsons work with an orphaned infant named "Little Albert". This famous case study has been widely cited as evidence for the behaviorist explanation of abnormal behaviors.

Limitations of the Case Study Method. The widespread use of the case study method by prominent psychologists may surprise you at first, given some of the obvious weaknesses of this method. First is the problem of generalizing from any one case to other people. Just because one person reacts to events in a certain way does not mean all people do. In fact, many case study participants come to the attention of personality theorists when they seek out psychotherapy, often because they feel different from others. One reason researchers randomly assign many people to conditions in their studies is to eliminate the bias that comes from examining just a few people who may or may not represent a larger population.

Second is the problem of determining cause-and-effect relationships with the case study method. For example, a client with a fear of water may recall a traumatic experience of nearly drowning as a child. Although we can speculate that this earlier event is responsible for the fear,

we cannot be certain that the fear wouldn't have developed without the experience. For this reason, researchers using case studies must be cautious when speculating about the causes of the behaviors they see.

Third, investigators' subjective judgments can often interfere with scientific objectivity in case study work. The expectancies researchers bring to a case study may cause them to see that which confirms their hypotheses and to overlook that which does not. It's possible that a different psychologist working with the same individual might come to different conclusions. As you will see in the next chapter, Freud in particular has been criticized for approaching his cases with his own biases.

3. Personality assessment and psychometric criteria

Personality Assessment. Sometimes Americans seem obsessed with measuring personality. Popular magazines often promote short tests, or quizzes, to measure how good a roommate you are, what type of romantic partner you need, or the type of vacation spot that matches your personality. Although the magazines rarely claim their tests are based on any scientific investigations, the popularity of these tests suggests that readers find them at least interesting, if not believable. There is something about calculating a score that gives credibility to an untested 10-item quiz.

On a more sophisticated level, personality psychologists also have been accused of sometimes putting too much faith in the numbers generated by their personality tests. Personality assessment is a central part of much personality research. If we are going to study achievement motivation, self-esteem, social anxiety, and so on, we need to measure these concepts as accurately as possible. Similarly, psychologists working in education, personnel, and counseling often rely on personality tests to determine if a child should be placed in a special class, if an employee should be promoted to a new position, or if a client needs admission to a psychiatric hospital.

In each case, it is the responsibility of the people using the test to see that it accurately measures the concept they are interested in. Unfortunately, not all personality tests are as good as psychologists would prefer, and even the best tests can be used inappropriately. So how can we tell a good test from a bad one or determine if the test measures what we want to measure? Before using any standardized test, we need to examine its *reliability* and *validity.*

Reliability. Suppose you took a personality test today and it indicated that, compared to others your age, you were high on the trait *independence.* That is, more than most people, you enjoy being on your own and making your own decisions. However, suppose next week you take the test again, and this time your score indicates you are relatively low on independence. Which of these scores reflects your true personality? Unfortunately, you have no way of knowing from this test whether you are an independent or a dependent person. The test suffers from poor reliability.

A test has good **reliability** when it measures consistently. One indication of a test's reliability is how consistently the test measures over time. In the independence test example, there is little consistency and therefore low reliability. Many factors can contribute to poor consistency over time. For example, the test questions or the scoring procedures might be vague. Perhaps test responses are dependent on recent events or simply fluctuate depending on the person's mood. Nonetheless, because personality is assumed to be relatively consistent over time, tests designed to measure personality must provide consistent scores over time.

The most common way to determine a test's consistency over time is with a **test-retest reliability** coefficient. To determine this coefficient, researchers first administer the test to a large number of people. Sometime later, usually after a few weeks, the same people take the test again. The scores from the first administration are correlated with those from the second with a simple correlation procedure. Recall that correlation coefficients can range from 1.00 to -1.00. The higher the correlation coefficient, the better the reliability.

Unfortunately, a reliability coefficient does not provide a simple answer to the question of whether or not the test is reliable. Determining a test's reliability is not a yes-or-no question. On the one hand, a test-retest coefficient of .90 is probably reliable enough to meet most people's needs (although not if extremely high reliability is required). On the other hand, a reliability coefficient of .20 is no doubt too low for most purposes. But what about something in between? Is a test with a reliability coefficient of .50 or .60 acceptable? The answer depends on the researcher's needs and the availability of alternative, more reliable tests. Sometimes the nature of the concept being measured contributes to low reliability. For example, tests given to young children often have lower than desirable levels of reliability. The test might be used anyway because typical fluctuations in a child's mood, attention, or effort during testing create inconsistencies in answers and therefore limit the reliability of any test.

Another aspect of reliability is **internal consistency.** A test is internally consistent when all the items on the test measures the same thing. Let's say 10 items on a 20-item test of extraversion accurately measure the extent to which a test taker is an extraverted person. Because half the items measure extraversion, the overall score probably is somewhat indicative of the person's true level on this dimension. But because half the items measure something besides extraversion, the usefulness of the score is limited. This test suffers from poor internal consistency.

Statistical tests can be used to determine how well the responses on each test item correlate with the responses on other items. A statistic called an *internal consistency coefficient* can be calculated. A high coefficient indicates that most of the items are measuring the same concept; a low coefficient suggests items are measuring more than one concept. A careful test maker calculates the test's internal consistency and includes in the final version only those items that "hang together" to measure the same concept.

Validity. Reliability alone does not determine a test's usefulness. Information about a test's reliability only reveals that a test is measuring something consistently. But it tells us nothing about *what* the test is measuring. That is why psychologists also examine data concerning the test's validity. **Validity** refers to the extent to which a test measures what it is designed to measure. As with reliability, the question is not whether a test does or does not have validity. Rather, the question is how well the validity of the test has been demonstrated.

Validity is relatively easy to determine for some kinds of tests. For example, if the purpose of a test is to predict how well students will do on an upcoming task, researchers simply compare the test scores with the task scores to determine what is called the *predictive validity* of the test. Unfortunately, it is not as easy to establish validity for most of the tests' personality researchers use. These psychologists are usually interested in measuring hypothetical constructs, such as intelligence, masculinity, or social anxiety. *Hypothetical constructs* are useful inventions researchers employ to describe concepts that have no physical reality. That is, no one can be shown an *intelligence.* We can see behaviors and test performances that suggest a high intellectual functioning, but intelligence remains a theoretical entity.

The problem for personality researchers, then, is how to demonstrate that a test measures something that, in reality, is but a useful abstract invention. How can researchers know if a test is

measuring self-esteem? People who agree with the test item, "I am not as competent as most people in sporting events", might have low self-esteem. Then again, they might just have poor athletic ability, or they might be depressed. The task facing personality researchers is establishing the test's **construct validity.** That is, researchers want to demonstrate that the test accurately gauges the personality dimension being measured. Fortunately, there is much a researcher can do to determine the construct validity of a test. Unfortunately, deciding whether there is enough evidence to establish a test's validity comes down to a subjective judgment by the test user. Some of the information psychologists use to answer this question are described next. This information includes the test's face validity, congruent validity, discriminant validity, and behavioral validation.

Face Validity. Perhaps the most obvious way to decide if a test measures what it says it measures is to look at the test items. Most of us would accept that a test asking people, "Do you feel nervous interacting with others?" or "Are you uncomfortable meeting new people?" is probably measuring something like social anxiety. The test would have good **face validity.** That is, on the face of it, the test appears to be measuring social anxiety.

Although most tests probably have high face validity, not all do. Some hypothetical constructs don't lend themselves to these kinds of obvious questions. For example, how would you design a test to measure creativity? Asking people, "Are you creative?" probably won't help much. Instead, you might ask people to write an ending to a story or lo name as many uses as they can think of for an ordinary object. These tests might be good measures of creativity, but the face validity would be less certain than with more straightforward measurement procedures.

Congruent Validity. Suppose you are interested in using a new intelligence test that reportedly takes less time to administer and is more economical than the more commonly used tests. You'd probably want to see how scores from this new test compare with scores on an established intelligence test. But suppose you gave both tests to a group of people and found a correlation between the test scores of Validity is relatively easy to determine for some kinds of tests. For example, if the purpose of a test is to predict how well students will do on an upcoming task, researchers simply compare the test scores with the task scores to determine what is called the *predictive validity* of the test. Unfortunately, it is not as easy to establish validity for most of the tests personality researchers use. These psychologists are usually interested in measuring hypothetical constructs, such as intelligence, masculinity, or social anxiety. *Hypothetical constructs* are useful inventions researchers employ to describe concepts that have no physical reality. That is, no one can be shown an *intelligence.* We can see behaviors and test performances that suggest a high intellectual functioning, but intelligence remains a theoretical entity.

Bibliography:



1. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
3. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Analyze and explain the difference between scientific prediction and post hoc explanation in personality research. Illustrate your answer with a hypothetical research example.
2. Compare the case study method with large-sample empirical research in personality psychology. Identify situations in which each method is most appropriate.
3. Examine a personality test (from textbooks, research articles, or applied settings) and assess its potential strengths and weaknesses in terms of reliability.
4. Interpret and discuss different types of validity (face, predictive, construct, convergent, discriminant) using concrete examples of personality assessment.
5. Reflect critically on the ethical and scientific risks of misusing personality tests in educational, clinical, or organizational contexts.

Suggestions for self-assessment



In base of the information studied:

- Explain in your own words why prediction is a stronger indicator of scientific understanding than explanation after results are known.
- Evaluate the role of replication in establishing reliable knowledge about personality traits and processes.
- Assess how reliability and validity contribute differently to the scientific quality of a personality test.
- Reflect on how methodological choices in personality evaluation influence the conclusions drawn about individual differences.

12. THE RELATIONSHIP SELF-CONSCIOUSNESS, SELF-PERSONALITY



Content units for university course:

1. The Self-Consciousness relationship.
2. The relationship between Self and personality.

Finality:

As a result of studying the theme, students will:



- explain the conceptual relationship between the Self (Ego) and consciousness, highlighting their distinction and complementarity;
- compare major theoretical perspectives on the Self–consciousness relationship (W. James, C. Rădulescu-Motru, G. Allport, H. Ey);
- analyze the role of the Self as a regulatory, axiological, and integrative instance of conscious life;
- describe the dynamic and interdependent relationship between the Self and personality;
- argue the significance of Self-development for the coherence, stability, and moral orientation of personality.

Information support

1. The Self-Consciousness Relationship



The ego designates an individual aware of his own identity and his relationship with the environment. W. James distinguished between "I" (the feeling of his own existence) and "mine" (the awareness of his own ability to decide and take certain actions) [as cited in 5, p.170].

The conscious ego is in a somewhat ambiguous situation: he is "suspended" between the reality of the external world and the reality of his own person.

The question that arises is that of the relationship between the two concepts – the ego and consciousness, whether the ego is distinct from or similar to consciousness. From this point of view, over time, there have been divergent, opposing positions, philosophers having the tendency to completely separate the concept of the Self from that of consciousness, while psychologists considered the two concepts to be synonymous, identical. Currently, it is considered that the Self and consciousness are distinct, yet complementary, existing simultaneously throughout the entire conscious life of the individual. Among the authors who best captured the relationship of the Self-consciousness are C. Rădulescu-Motru [4], G. Allport [1] and, especially, H. Ey [2].

● C. Rădulescu-Motru [4] mentioned that the Self, although it is formed within consciousness and becomes an important factor in its transformation, is not identified with the entire consciousness, but with various states of consciousness that it organizes, introducing the subjective order. The Ego does not create the unity of consciousness, but follows it (therefore, biologically, consciousness precedes the Ego).

● G. Allport (1991) stated: "consciousness is broader than the Ego, the personality broader than consciousness, the organism broader than the personality" [1].

● H. Ey [2] considers that the Self is the supreme form of our conscious being, it is the reflective consciousness constituted in a system of values specific to the person. The individual rises through self-knowledge to self-consciousness. The Self and consciousness determine each other: self-awareness discovers the Self, the Self subsequently becomes consciousness, consciousness constituting itself in a medium through which we have access to everything that exists. Starting from subjective experience, it reaches a status of objectivity. In this sense, consciousness represents the infrastructure of the Self. Depending on consciousness, the Self articulates itself in its field of experience, becoming the spectator of its own representation and the actor of its presence. The Self is the one who, by putting order into the lived experience, prescribes movements to the field of consciousness, according to its law, having the function of control, vigilance and integration. At the same time, the Self is the history of the person who anchors himself in the experience of lived events, but which he surpasses (the Self transcends experience). At this level, the function of the Self appears as that of a meaningful donor, as of a director of consciousness. Through this axiological function, the Self guarantees the interrelation with another, the agreement with another, the consciousness itself constituting itself in the axiological dimension, the Self and its consciousness merging mutually.

The Self, as H. Ey [2] specifies, ascends vertically in evolution, knowing two phases of its verticality:

I. Consciousness constituted;

II. Constituent consciousness.

Therefore, the Self is born through consciousness – consciousness being a fundamental premise of the Self – but later becomes a donor of consciousness (creator of a new consciousness), in the sense that once it has appeared it raises consciousness to a higher level of vivacity, optimality and adaptability, the individual being obliged to move according to his constituent consciousness. The Self controls, gives meaning, directs and, ultimately, surpasses consciousness.

2. The relationship between Self and personality

And within the relationship between the Self and personality, the same problem that targeted the relationship between the Self and consciousness was raised, namely: whether the Self and personality are distinct or identical concepts. The separation of the Self from personality is encountered especially among philosophers, but also among some psychologists when trying to resolve the dilemma of whether the Self is prior to or posterior to personality; as well as among those who considered that the Self is not even necessary to personality, since it can be absent without affecting personality.

Currently, it is considered that the Self and personality are neither separate nor identical, but in a permanent interaction and interdependence. To highlight the fact that the two concepts do not coincide, M. Zlate (2002) specifies: "The Self is only the core of personality, only a fact of individual consciousness, while personality extends into the environment, draws in and internalizes its numerous social, professional, even cosmic elements" [as cited in 5].

C. Rădulescu-Motru stated that personality crystallizes around the Self, the structure of personality containing other soul elements. At the same time, C. Rădulescu-Motru (1927) [as cited in 5] highlights the unity and interdependence between the Self and personality, stating that

"without the Self, man's personality would be a blind systematization of tendencies, similar to instincts; without personality, man's Self would be a worthless kaleidoscope". The Self and personality must go together:

- the dynamics of the Self influence the dynamics of personality, its rise being equivalent to the rise of personality to the level of moral and ideal principles, while its descent means, in more serious cases, the dissolution of personality;
- the level of development of the Self influences the level of development of the personality: the more developed the Self is, the greater the degree of awareness, the deeper the thinking, the greater the possibility of directing the entire behavior of the person; when the Self is less developed, the person has the impression that he does not know who he is, what he wants, he is confused.

In conclusion, "The ego and personality are consubstantial, they are formed and evolve simultaneously. We are not born with either the Self or personality, but we will acquire the Self, we will become personalities. It is not at all accidental that a person becomes a personality when s/he reaches self-awareness, that is, when s/he is formed as an Ego, nor the fact that the degradation of the Self inevitably and invariably leads to the degradation of the personality" (M. Zlate, 2002) [as cited in 5]. This point of view goes beyond the old way of interpreting the Self as being prior to or posterior to personality. In relation to personality, the Self:

- is the core of the personality, its central system;
- is consubstantial with the personality, appearing and becoming with it;
- contains and expresses the personality.

It follows that between the Self and the personality there is a close interaction and interdependence, the structure and functionality of the Self being corresponding to the structure and functionality of the personality. Moreover, between the structure of the personality and the structure of the Self there is a perfect symmetry, a stable/unstable personality being the consequence of the fact that its core – the Self – is stable/unstable.

Thus, a particularly important issue is the relationship between the Self and consciousness, as well as the relationship between the Self and personality. In this sense, Allport showed that personality includes consciousness, which in turn includes the Self. Between the ego and consciousness, between the Self and personality, there is a permanent interaction and interdependence.

Bibliography:



1. ALLPORT, G., *Structura şi dezvoltarea personalităţii,* Editura Didactică şi Pedagogică, Bucureşti, 1991
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EY, H., *Conştiinţa*, Editura Stiinţifică şi Enciclopedică, Bucureşti, 1983.
4. RĂDULESCU-MOTRU, C., *Curs de psihologie*, Editura Esotera, Editura Vox, Bucureşti, 1996.
5. ȚUȚU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a. Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5

Tasks for independent learning



1. Create a comparative table presenting the views of W. James, C. Rădulescu-Motru, G. Allport, and H. Ey regarding the relationship between the Self and consciousness.
2. Analyze a concrete example (real or hypothetical) illustrating how the Self functions as a regulator and meaning-giver of conscious experience.
3. Based on the text, explain how the level of development of the Self influences personality stability and behavioral direction.
4. Write a brief reflective essay (1–2 pages) on the statement: "The degradation of the Self inevitably leads to the degradation of personality," using theoretical arguments from the paragraph.

Suggestions for self-assessment

In base of the information studied:



- explain in their own words how the Self differs from, yet depends on, consciousness;
- evaluate the idea that the Self both emerges from consciousness and later restructures it;
- assess the claim that the Self represents the core of personality rather than the entirety of personality;
- reflect on how self-awareness contributes to personal coherence, moral orientation, and adaptive behavior.

13. THE THERAPIES INSIDE OF PSYCHODINAMIC ORIENTATION

13.1. Studying personality in psychodinamics theory. Scientific validation of the concepts in S. Freud's theory.



Content units for university course:

1. Free Association.
2. Dream analysis.
3. Transference.

Finality:

As a result of studying the theme, students will:



- know the main therapies used by S.Freud for personality study and treatment;
- understand the specifics of their contents;
- analyse the modalities of the methods' application in different cases;
- determine and explain various ways of using the methods depending on the situation;
- be motivated in studying therapies and their application.

Information support



1. Free Association [3, p.55-59].

Freud's technique of **free association,** as we have seen, involved the patients' self-reports of whatever thoughts and memories occurred to them, without any kind of self-censorship. The patients were told to report all thoughts, no matter how trivial, unimportant, mortifying, embarrassing, and illogical they seemed to be. Freud called this attempt at completely uncensored reporting the "fundamental rule" of psychoanalysis. During these sessions, Freud sat behind the patient, out of sight but in a position to watch facial expressions and gestures; in this way, he ensured that he did not elicit behavior from the patients by his own gestures and facial expressions. He wanted the patients' responses to be spontaneous, and not controlled by him, Freud believed that when resistance occurred the analysis was definitely moving in the right direction – that is, toward uncovering the actual source of the patients' problems. Through the use of free association, Freud discovered that patients' problems typically stemmed from traumatic experiences in early childhood.

Freud provided an interesting nonclinical example of the use of free association to uncover an unpleasant secret [as cited in 3, p.56]. While on vacation, Freud renewed his acquaintance with a young academician, who was familiar with some of Freud's theories but highly skeptical about their validity. The man was very depressed about the state of the world in general and about his own bleak prospects for success in academic life. Not only were few academic positions available, but his Jewish heritage virtually guaranteed his professional failure because of the anti-Semitism prevailing at the time in academic life.

The incident involved a **parapraxis,** which is basically a cognitive failure such as a slip of the tongue, a mishearing of a word, or the forgetting of an obvious word or thing. The young academician wanted to emphasize his outrage at the injustice by quoting a line from Virgil's *Aeniad,* in which the wronged Dido prays for revenge on Aeneas. The line was *Exoriar(e) aliquis nostris ex ossibus ultor* (Let someone arise from my bones as an avenger). However, he omitted the word *aliquis* (someone). Immediately aware of his error, he tried to correct it; even though he thought about it for a long while, however, he just could not remember the word. Finally, he very reluctantly asked Freud to supply it, which Freud did. Feeling humiliated by his failure, the man tried to retaliate by reminding Freud of his "absurd" theory that even senseless mistakes had meaning. He then challenged Freud to prove his theory by revealing the latent meaning of the missing word, *aliquis.*

Freud promptly accepted the challenge, but only on condition that the young man report each and every thought that he had as he free-associated. The man accepted and began his free associations: "There springs to mind the ridiculous notion of dividing the word *aliquis* like this: *a* and *liquis".* Freud asked, "What occurs to you next?" The young man replied, "Reliquien [relics], liquefying, fluidity, fluid." He then asked, "Have you discovered anything yet?" Freud replied, "No. Not by any means yet. But go on." The man laughed scornfully and said, "I am [now] thinking of [Saint] Simon of Trent whose relics I saw two years ago in a church at Trent. I am thinking of the accusation of ritual blood-sacrifice which is being brought against the Jews [again today]" [idem].



In the 15th century, the Jews were accused of killing Simon, a 2,5-year-old child, who was subsequently declared a martyr and a saint. Only centuries later did the Catholic church exonerate the Jews and acknowledge that confessions of the crime had been extracted by torture (Erdelyi, 1985, p. 39) [as cited in 3].

The man's next association was that he had recently read an article in an Italian newspaper entitled "What Saint Augustine Thinks of Women". And then the man said that he was thinking that both Saint Augustine and Saint Januarius were calendar saints and that there was a miracle involving Saint Januarius' blood. Freud asked the man to explain the miracle of the blood, and he replied:

> *They keep the blood of St. Januarius in a phial [vial] inside a church at Naples, and on a particular holy day it miraculously liquefies. The people attach great importance to this miracle and get very excited if it is delayed as happened once at a time when the French were occupying the town. So, the general in command . . . took [the priest in charge of the church] aside and gave him to understand with an unmistakeable gesture toward the soldiers posted outside that he hoped that the miracle would take place very soon. And in fact, it did take place. (Freud, 1960b, p. 10) [as cited in 3].*

Then the man paused and hesitated to go on, saying that his next thought was too intimate to report. Finally, after some prodding, he reluctantly continued: "I have suddenly thought of a lady from whom I might easily hear a piece of news that would be very awkward for both of us." Freud immediately delivered his interpretation in the form of a question: "That her periods have stopped?" The young man was amazed and asked, "How could you guess that?" Freud replied:

> *That's not difficult any longer; you've prepared the way sufficiently. Think* of **the calendar saints, the blood that starts to flow on a particular day, the disturbance when the event fails to take place, the open threats that the miracle must be vouchsafed, or else**. . . . *In fact, you've made use of the miracle of St. Januarius to manufacture a brilliant allusion to women's periods. (Freud, 1960b, p. 11) [as cited in 3].*

The man's subdued reaction was: "I certainly was not aware of it." Freud then expanded his interpretation, explaining that the prefix *a* in *aliquis* often means no, while *liquis* means liquid. He thought the young man was trying to reject from consciousness the frightening idea "aliquis," no liquid; that is, he was trying to avoid the thought, "No menstruation – she's pregnant!" (Erdelyi, 1985, p. 41).

The young man sheepishly acknowledged that he thought his Italian girlfriend was pregnant. Freud then observed that he was also in a quandary about whether to marry her or to encourage her to have an abortion. The idea of the abortion, Freud maintained, was suggested by the young man's thoughts regarding the sacrifice of Simon as a child. Through his analysis, Freud was able to reveal, to the young man's amazement and satisfaction, the underlying meaning of his forgetting.

2. Dream analysis

Another major technique used by Freud to unravel the secrets of his patients' unconscious was **dream analysis.** Freud's task, as he saw it, was to analyze and interpret the symbols present in the manifest content of their dreams, in an attempt to discover the latent or hidden meanings. As a result of his extensive clinical experiences, Freud believed that these symbols had universal meanings. Sticks, tree trunks, umbrellas, and snakes, for example, were thought to symbolize the penis; boxes, doors, and furniture chests represented the vagina. Despite their universal nature, Freud also believed that all symbols had to be judged and interpreted in terms of the unique conflicts of the individual [1]. Also, these symbols typically had multiple meanings, which made analysis highly difficult.

In Freud's view, dreams are always disguised attempts at wish fulfillment. The wishes are unconscious motives that are unacceptable to the individual and are nearly always erotic in nature. During sleep, these impulses seek expression but are subject to censorship. As a result, they seek expression indirectly (via displacement) by taking on disguised symbolic forms. This indirect expression is seen in the manifest content of the person's dreams. Often the events in the manifest content appear totally unrelated to the actual wish. Detailed analysis by Freud, however, eventually revealed the connection, as seen in the following case study.

Freud's patient, a young woman, told him that her sister had two sons, Otto and Charles, and that, unfortunately, Otto had died recently. Otto was the patient's favorite, but she claimed that she was fond of Charles as well. She then told Freud that the evening before her appointment, she had had a dream in which she "saw Charles lying dead ... in his little coffin, his hands folded; there were candles all about; and, in short, it was just as it was at the time of little Otto's death, which gave me such a shock" (Freud, 1938b, pp. 229-230) [as cited in 3]. She then asked Freud what this strange dream meant. Did it mean, she asked, that she was so evil as to wish that her sister would lose the only child she had left? Or did it mean that she really wished that Charles had died instead of Otto, whom she loved so much more? Freud reassured her that neither interpretation was correct.

In the course of the analysis, Freud discovered that the young woman had been orphaned at an early age and had gone to live with her sister. A number of years later, the sister introduced her to a very attractive man. She and the man had planned to marry, but somehow the sister had intervened, and now the man no longer paid visits to the house. Although she had many other suitors, the young woman was unable to extend her affections to other men.

The object of her interest was a professor with literary talents who often gave public lectures. The young woman always managed to get tickets to hear him speak, and would sit unobserved in the audience. If she learned that her friend was going to a concert, she attended also, in the hope of seeing him. The last time she saw him was at little Otto's funeral, when he offered her and her sister his condolences. Even under those circumstances, she could not suppress her feelings of affection for the professor. The motive of her dream about little Charles then became clear: it signified nothing more than her wish to see the man again. Thus, even though the dream initially seemed strange and inexplicable, Freud was able to ferret out the hidden wish, and thus helped the woman by making her real motivation clear to her.

3. Transference

Besides free association and dream analysis, Freud relied heavily on **transference** to facilitate movement toward cure for his patients. In the course of treatment, Freud discovered that patients inevitably began to relive their old conflicts and interactions with authority figures (most notably, their parents) in their relationship with him. In general, he maintained, patients begin to see their therapist as a reincarnation of important figures in their past. As a result, they transfer to their therapist the kinds of feelings and behaviors previously directed toward these early authority figures [5].

In Freud's view, this transference phenomenon could be of inestimable value in helping therapists cure their patients [as cited in 2]. Yet it could also be a possible source of danger if the patients decided to act out their old feelings of hostility and anger toward their parents.

In general, according to Freud, the transference process is characterized by **ambivalence;** that is, patients typically have attitudes of both affection and hostility toward their parents, and these positive and negative feelings are displaced onto the therapist. Freud found that positive feelings were displaced onto him first and that negative feelings followed later. In **positive transference,** the patients developed a special affectionate interest in him. They trusted him completely and praised him lavishly. Among his female patients, some fell passionately in love with him and made sexual demands of him. Others revealed a wish that he treats them as he would a favorite daughter. In all cases, the women were highly jealous of anyone who was close to him. In his male patients, Freud also found evidence of sexual feelings toward him, although rarely in the direct form expressed by his female patients [as cited in 3].

In his analysis of the transference process, Freud focused on the many cases where his female patients expressed their love and affection toward him. He believed that these affectional overtures were a major sign of resistance on the part of the patients; that is, expressions of love were most likely to occur at a point in the analysis when patients had to admit or remember some particularly distressing and heavily repressed part of their past. Thus, they expressed their love for the therapist in order to avoid coming to grips with traumatic, early sexual experiences in their own lives. Freud believed that these patients unconsciously were trying to destroy his credibility as a therapist by bringing him down to the level of a lover. If they could achieve their goal, they would no longer have to listen to, or believe, his interpretations concerning the sources

of their conflicts [3]. They could, therefore, avoid the pain associated with the confrontation of their repressed memories.

But how is the therapist to react to these irrational affectional overtures? Freud thought it made little sense for the therapist to sever the therapeutic relationship, because that would leave the repressed materials intact and the patient uncured [idem]. Nor should the therapist ever yield to the temptation of sexually consummating the relationship, for ethical reasons. Freud held the highest professional standards and argued strongly that the therapist should never violate the patient's trust. Even if the therapist had feelings of affection for the patient and was therefore experiencing a **countertransference,** he should not act on those feelings. Instead, he should continually bear in mind that his primary commitment was to the welfare of the patient and her cure. To accomplish these goals, the therapist should work patiently with her in an attempt to confront and eventually understand the reality that her feelings toward him had their origins in infantile sexual fixations. He should also make every attempt, through self-analysis, to understand the basis of his own feelings toward her. Increased self-understanding, Freud believed, helped him to understand her conflicts and wishes better and facilitated her movement toward a cure (Freud, 1958, pp. 159-171) [as cited in 3].

Under conditions of positive transference, patients typically made progress toward a cure. They were receptive to his interpretations understood them, and were fully engrossed in the analysis. Difficulties soon arose, however, because positive transference was followed by **negative transference.** At this point, patients showed intense anger and hostility toward him, and viewed his interpretations with great distrust. Freud pointed out to his patients that their feelings did not arise from the present situation and that they were instead simply repeating negative experiences that had occurred earlier in their lives. To the extent that they accepted this explanation and explored its possibilities, they were likely to attain insight into their problems and to make progress toward the attainment of psychological health.

Bibliography:



1. BADCOCK, Ch.R. Essential Freud. Second edition. Oxford: Basil Blackwell, 1992. Available on: https://www.researchgate.net/publication/286935241_Essential_Freud_An_Introduction_to_Classical_Psychoanalysis_Second_Ed
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
3. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.
4. WESTER1UND, E. Freud on sexual trauma: an historical review of seduction and betrayal. Psychology of Women Quarterly, 1986, 10, p.297-310. Available on: http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.916.7498&rep=rep1&type=pdf
5. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.

Tasks for independent learning



1. Read and analyse positions of many researchers and therapists regarding hypnosis. Explain in what way their views are similar to Freud's description. Clarify the role of person's attitudes, expectations, and motivation in hypnosis by giving examples.

2. Freud outlined a theory of humor, arguing that sexual and aggressive themes underlie much of what we find funny. In support of this idea present additional information and your forthright/honest opinion and examples.
3. Elaborate some examples concerning psychological disorders treatment using therapies elaborated by S. Freud.

Suggestions for self-assessment

In base of the information studied:



- determine theoretical significance of S. Freud's therapies;
- analyse and explain the essence of each therapy from Freud's theory;
- explain and give several personal examples of the therapy application;
- identify and characterize specific psychological problems that can be resolved by Freud's practical advice;
- characterize and compare psychoanalytical therapies with at least two other psychological approaches.

13.2. The system of personality in Individual Psychology. Basic concepts in A. Adler's theory.

Content units for university course:



1. Jung's methods of investigation.
2. Adler's theory in practical approach

Finality:

As a result of studying the theme, students will:



- know the methods used by C. Jung and A. Adler in personality investigation;
- understand the specifics of applications;
- analyse the specifics of the methods' applied in different situations;
- determine and explain various ways of using the methods depending on the cases;
- be motivated in studying therapy and its application.

1. Jung's Methods of Investigation

Information support



Jung used the **word association test**, dreams, and active imagination throughout the process of psychotherapy, and all these methods contributed to his theory of personality. Jung utilized an experimental technique called the word association test, in which he presented patients with stimulus words and asked them to respond with whatever words occurred to them. Jung recorded the time that elapsed between the initial presentation of the

stimulus and the eventual response and used the time latency as an indicator of possible areas of resistance and conflict within the person. The longer the time interval, he assumed, the greater was the likelihood that important complexes or areas of conflict within the psyche were being tapped. In addition, areas of conflict were assumed to be present if the patient: (1) repeated the stimulus word several times as though it had been not heard; (2) misheard the word as some other word; (3) gave a response of more than one word; (4) gave a meaningless reaction (a made-up word); or (5) failed to respond at all. Jung also required his patients to recall all their responses to the word stimuli following a rest interval. Failure to reproduce the words and reporting distorted reproductions were also considered to reflect underlying conflict (Jacobi, 1962, p. 38) [as cited in 3, p.99].

Dream Analysis. In Jung's view, dreams are involuntary and spontaneous eruptions of repressed materials that are rooted in both the personal and collective unconscious. However, their manifest content is not always a disguised attempt at wish fulfillment of sexual or aggressive needs. Instead, dreams are more often attempts at resolving current problems and conflicts, and provide dreamers with a means of furthering their own development in a healthy direction. For example, Jung reported the case of a young man who dreamt that his father was behaving in a drunken and disorderly manner. In reality, the son stated, his father was a highly virtuous man, and he and his father had an ideal relationship. Jung interpreted the dream to mean that the son's admiration for his father prevented him from having the confidence in himself to develop his own personality. He was, in fact, too close to his father and therefore was unable to develop his own identity. It was almost as if the dream were telling the son that his father was not so virtuous after all and that there was no need for the son to feel inferior (Fordham, 1966, p. 103) [as cited in 3, p. 99].

According to Jung, dreams are also compensatory in nature. They are efforts at adjustment, attempts at rectifying deficiencies in personality. People who are very shy, for example, may have dreams in which they are the life of the party. Failures in business may dream of great financial ventures and successes. Mediocre actors may dream about receiving a standing ovation for their performance in a Broadway play. Although initial research did not support the idea of compensation in dreams (Domino, 1976, pp. 658–662), more recent work is more strongly confirmatory (Cann and Donderi, 1986, pp. 1021–1030; Zadra, O'Brien, & Donderi, 1997–1998, pp. 293–311) [as cited in 3, pp.99-100]. According to Jung, individuals high in neuroticism are one-sided in their development and dissociated from their collective unconscious. Individuals low in neuroticism, in contrast, are more balanced in their development and are not dissociated from their collective unconscious. Low neurotics are able to adapt to life by keeping in touch with their collective unconscious, whereas high neurotics are not able to make this compensatory adaptation – at least, not as readily as low neurotics. Thus, according to Jungian theory, high neurotics should report fewer archetypal dreams – that is, dreams that are highly unusual, bizarre, and emotionally intense – than do low neurotics; this is exactly what these latter studies showed.

Cann and Donderi (1986, pp. 1021–1030) [as cited in 3, pp.100] also found that intuitives recalled more archetypal dreams than did sensing types, whereas. introverts recalled more dreams based on their everyday experiences than did extraverts. These findings tie in nicely with Jungian theory. Jung believed that intuitive individuals are closer to material in the collective unconscious than are sensing individuals. Intuitives, with their imaginative and creative tendencies, tolerance for complexity and change, and interest in dreams, find it easier to deal

with the metaphorical characteristics of archetypal dreams. Sensing types, in contrast, have a more practical and concrete orientation that may lead them to find archetypal dreams very disturbing and difficult to process. He maintained that intuitive individuals' greater sensitivity to archetypal dreams assists their progress toward self-realization.

Jung believed further that the introversion–extraversion dimension was focused more on conscious, everyday events. Extraverts focus primarily on the outer environment, whereas introverts emphasize the internal representation of these events and their storage in memory. Thus, introverts should be superior to extraverts in recalling everyday dreams. A study by Jacka (1991, pp. 27–31) using Australian students replicated the Cann and Donderi results [3].

Finally, two studies (Brown & Donderi, 1986, pp. 612–623; Zadra, O'Brien, & Donderi, 1997–1998, pp. 293–311) tested the implications of Jung's idea that dreams are attempts at resolving current conflicts and furthering personal growth. If a particular dream helps in the resolution of a problem, the dream should not recur. Conversely, if the dream does not help resolve the problem, the dream should occur again. Thus, recurrent dreams, according to Jung, indicate that the conflict has not been resolved. Recurrent dreams should, therefore, be associated with stress, anxiety, and a lack of psychological well-being. The investigators in the two aforementioned studies tested this Jungian hypothesis and found strong support for it. Study participants who reported recurrent dreams were more neurotic, anxious, stressed, and depressed than were participants who reported no recurrent dreams.

Method of Amplification. Dreams are replete with symbols that typically have multiple meanings and are very difficult to interpret. To reveal their meanings as far as was possible, Jung utilized the method of amplification. Unlike free association, which involves starting with a particular symbol and moving further and further away from it, the method of amplification involves adhering to a given symbol and giving numerous associations to it. In the process, the symbol's multiple meanings become clearer and provide patients with insights into their problems. These associations are given by both the patient and the analyst. Often the associations provided by the analyst determine the direction of the patient's own associations (Jacobi, 1962, p. 82). Patients usually provide the subjective or personal meanings of the symbols, whereas the therapist provides the universal meanings of the symbols as revealed in mythology, religion, alchemy, art, history, and so forth (Jacobi, 1962, p. 87) [as cited in 3].

Jung believed that analysis of a single dream could prove misleading, but analysis of a series of dreams could provide a means of achieving more accurate interpretations of the problems confronting the patient [3]. The in-depth analysis of a series of dreams also allowed the patient and therapist to move from the personal meanings embedded in the symbols to their deeper meanings as archetypal images.

Painting Therapy. Another technique used by Jung in conjunction with dream analysis was painting therapy [as cited in 3]. He relied heavily on paintings by his patients as a means of further encouraging them to express their unconscious feelings or thoughts. Pointing out that these paintings had little artistic merit, he helped patients to see that they must be expressions of their innermost selves. The painting exercises were conducted to help patients clarify the symbols seen in their dreams and to force patients to cope actively with their problems. In Jung's view, painting had real therapeutic effects. It moved patients off dead center and started them on the road to self-realization.

Active Imagination: Jung also used active imagination to arrive at communal images. This technique requires the patient to concentrate on a single image until that image begins to

appear in a different form. Eventually, the patient should see figures that represent archetypes and other communal unconscious images.

Psychotherapy: The goal of Jungian therapy is to help neurotic patients become healthy and to move healthy people in the direction of self-realization. Jung was eclectic in his choice of therapeutic techniques and treated old people differently than the young.

Libido and Value [2, p.56]. Jung agrees with Freud that humans are motivated by innate physiological urges (instincts), which he defines as inborn and regularly recurring modes of action and reaction. He also concurs that mental activity is powered by psychic energy (libido). But Jung rejects Freud's emphasis on sexuality [as cited in 1]:

> *"I am no opponent of Freud's; I am merely presented in that light by his own short-sightedness and that of his pupils. No experienced psychiatrist can deny having met with dozens of cases whose psychology answers in all essentials to that of Freud.... I do not mean to deny the importance of sexuality in psychic life, though Freud stubbornly maintains that I do deny it. What I seek is to set bounds to the rampant terminology of sex which vitiates all discussion of the human psyche, and to put sexuality itself in its proper place.... Eros is certainly always and everywhere present.... but the psyche is not* just *[that].... [Therefore]*
>
> *I do not connect any specifically sexual definition with the word "libido." ... [This term] is used by me in much wider sense" [as cited in 2].*

Jungian libido refers to the psychic energy that is invested in a mental event, regardless of the instinct(s) involved. The greater the amount of libido (value), the more the event is desired. Even a child readily begins to form different values, as by weighing whether the mother or the father is more preferred, what objects in the environment are liked or disliked more than others, and so forth. Jung's construct of "value" is therefore similar to Freud's concept of "cathexis," except that cathexes are invariably sexual (in one sense or another), although values need not be.

In an extremely competitive society like our own, some people may value power so highly that they direct most of their psychic energy toward professional success and become sexually impotent. Freud would take a dim view of such behavior, since (sexual) libido is denied its most satisfactory outlet. But Jungian libido includes energy from many sources, so discharging it in a quest for power is neither more nor less pathological than discharging it in sexual activity. "The shoe that fits one person pinches another; there is no universal recipe for living" [as cited in 2].

It is difficult to identify all of the human instincts, and to ascertain the exact nature of libido, because instinctual behavior is easily confused with our conscious motives. A partial list of instincts includes nutrition (hunger and thirst), sexuality, power, activity (including the love of change, the urge to travel, and play), becoming whole or one's true self (individuation), and creativity [idem]. Jung also differs sharply with Freud by concluding that human beings have an inborn religious need, and the idea of God is absolutely necessary:

Man positively needs general ideas and convictions that will give a meaning to his life and enable him to find a place for himself in the universe. He can stand the most incredible hardships when he is convinced that they make sense; he is crushed when, on top of all his misfortunes, he has to admit that he is taking part in a "tale told by an idiot" [idem].

Information support

1. Adler's theory in practical approach



Dream support. To Adler, dreams are merely another expression of a person's style of life. Conscious and unconscious are united in the service of our chosen life goals, rather than in opposition (as Freud would have it), so there is no need for a special key to the unconscious. In fact, the information provided by dreams can usually be obtained just as well from early recollections, character traits, and physical movements.

Adler also rejects Freud's contention that virtually all dreams deal with sexuality and wish-fulfillment; this is true only in the case of the pampered individual. However, he does agree with Jung and Freud that dream theory cannot be reduced to a handbook of procedures or symbols. Every dream is at least somewhat unique because every style of life is different, so a firsthand knowledge of the dreamer is essential for accurate interpretation. "One individual's symbols are never the same as another's" [as cited in 2, p.93].

To Adler, virtually every dream serves the purpose of self-deception. When a person protects a misguided style of life by relegating undesirable character traits to the unconscious, dreams create an emotional state that remains present upon awakening and helps to achieve those life goals that the dreamer does not want to understand.

Suppose that a student's style of life is highlighted by cowardice and pessimism. On the eve of an important examination, the student may dream of being chased by assailants (or fighting a difficult and losing war, or standing at the edge of a terrifying abyss). This dream enables the student to awaken with feelings of discouragement and fright, emotions that support the secret goal of delaying or avoiding the examination. The student may therefore take an unexcused absence without having to recognize the distasteful personal- ity characteristics that underlie this behavior [as cited in 3, p.93].

However, this line of theorizing leads Adler to the dubious conclusion that some people do not dream. Included in this category are healthy people whose lifestyle involves little need for self-deception. "Very courageous people dream rarely, for they deal adequately with their situation in the daytime.... [I myself] stopped dreaming as soon as [I] realized what dreaming meant" [ibidem]. Much research has refuted this contention by showing that everyone does dream, and people differ only in the extent to which they forget their dreams. (See, for example, Foulkes, 1966.) Furthermore, Adler seems unable to maintain his conviction that all dreams are unique. He concludes that dreams of falling, "certainly the commonest of all," indicate that the dreamer's delusion of being superior to other people is in imminent danger of being shattered. Dreams of flying reflect a desire to become superior to others, and are often accompanied by warning dreams of falling. And dreams about being improperly clothed express the fear of making an embarrassing mistake [ibidem].

Adler does make a relevant point about the teleological nature of dreams. Since dreams prepare us for the future, it is not at all surprising (or prophetic, or "synchronistic") if they correspond with subsequent reality. For example, the ancient Greek poet Simonides dreamed that the ghost of a dead man warned him against taking an impending sea journey. He therefore remained home and, surely enough, the ship sank in a storm and all hands were lost. Adler argues that Simonides probably did not want to make the trip, since he knew that travel by sea

was quite dangerous in those days, and the dream created the emotional state that made it easier for him to follow his true (but unconscious) wishes. The actual disaster was hardly unusual, if somewhat coincidental, and indicated that Simonides's assessment of the situation was an accurate one [as cited in 2, pp.93-94].

Theoretical Foundation of Psychotherapy. The goal of Adlerian psychotherapy is to promote a new and more socially interested style of life. For this to happen, the painful inferiority complex that underlies the patient's selfish and cowardly mode of striving for superiority must be brought to light. "The important thing is to decrease the patient's feeling of inferiority.... The method of individual psychology – we have no hesitation in confessing it – begins and ends with the problem of inferiority" [as cited in 2, p.96].

The all-important inferiority complex is unearthed by examining the patient's misguided life goals, and the childhood factors that influenced their selection. The patient then makes an important and encouraging discovery: His or her problems result from a deficiency in training and social interest that can be overcome with effort, rather than from an innate lack of ability. The therapist facilitates this reeducation by serving as a model of healthy behavior, and by providing a ready target for the patient's fledgling attempts at cooperation.

Therapeutic Procedures. A healthy style of life cannot be imposed by coercion, punishment, criticism, or authoritarian displays of omniscience by the therapist, for such tactics are all too likely to reinforce the patient's exaggerated sense of inferiority. Instead, individual psychology attempts to awaken the patient's latent social interest through encouragement and equality. Therapist and patient sit face to face, in chairs of similar size and style. The therapist takes appropriate opportunities to be informal and good-humored, whereas the patient is free to get up and move around the consultation room. Except for the early stages, the patient attends therapy only once or twice per week. And Adlerian therapy rarely lasts more than a single year, with every correctly handled case expected to show at least partial improvement by the third month of treatment [ibidem].

Like Freud and Jung, Adler is not overly fond of hypnosis [1]. His techniques for unveiling a disordered lifestyle include an analysis of the patient's dreams, early recollections, and body movements, as well as key questions and verbal ploys. Often, he would ask a patient: "If you did not have this ailment, what would you do?" [as cited in 2]. The answer usually pointed to the life task that the patient feared, such as getting married (or divorced), making more friends, becoming more aggressive, finding a job, and so forth.

Adlerian therapy consists of *three stages*. *The first* task of the therapist is to establish rapport and gain an understanding of the patient's problems and style of life, which may take from 1 day to 2 weeks. Early recollections, dream interpretation, and "The Question" play a prominent role during this period. In the *second stage* of treatment, the therapist gently and gradually helps the patient become aware of his or her pathogenic lifestyle, secret goals, and inferiority complex. Here the therapist must proceed fairly slowly, for the patient is actually (albeit unconsciously) much more afraid of being proved worthless than of remaining ill. *The third* and *final stage* occurs if and when the patient decides to expend considerable effort and adopt a new and more cooperative lifestyle, with the therapist providing both emotional support and appropriate factual information [ibidem].

In any of these stages, the therapist may use carefully chosen strategies. Adler might tell a patient, "You can be cured in two weeks if you follow this prescription, but it is difficult and I do not know if you can." At this point he would look doubtfully at the patient, whose curiosity and

attention were thereby ensured. Then he would add, “Try to think every day how you can please someone.” If the patient objected that this task was impossible, or that others were not worth pleasing, Adler would respond with his “strongest move in the game” by saying: “Then you will need four weeks.... Perhaps you had better train your- self a little thus: Do not actually do anything to please someone else, but just think out how you could do it.” If this also proved to be too difficult, Adler would suggest that at least the patient could please him by paying particular attention to dreams or early recollections and reporting them at the next session [ibidem].

Adler developed therapeutic techniques for use with children, including treating them in the natural setting of the home and seeing the parents during part of each session, and he is credited as one of the originators of family and group psychotherapy. However, he stresses that prevention (in the form of proper parenting and training of children) is far easier and less costly than having to cure psychopathology [as cited in 2, pp.96-97].

Resistance and Transference. Adler rejects Freud’s approach to resistance and transference. Patients do resist and frustrate the therapist; but this reflects their inability to cooperate and lack of courage to change, and/or is a protest against the therapist’s threatening aura of superiority. Adler regards transference as the result of a therapeutic error that triggers a pampered individual wishes for excessive love and attention. He even concludes that transference should not occur in properly conducted Adlerian therapy [as cited in 2, p.97], a contention that appears rather dubious in view of the established tendency to generalize behavior from one authority figure (such as a parent) to another (such as a therapist or teacher).

Ideally, the patient in Adlerian therapy learns that he or she is not inferior and has the ability to overcome important problems through appropriate effort. The patient therefore abandons the selfish (and self-defeating) strivings for a cheap and easy superiority, develops a more socially interested style of life, and achieves through courage and cooperation those rewards that the real world can provide.

Work (Life Task). Adler expressed keen interest in the sociological and psychological aspects of work, and was a strong advocate of humane working conditions and protective labor legislation. He recommends that the choice of vocation should be consistent with one’s style of life and early recollections. For example, a patient’s first memory was watching through a window while others worked. This man ultimately found satisfaction as an art dealer, a career that enabled him to continue the desired role of onlooker in a socially interested way. Similarly, the earliest recollection of many doctors is a death in the family [ibidem].

To Adler, the inability to select a future occupation during childhood and adolescence indicates the existence of an underlying inferiority complex. Therefore, all schoolchildren should be required to write compositions on “what I want to be later in life” to make them confront this important issue [ibidem].

Education. Adler devotes considerable attention to the effect of education on personality development. School provides the acid test of a child’s readiness for social living, and offers perhaps the only possibility for correcting whatever parental errors may have occurred. “The school is the prolonged arm of the family.... It would be our hope, if all the teachers could be [well] trained, that psychologists would become unnecessary” [as cited in 2, p.98]. Unfortunately, few educators know how to help each child’s personality develop along proper lines. And classes are often far too large, making it difficult for even a skilled teacher to do much more than merely impart the prescribed curriculum.

Adler sees the educator as facing the difficult and challenging task of preparing the child for cooperation, and inculcating the social ideals that enable civilization to continue. "The true purpose of a school is to build character ... [and] the principal aim of education is social adjustment" [ibidem]. The role of heredity in personality development must be minimized by the teacher, lest the child evade responsibility (and the educator excuse poor teaching) by blaming failures on genetic factors. "It may ease [the teacher's] position if he can say to a child, 'You have no gift for mathematics', but it can do nothing but discourage the child" [idem]. The importance of individual ambition and competition must also be downplayed, so as to further the development of social interest.

To Adler, coeducation is an excellent way to prepare the child for cooperation between the sexes. However, special classes for "slow" children should be avoided because they are all too likely to produce discouragement and inferiority complexes. "Where there are brilliant children in a class, the progress of the whole class can be accelerated and heightened; and it is unfair to the other members to deprive them of such a stimulus" [idem]. As always, Adler regards encouragement as far superior to punishment and threats. And teachers must serve as models of social interest, treat their pupils with respect, and genuinely wish to contribute to the welfare of humankind.

Bibliography:



1. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
3. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. *Adler argued that dreams are not wish fulfillment, but attempts to rehearse coping mechanisms and solve current life problems.* Compare this view with the Freudian concept of dream work (censorship, manifest/latent content). Elaborate on how Adler's view of dreams as future-oriented planning changes the role of the therapist and the client's responsibility in dream analysis, providing concrete examples of Adlerian dream interpretation.

2. *Adler's Individual Psychology is often called a "holistic" theory because it views the individual as unified and indivisible, with behavior being purposeful and goal-directed.* Explain why Adler rejected the Freudian idea of the psyche being divided into conflicting parts (Id, Ego, Superego). Clarify how Adler's focus on "Fictional Finalism" and the unity of the personality provides a clearer, more optimistic foundation for psychological change than traditional psychoanalysis.

3. *The primary goal of Adlerian therapy is to foster the client's Social Interest (Gemeinschaftsgefühl) and to help them change their mistaken goals and faulty Style of Life.* Outline the typical four phases of Adlerian psychotherapy (Establishing the Relationship,

Analysis/Assessment, Interpretation/Insight, Reorientation). Elaborate on the techniques used in the Analysis/Assessment phase (e.g., Early Recollections, Family Constellation) and explain why these tools are essential for understanding the client's private logic and private sense.

4. *Adler viewed "Resistance" not as opposition to the therapist, but as a lack of courage or an unwillingness to change the dysfunctional "Style of Life" because change involves risk.* Compare this Adlerian view of *Resistance* to the classical Freudian definition (defense mechanisms against unconscious material). Discuss how the Adlerian therapist handles *Transference* by focusing on the client's current, faulty interpersonal patterns rather than analyzing the repetition of past relationships.

5. *Adler defined one of the three primary "Life Tasks" as Work (Occupation), arguing that a socially useful occupation contributes to the welfare of the community.* Analyze the psychological significance of the work task according to Adler. Present case examples (real or hypothetical) where a person's *lack of Social Interest* manifests as career dissatisfaction, unemployment, or a self-serving, non-contributive work ethic, and propose an Adlerian reorientation goal.

6. *Adler heavily emphasized the role of early childhood education, schools, and parenting in preventing neurosis by fostering Social Interest.* Explain the key Adlerian principles (e.g., mutual respect, logical and natural consequences, discouragement) that should guide effective parenting and classroom management. Clarify how failures in the *educational environment* can lead to the development of a *Mistaken Goal* or an unhealthy *Style of Life* (e.g., the child seeking excessive attention or power).

Suggestions for self-assessment

In base of the information studied:



- Determine the theoretical significance of Social Interest (*Gemeinschaftsgefühl*) in Adler's therapy (Focus: Theoretical Foundation). *Self-Check:* Can I explain why Adler considered Social Interest the ultimate measure of mental health and why it must be fostered in therapy?
- Analyze and explain the essence of the four phases of Adlerian psychotherapy (establishing relationship, assessment, insight, and reorientation; Focus: Therapeutic Procedures). *Self-Check:* Can I clearly differentiate the main goal and techniques used in the *Assessment phase* (e.g., Early Recollections, Family Constellation) versus the *Reorientation phase*?
- Explain and give several personal or observed examples of the practical manifestation of the Style of Life and its associated Safeguarding Tendencies (e.g., excuses, aggression, depreciation; Focus: Style of Life/Resistance). *Self-Check:* Can I distinguish between a healthy compensatory striving and a destructive safeguarding tendency?
- Identify and characterize specific psychological problems that Adler viewed as "Mistaken Goals" and which can be resolved by shifting the patient's Fictional Finalism toward usefulness (Focus: Dream Interpretation/Work). *Self-Check:* Can I provide examples of problems (like neurotic perfectionism or isolation) and explain their underlying mistaken goal (e.g., seeking power instead of belonging)?
- Characterize and compare Adlerian therapy with at least two other psychological approaches, focusing specifically on their views on childhood experience and human

motivation (e.g., comparing to Freud's determinism and Rogers' unconditional positive regard; Focus: Education/Theoretical Foundation). *Self-Check:* Can I clearly articulate how Adler's emphasis on *choice and subjective perception* differs from Freud's emphasis on drives and the unconscious past?

- Analyze the significance of the three "Life Tasks" (Work, Society/Friendship, and Love/Sex) and evaluate how difficulty in any one task is indicative of a lack of Social Interest. (Focus: Work/Education). *Self-Check:* Can I explain why failure to master the Work task is not merely an economic problem, but a failure of contribution to humanity?

13.3. Assessing personality concepts of K. Horney. The concept of personality in E. Erikson's theory

Content units for university course:



1. Basic conflict of neurosis. Feminine Psychology.
2. The concept of personality in E. Erikson's theory

Finality:



As a result of studying the theme, students will:

- know the approaches used by K. Horney and E. Erikson in personality studying;
- understand the specifics of applied therapies;
- analyse the particularities of the methods' applied in different situations;
- determine and explain various ways of using the methods in contemporaneity;
- be motivated in studying and applying of therapies.

Information support

1. Basic conflict of neurosis. Feminine Psychology



The Basic Conflict in Neurosis. The three basic neurotic trends in Horney's scheme are not mutually exclusive. Neurotics have within them all three elements, although one typically predominates. Each neurotic trend has a set of needs associated with it. As mentioned earlier, people characterized by moving toward people have excessively strong needs for approval and affection; people characterized by moving against people crave recognition and admiration from others; and those characterized by moving away from others have an inordinate desire to be independent and self-sufficient [4, p.151-154]. In each neurotic individual, one trend typically predominates, and the gratification of the associated needs is pursued relentlessly and endlessly; the other two trends and their associated needs are repressed. Although repressed, however, these needs continue to exist. Since they are not being gratified, the person is in continual turmoil. For example, an individual who moves toward people in virtually every situation, in an attempt to obtain love and approval, will find it virtually impossible to satisfy personal needs for independence and recognition. An individual who moves indiscriminately against people, in

order to obtain recognition and prestige, will find it nearly impossible to receive affection and love from others. After all, a person can't systematically exploit people and expect to be showered with love and approval in return. And an individual who moves indiscriminately away from people will be very unlikely to win their love and approval or to satisfy personal needs for recognition. Isolation and secrecy are incompatible with social approval and recognition.

In Horney's view [ibidem], the three fundamental attitudes and their associated needs are present to some degree in every neurotic individual. The tension created by the fact that these attitudes and their associated needs are incompatible and create contradictory tendencies within the person constitutes the **basic conflict** of neurosis. These contradictory attitudes create turmoil and conflict on an unconscious level, sap the person's energies, and result in fatigue and inefficiency in solving problems. In normal persons, the three trends are also present, but they complement each other and make for inner harmony. Nonneurotic people are much more flexible: they can alternatively give in to others, fight others, or keep to themselves, as appropriate. In contrast, neurotic individuals are driven to fight, to comply, to be aloof, regardless of whether or not their behavior is appropriate to the circumstances (Horney, 1945, pp. 34-47) [as cited in 4].

To illustrate how the three contradictory attitudes operate on an unconscious level to create basic conflict in the neurotic, let us examine the case of one of Horney's patients, a woman named Clare [2].

Clare, a 30-year-old magazine editor, entered therapy because she was easily overcome by a paralyzing fatigue that interfered with her work and social life. She could do routine work, but could not finish any difficult tasks. Clare had been married when she was 23; her husband died three years later. Since his death, she had established a relation- ship with another man, which continued throughout the period of psychoanalysis. According to Clare, both relationships were satisfying sexually, as well as otherwise [as cited in 4].

In the course of the analysis, Horney discovered that Clare had a compulsive modesty, a need to force others to recognize her superiority, and a compulsive dependence upon her partner. Clare was unaware of any of these trends in herself at the outset of therapy.

Horney made the diagnosis of compulsive modesty by listening carefully to Clare's reports about herself. She continually described herself as not very intelligent, attractive, or gifted and tended to dismiss any evidence to the contrary. She claimed that others were clearly superior to her. If others disagreed with her, she automatically assumed that they were right. She recalled that, when her husband started an affair with another woman, she said nothing in opposition, although the experience was deeply painful. She even managed to consider his behavior justified, on the grounds that the other woman was more attractive and affectionate. Clare also found it impossible to spend money on herself. She could not bring herself to buy dresses or books or to take trips. And even though she was an executive, it was impossible for her to give orders. If she was forced to do so, she did so in a very apologetic way.

The consequences of this self-effacing trend were discontent and a general lowering of self-confidence. Clare was basically unaware of her discontent and was truly surprised when she had crying spells. Eventually, she began to realize that intense anxiety lurked behind her facade of modesty. The realization came when she was about to offer other company executives a suggestion for improving her magazine. About to make her recommendation, she experienced intense panic. When she made the suggestion anyway, a sudden attack of diarrhea forced her to leave the room during discussion of the idea. When she returned, she found the discussion moving in her favor, and her panic subsided. When her plan was finally accepted, she felt elated.

The next day, she came to Horney's office for a session and told the therapist of her experience. When Horney remarked that the adoption of the suggestion was a triumph, Clare became annoyed and rejected her congratulations [as cited in 4]. It had been presumptuous of her to offer such a plan; who was she to know better than the others? But gradually Clare began to realize that, by suggesting a plan, she had ventured forth from her narrow lifestyle and taken a risk. She also realized that she was ambitious and did have a strong desire for social recognition and success. These needs had been repressed, but they were continually operating on an unconscious level and striving for expression. The facade of modesty was a means of making her feel safe. It prevented her from having to test her ideas and abilities in direct competition

Feminine Psychology. As a psychoanalyst in the 1930s, Horney found herself a woman in a man's world. Many of her initial doubts about Freudian theory began with some of Freud's disparaging views of women. For example, Freud described *penis envy* – the desire every young girl has to be a boy. Horney (1967) countered this male-flattering position with the concept of *women envy*—men's envy of women's ability to bear and nurse children. Horney did not suggest that men are therefore dissatisfied with themselves, but rather that each gender has attributes that the other admires. However, she did suggest that men compensate for their inability to have children through achievement in other domains [as cited in 1, pp.120-121].

Horney also pointed out that Freud's observations and writings took place at a time when society often placed women in inferior positions. If a woman living in that era wished she were a man, it was probably because of the restrictions and burdens placed on her by the culture, not because of inherent inferiorities. In a society where both men and women are free to become whatever they desire, there is little reason to think that girls would want to be boys, or vice versa. In many ways, we can see that Horney's thinking was well ahead of its time [ibidem]. Horney's death in 1952 did not allow her to see how feminists would later use many of her ideas to promote the cause of gender equality.

Information support



2. The concept of personality in E. Erikson's theory

Erikson always identified himself as a psychoanalyst and paid homage to Freud's insights and techniques. At the same time, he extended and modified many of Freud's concepts and methods and forged new ones of his own [as cited in 4, p.201].

One basic difference in technique involves Erikson's view of the relationship between therapist and patient. He adopted a more egalitarian and personal stance toward his patients than did Freud. Whereas Freud tried to foster an impersonal, objective atmosphere by requiring his patients to recline on a couch while he remained seated in a chair out of sight, Erikson asked many of his patients to sit across from him in an easy chair. Freud was guided by his view of the consulting room as primarily a scientific laboratory, and only secondarily as a healing sanctuary. Erikson, however, believed that such neutrality on the part of the therapist can prove harmful to patients, because it may induce fears of losing their identity. In his view, patients can be helped only to the extent that the therapist becomes actual or real to them (Roazen, 1976, pp. 67-69) [as cited in 4, p.203]. Thus, Erikson advocated a stance of "disciplined subjectivity," in which the therapist seeks to analyze and understand the patient's problems through empathy, as well as by examining historical events that have affected the patient's life.

Erikson used the Freudian concepts and procedures of transference, free association, and dream analysis in his work, but his usage differs in a number of respects from his mentor's. Especially different is his view of dreams and their meanings. Whereas Freud interpreted dreams as wish fulfillment of sexual needs, Erikson typically interpreted them in psychosocial terms as attempts to preserve and enhance identity. He agreed with Freud that dreams can be indicators of people's struggles to understand prior developmental crises; in Erikson's view, however, they are more likely to revolve around questions of identity than of sexuality. Erikson also differed from Freud in that he attached considerable importance to understanding the manifest content of dreams, rather than delving into the depths of dreamers' psyches to get at latent contents and their meanings. In Erikson's view, a dream's manifest content can reveal important information about current life problems and about the dreamer's view of his or her relationship with the therapist. Although Erikson acknowledged that analysis of latent content can lead to the discovery of important information about the sources of prior conflicts, he believed that dreams also have a healing function; they provide suggestions about how to cope with the future as well as the past (Roazen, 1976, p. 56) [ibidem].

Freud worked primarily with neurotic adults; Erikson was essentially a child analyst and, as such, he had to use techniques appropriate to that age group. Thus, Erikson utilized a variety of playtherapy techniques to increase his understanding of the unique problems of his young patients. For example, he encouraged his patients to use toys to construct exciting scenes from their own imaginations. He found that these play constructions provide important clues to the sources of the child's problems. They also provide an opportunity for the child to create ideal situations and to master reality through experiment and planning (Erikson, 1963, p. 222) [as cited in 4, p.203]. Thus, play enables youngsters to relive their past, to redeem their failures, and to strengthen their hopes for the future. As mentioned earlier, play is not primarily a recreational activity, but a work activity designed to enhance mastery.

Finally, Erikson was a pioneer in the use of **psychohistorical analysis** to increase our understanding of the lives of important historical figures [as cited in 4, p.203]. Erikson developed the procedure because he was interested in building a bridge between psychoanalysis and history. All too often, he maintained, historians have ignored the role of individual development in their attempts to explain historical events, while analysts have focused too narrowly on early personal development and have deemphasized the role of broader historical processes in their efforts to explain the behavior of individuals. Psychohistorical analysis was Erikson's attempt to over- come such myopia by applying his theory of ego development and its various crises throughout the life cycle to the biographies of prominent individuals, including Thomas Jefferson, George Bernard Shaw, Martin Luther, Mahatma Gandhi, and Adolf Hitler. At the same time, the analyst seeks to understand their lives by judging them in terms of the unique historical periods in which they lived and wrote. Psychohistorical analysis takes a broad perspective that includes an appreciation of the tremendous impact of political, economic, social, and cultural forces on the development and personalities of historical figures. It also seeks to recognize and take into account the subtle ways in which the analysts' own values and experiences, and their own historical period, guide their interpretations of these people's lives (Erikson, 1974, pp. 14-15) [as cited in 4, p.203].

Theory's implications for therapy. For Erikson, neurotics and psychotics are people with confused identities who lack a sense of mastery over their experiences. Their egos are fragmented and weak, and they are unable to relate well to others or to take their place in society.

These difficulties are an outgrowth of their failure to resolve successfully one or more of the crises inherent in their life cycles.

Failure to develop a sense of basic trust in the first stage of life, Erikson believed, can lead to serious pathology in later life, including schizophrenia. In this case, failure to establish trust in others eventually leads the person to break with external reality. To help such a person, Erikson maintained, the therapist must teach the patient to trust the world again (Evans, 1967, p. 55).

In the case of paranoia, Erikson saw a fixation in development "somewhere between the hope and will state" (Evans, 1967, p. 56) [idem]. Paranoids are unable to overcome the suspicion that the adults who tried to train their will during the anal stage were really trying to break it. If confronted later in life with restricted opportunities (such as not being able to find a job), they are likely to believe that others are out to get them – to stop them from demonstrating their ability to succeed independently (Evans, 1967, pp. 56-57) [as cited in 4, pp.202-203].

Erikson believed that obsessive-compulsive neuroses also result from fixations at the anal stage, which stem from excessive parental harshness in their training procedures. Obsessive-compulsives are given to stubbornness, procrastination, and ritualistic repetitions as means of regaining control of their lives (Erikson, 1968b, p. 111) [ibidem]. Treatment requires not only identification of the sources of the conflict with parents, but also encouragement by the therapist of the patient's own capabilities and freedom to exercise will without feelings of shame and doubt (Evans, 1967, p. 58) [ibidem].

Major adjustment problems in adolescence typically center on the lack of clear occupational goals. This difficulty may be traced, in part, to a failure to develop a sense of self-control over one's choices or to a lack of imagination and direction concerning one's ideals and goals during the muscular-anal and locomotor-genital stages. These problems may be compounded by a strong sense of inferiority about one's competence to perform tasks well, as a result of failure to grow during the latency period. Under these circumstances, confused adolescents faced with the tremendous pressures of making a decision may react badly. They may drop out of school, leave jobs, stay out all night, turn to destructive acts such as vandalism and robbery, or withdraw into bizarre and horrible moods.

Erikson believed that adolescents' only salvation in this situation is for friends, family, therapist, and judiciary personnel to avoid typing them with diagnostic labels, such as borderline psychotic or schizoid, and to accept the fact that there are special social and cultural conditions that trigger such behavior (Erikson, 1968b, p. 132). The use of labels may force young people to embrace a negative identity more strongly, thereby exacerbating their problems; what they need from the therapist is sympathetic treatment and encouragement. At the core of therapeutic treatment is the patient's need to rebuild a personal identity. This is an extremely difficult task and, because it is so painful, patients typically engage in resistive behavior; usually, they try to con- vince the therapist that their negative identities are real and necessary. Erikson believed that the therapist should acknowledge the validity of this contention, but not let the patient conclude that this negative identity is "all there is to me." The therapist should treat such patients with understanding and affection, but not permissively; it is important to point out firmly the patients' strengths and to indicate directions for positive growth (Erikson, 1968b, pp. 212-216) [ibidem]. The therapist should encourage patients to develop their talents through social experimentation; such activities typically result in increased ego strength.

A major contributing factor to the development of neurosis in young adults is their failure to relate intimately to others. Neurotics are often lonely, isolated people who have been unable to

accept the risks and responsibilities associated with the establishment of truly intimate relationships. They lack the ability to love and to establish deep, enduring friendships. Because sexual relations are part of the expression of mature love, we might expect such individuals to experience difficulties in the form of impotence, premature ejaculation, or frigidity. These problems can be overcome only when these disturbed and distressed individuals have undergone therapeutic experiences that strengthen their sense of identity. Erikson believed that only people with strong egos are capable of coping with the disappointments, hurts, and possibilities of rejection associated with opening oneself up to another.

Neurosis during middle adulthood is associated with an inability to experience satisfaction in guiding and helping the next generation. Such self-absorbed individuals feel strongly that life should have greater meaning and joy, yet they experience boredom and stagnation. Treatment of these individuals focuses on the early-childhood origins of their excessive self-love and lack of trust, which now prevent them from extending themselves to others.

Finally, pathology in late adulthood is correlated with fragmentation of the ego. Elderly neurotics are still unable to adapt themselves to earlier defeats and to integrate these experiences into their self-concepts. They are likely to feel that they have not accomplished all their goals and that there is not enough time to rectify the situation. They fear death. Treatment is aimed at helping the patient see that each life cycle is unique, that it permits no substitutions, and that death is an inevitable part of it.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Construct a schematic model illustrating Horney's three neurotic trends, associated needs, and the nature of the basic conflict of neurosis.
2. Analyze the case of Clare by identifying the dominant neurotic trend, the repressed tendencies, and the defensive function of compulsive modesty.
3. Compare Horney's Feminine Psychology with Freud's views on gender development, emphasizing cultural and social determinants.
4. Prepare a brief comparative analysis of Freud's and Erikson's therapeutic stances, focusing on therapist–patient relationships.
5. Choose one developmental stage from Erikson's theory and explain how unresolved crises at that stage may lead to specific neurotic symptoms.

6. Write a short essay on the role of ego identity in mental health, using examples from Erikson's therapeutic interpretations.

Suggestions for self-assessment

In base of the information studied:



- clearly distinguish between normal flexibility and neurotic rigidity in the use of interpersonal strategies;
- explain how unconscious conflicts between incompatible needs can lead to fatigue, anxiety, and inefficiency;
- critically reflect on the relevance of Horney's Feminine Psychology for contemporary understandings of gender and personality;
- evaluate Erikson's concept of "disciplined subjectivity" and its implications for therapeutic practice;
- assess the relationship between identity confusion and psychopathology across different life stages;
- reflect on the importance of ego strength and identity integration for intimacy, productivity, and psychological well-being.

14. BASIC CONCEPTS IN THE THEORIES OF E. TORNDIKE AND G. WATSON

Content units for university course:



1. Thorndike's contributions to psychology.
2. Foundations of behaviorism by John B. Watson

Finality:

As a result of studying the theme, students will:



- explain John B. Watson's conception of psychology as an objective, experimental natural science;
- analyze the core principles of behaviorism, with emphasis on observability, environmentalism, and conditioning;
- evaluate Watson's rejection of mentalistic concepts and his stance toward heredity and instincts;
- assess the significance of Watson's methodological shift from observational to experimental research in psychology;
- interpret Watson's influence on child psychology, particularly in the study of emotional development and learning.

Information support

1. Thorndike's contributions to psychology



Thorndike had a tremendous impact on many different schools of psychology, including behaviorsim, Gestalt psychology, and comparative psychology. His contributions also had a tremendous impact on education and our understanding of learning in childhood and adulthood.

Through his work and theories, Thorndike became strongly associated with the American school of thought known as functionalism. Other prominent functionalist thinkers included Harvey Carr, James Rowland Angell, and John Dewey.

While he was associated with this school of thought, his work had a significant impact on the rise of behaviorism through the first half of the 20th century. Thorndike is also often referred to as the founder of modern-day educational psychology and published several books on the subject.

During his graduate studies at Columbia, Thorndike also studied the transfer of learning. Learning in one subject does not facilitate learning in another, and improvements that do occur are caused by shared underlying elements and not actual improvements in the learner's abilities.

His research was also significant for becoming some of the first lab research on animal learning. His emphasis on analyzing data quantitatively was also notable since much of the research during this time focused on providing descriptive information.

2. Foundations of behaviorism by John B. Watson

John B. Watson's "Psychology as the Behaviorist Views It" has often been called his "behaviorist manifesto" – Woodworth (1931, p. 69) seems to credit the phrase to himself — but the article had little direct impact on traditional child psychology. Perhaps the reason is that most child-study professionals in that era would not have read much if any beyond the first two sentences: "Psychology as the behaviorist views it is a purely objective experimental branch of natural science. Its theoretical goal is the prediction and control of behavior" (Watson, 1913, p. 158). The traditionalists' primary goal was to discover norms of development, which requires

observational research. Of course, all psychological research is "observational" and "behavioral" in that it involves observation of behavior or behavioral artifacts, but "observational" is used here in the sense contrasted with "experimental" (e.g., Anderson, 1931; Reese & Lipsitt, 1970, p. 13; Watson, 1914, pp. 30-31 & title of chap. 4, p. 106) and "behavioral" is used to refer to Watsonian behaviorism and later behaviorisms.

Watson remained keenly interested in making psychology a natural science (e.g., 1924-1925, p. 119; 1925a, p. 127; 1930, p. 161; p. 1 in 1919a, 1924, 1929a, 1929b). As a natural science, psychology would be an experimental science without mentalistic ghosts in the behavioral machine (Bergmann, 1956). This program was maintained by later behaviorists (Horowitz, 1991, 1992) and it included an emphasis on environmental determinants, primarily stimulus-response conditioning (he did not call it that in Watson, 1914, but he endorsed the gist of the method, which he called substitution, pp. 65-68, 269-273). The emphasis meshed well with the experimental approach because in humans environmental determinants are obviously more likely than hereditary determinants to be controllable experimentally – real experiments, not the experiments of nature that flourish in behavioral genetics (the italicized phrase is an oxymoron because nature is an abstract superordinate con cept and therefore it cannot do experiments). Environmentalism also meshed well with Watson's call for observability and rejection of instincts and other kinds of willo'-the-wisp for which an assumed hereditary basis was an excuse for ignorance of causes rather than a testable explanation. Nevertheless, in the 1913 manifesto Watson gave heredity a role (p. 167) and he later (1916c, p. 485) said that humans have "instincts" that are "hereditary." In the 1920s Kuo Zing-Yang criticized him for not being more of an environmentalist. Kuo said, "There are only one and a half true behaviorists in this world; Watson is the half. I am the only true behaviorist" (quoted in Chin & Chin, 1969, p. 8). Kuo (1921) gave heredity no role, until later (Kuo, 1967/1976).

Watson's emphasis on environmentalism and the ubiquitous role of conditioning became immensely popular in psychology, in part because, as Kagan (1983) said, "Conditioning emphasized the role of experience, not biology, in promoting both change and stability of psychological attributes" (p. 550). Kagan also noted the rise of philosophical pragmatism in the early 20th century and he said, "Benevolent environmental intervention, which is central to the pragmatic view, is obviously in accord with the central premise of behaviorism" (p. 551). Stevenson (1983, p. 215) implicitly made the first of these points and omitted the second one. He said that Watson's behaviorism was an "applied science," and "In the 1920s, such a scientific, pragmatic approach was readily acceptable to Americans, for whom science seemed to have limitless potential." That is, Stevenson emphasized Watson's natural science approach and used "pragmatic" only in its meaning of practical. Relevant to the second point, Watson said in the 1913 manifesto that behaviorists can and should do experimental research on matters related to advertising, drug abuse, forensics and jurisprudence, pedagogy and test construction, and psychopathology. However, he added that behaviorists are not concerned with application of the facts discovered and that the practitioners must "decide whether these facts are ever to be applied" (p. 169). These remarks indicate that at first, Watson envisioned behaviorism not as an applied science but as a pure science. These points are discussed further in the two major sections of this paper, respectively on Watson's influence on child psychology and, as a concrete illustration, Watson's influence on the study of emotions. The study of emotions is especially instructive for two major reasons covered in the latter section and a third major reason developed in the final section. First, in the 1913 manifesto Watson seems to dismiss this domain, yet his two most famous experiments (Watson & Morgan, 1917; Watson & Rayner, 1920) dealt directly with emotions in human infants and indirectly with emotional development throughout

childhood and in adulthood. Second, these two experiments and his other writings about emotions and emotional development nicely exemplify his influence on child psychology in general, leading in this domain to a shift from traditional observational research and an emphasis on genetic determination to experimental research and an emphasis on learning. Third, later changes in this domain illustrate how his influence became modernized without abandonment of the behavioral base.

Bibliography:



1. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
3. REESE, H.W. Influences of john b. watson's behaviorism on child psychology. In: Mexican Journal of Behavior Analysis, 2013, vol. 39, Number 2 (September). p.48-80. Available: http://rmac-mx.org/wp-content/uploads/2014/01/04.-ARMAC-vol.-39-2.pdf
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Summarize the main arguments of Watson's 1913 manifesto and explain why it is considered a turning point in the history of psychology.
2. Compare Watson's behaviorist approach with traditional observational child psychology dominant in the early 20th century.
3. Analyze Watson's position on heredity versus environment, highlighting both his original claims and subsequent critiques (e.g., Kuo Zing-Yang).
4. Examine the role of conditioning in Watson's theoretical framework and explain why it became central to behaviorist research.
5. Using Watson's studies on emotions, explain how experimental methods reshaped the understanding of emotional development in children.
6. Discover the ways of Thorndike's concepts application after watching the video> https://www.youtube.com/watch?v=Tde1ZbPaVNE

Suggestions for self-assessment

In base of the information studied:



- clearly articulate the defining features of Watsonian behaviorism;
- justify the importance of experimental control and environmental variables in Watson's scientific program;
- critically reflect on the strengths and limitations of excluding mental processes from psychological explanation;
- evaluate Watson's contribution to the transformation of child psychology into an experimental discipline;
- assess the long-term impact of Watson's behaviorism on later psychological theories and applied fields.

15. THE PYRAMID OF NEEDS IN A. MASLOW'S THEORY

Content units for university course:



1. The Study of psychologically healthy people.
2. Theory's implications for therapy.

Finality:

As a result of studying the theme, students will:



- explain Maslow's rationale and methodology for studying psychologically healthy, self-actualized individuals;
- identify and describe the core characteristics of psychologically healthy people according to Maslow;
- analyze the concept of self-actualizing creativity and its role in everyday functioning;
- evaluate the implications of Maslow's theory for understanding neurotic development and therapeutic intervention.

Information support

1. The Study of psychologically healthy people



Psychologists have long studied people who suffer from psychological problems. But what do you do if you are Abraham Maslow and want to study psychologically healthy people? Maslow began by selecting people who appeared to have made great progress in satisfying their need for self-actualization. Some of these individuals were contemporaries of Maslow. But others were historical figures who seemed to have lived a self-actualized lifestyle. Maslow interviewed the living examples on his list and used historical documents to gather information about such seemingly self-actualized people as Thomas Jefferson, Albert Einstein, Eleanor Roosevelt, and Albert Schweitzer. By his own admission, Maslow s methods were far from scientifically rigorous. Rather than statistical or other quantitative analyses, Maslow provided "holistic analysis" [as cited in 1, p.318]. That is, he arrived at his own general impressions of his selected participants. Through this process he developed a list of characteristics that seemed to typify the personalities of psychologically healthy people.

What are self-actualized people like? You may notice as we go through the list that these individuals sound a lot like the fully functioning people described by Rogers. To begin, psychologically healthy people tend to accept themselves for what they are. They admit to their weaknesses, although they still work to improve themselves where they can. Because of this self-acceptance, self-actualized people don't spend a lot of time worrying or feeling guilty about the bad things they have done. Self-actualized people aren't perfect, but they respect and feel good about themselves for what they are.

Psychologically healthy people are also less restricted by cultural norms and customs than the average person. Whereas most of us are concerned about doing the "proper" thing, self-actualized people feel free to express their desires, even when those desires run counter to

society's wishes. It is not that these people are insensitive to social pressures. On the contrary, Maslow described them as very perceptive. They are simply less inhibited and more spontaneous than most of us. Society provides a long list of rules about how our lives should progress: go to school, get a job, make some money, buy a house and car, raise a family, and on and on. There are also rules about how to act in public, how to spend leisure time, how to dress, how to eat, and so on. However, psychologically healthy people are less likely than the rest of us to conform to society's mandates unless they feel their own goals and desires would be met in the process [2].

Maslow described every psychologically healthy person he studied as creative. However, he distinguished between the traditional definition of creativity, which is based on producing something traditionally associated with talent (for example, a poem), and what he called *self-actualizing creativity.* Self-actualizing creativity is revealed when people approach routine tasks in an unconventional manner. A self-actualized teacher develops innovative ways to communicate ideas to students. A self-actualized businessperson thinks of clever ways to improve business and devises new solutions to old problems. Moreover, a well-known painter is not necessarily self-actualized. The paintings might spring more from innate talent than from a healthy personality.

In essence, self-actualizing creativity is a way of approaching life. Maslow compared it with the spontaneous way a child examines and discovers the world, ever in awe and admiration of the little things that make it such an interesting place. According to Maslow, most adults would express self-actualizing creativity if we didn't succumb to *enculturalization,* which inhibits our spontaneity. Somehow, psychologically healthy people retain or rediscover the fresh and naive way of looking at life they knew as children.

Maslow discovered several other characteristics common to psychologically healthy people. It may surprise you to find that these people have relatively few friends. But the friendships they have are deep and rewarding. They have a "philosophical, unhostile" sense of humor. They poke fun at the human condition, including themselves, rather than at any particular person or group. Sell-actualized people also have a strong need for solitude, as we'll explore in depth in the next chapter. And, like Rogers' fully functioning people, self-actualized people express a continued appreciation for life's experiences.

Another feature Maslow discovered in psychologically healthy people is what he called *peak experiences.* A peak experience is one in which time and place are transcended, in which people lose their anxieties and experience a unity of self with the universe and a momentary feeling of power and wonder. However, consistent with the humanistic notion of individuality, peak experiences are different for each person. Maslow likened them to "a visit to a personally defined Heaven" [as cited in 1, p.319]. Peak experiences are growth experiences, for afterward people report feeling more spontaneous, more appreciative of life, and less concerned with whatever problems they may have had.

Psychologically healthy people are not the only ones who have these experiences. After all, most of us on occasion experience emotional growth and wrestle with higher-level concerns. But peak experiences for self-actualized people tend to be more intense and occur more often. However, even in the self-actualized group, Maslow found there were "peakers" and "nonpeakers". Each of these types of psychologically healthy people serves a different function in society. The nonpeaking self-actualizers are "the social world improvers, the politicians, the workers of society, the reformers, the crusaders" [as cited in 1, p.319]. They have their feet planted firmly on the ground and have a clear direction in life. On the other hand, the peakers

"are more likely to write the poetry, the music, the philosophies, and the religions". The two types of self-actualizers play different roles in society, but both are on the way to fulfilling their potentials, each marching to a slightly different drummer.

2. Theory's implications for therapy

In Maslow's view, neurotics are people who have been prevented (and who have prevented themselves) from attaining gratification of their basic needs, and thus have been precluded from moving toward the ultimate goal of self-actualization. They feel threatened and insecure and have little self-respect or self-esteem. Because gratification of these basic needs can occur only through contact with other people, it follows that therapy must be interpersonal in nature [as cited in 4, p.441].

Maslow likened the psychotherapeutic relationship between therapist and client to a relationship between friends. The therapy situation must involve mutual frankness, trust, honesty, and lack of defensive- ness. It should also allow for the expression of a healthy amount of childishness and silliness [as cited in 4, p.441]. This is only possible when the relationship is nonthreatening and supportive. In such a democratic context, the therapist should provide the client with the respect, love, and feelings of belongingness he or she must have in order to grow. In other words, the therapist must act to gratify the client's basic need deficiencies. But effective therapy must go beyond this point. The therapeutic relationship should encourage not only the therapist's giving of love to the client but also the client's expression of love and affection toward the therapist and others [as cited in 4, p.442]. More generally, the client should be encouraged to display those values associated with positive growth – to open up to the world and learn to understand more about its complex nature.

Maslow realized that a warm, supportive therapeutic approach was unworkable with some clients, particularly those with chronic, stabilized neuroses that involve deep mistrust and hostility toward others [as cited in 4, p.442]. He believed that, under those conditions, a depth analysis in the Freudian tradition might be more useful. In such an analysis, clients would work through their problems both cognitively *and* emotionally, as a means of achieving change and self-improvement.

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Summarize Maslow's research approach to studying self-actualized individuals and discuss its strengths and limitations.
2. Identify and illustrate, with concrete examples, at least three

characteristics of psychologically healthy people described by Maslow.

3. Compare Maslow's concept of self-actualizing creativity with traditional notions of creativity.
4. Analyze the role of peak experiences in personal growth and explain the distinction between "peakers" and "nonpeakers."

Suggestions for self-assessment

In base of the information studied:



- explain how self-acceptance and autonomy from cultural pressures contribute to psychological health;
- assess the significance of spontaneity, creativity, and appreciation of life in self-actualized functioning;
- reflect on the role of peak experiences in enhancing personal meaning and growth;
- evaluate Maslow's view of neurosis as a blockage of basic need gratification;
- explain the humanistic principles underlying Maslow's therapeutic approach;
- critically reflect on the applicability and limits of Maslow's ideas in contemporary psychotherapy.

16. BASIC CONCEPTS OF PHENOMENOLOGICAL AND EXISTENTIAL THEORIES

Content units for university course:



1. Applications of Rogerian theory.
2. Applications of existential psychology

Finality:

As a result of studying the theme, students will:



- explain the theoretical foundations and goals of Rogerian psychotherapy in terms of self-concept, conditions of worth, and the actualizing tendency;
- analyze the mechanisms through which person-centered therapy facilitates personality change and inner congruence;
- describe the core therapeutic conditions of genuineness, empathy, and unconditional positive regard and their role in therapeutic effectiveness;
- evaluate the application of Rogerian principles in individual psychotherapy and group settings;
- assess the contribution of encounter groups to personal growth within the humanistic framework;
- critically reflect on the scope and limits of Rogerian therapy in comparison with other psychotherapeutic approaches.

Information support

1. Applications of Rogerian theory



Theoretical Foundation of psychotherapy. The goal of Rogerian psychotherapy is to help clients abandon the introjected conditions of worth that seem so necessary for positive self-regard, and replace them with their own true needs and wishes. In the safety of the therapeutic situation, clients are able to tear down the defenses that protect the incongruent self-concept, cope with the resulting anxiety, and recognize that this false view of themselves is responsible for their painful problems. They revise their self-concept appropriately, as by concluding: "I don't have to think and feel the way other people want me to in order to be loved, and to love myself. I can open myself to experience, and be who I really am" [as cited in 3, p.191]. This enables them to end the estrangement between the self-actualizing and actualizing tendencies, reclaim the ability to heed the organismic valuing process, and become more fully functioning persons.

For example, a client who has steadfastly claimed to have only positive feelings for her parents may conclude: "I have thought that I must feel only love for my parents in order to regard myself as a good person, but I find that I experience both love and resentment. Perhaps I can be that person who freely experiences both of these feelings" [as cited in 3, p.191]. Or a

client whose self-concept has been primarily negative, and who has therefore blocked feelings of self-acceptance from awareness, may learn: "I have thought that in some deep way I was bad, that the most basic elements in me must be dire and awful. I don't experience that badness, but rather a positive desire to live and let live. Perhaps I can be that person who is, at heart, positive" (Rogers, 1961, p. 104) [as cited in 3, p.192]. Since the deepest levels of personality are entirely positive, the client finds true self-knowledge to be far more satisfying than painful. The resulting inner harmony is evidenced by feelings like "I've never been quite so close to myself," and by increased positive self-regard that is expressed through a quiet pleasure in being oneself (Rogers, 1961, p. 78) [as cited in 3, p.192].

Therapeutic Procedures. Except for the use of tape recordings and verbatim transcripts, aids to research that Rogers helped to pioneer, person-centered therapy excludes virtually all formal procedures. There is no couch, no use of interpretation by the therapist, no discussion of the client's childhood, no dream analysis, no analysis of resistances and transferences. According to Rogers, positive therapeutic change can be accomplished in only one way: by providing a healthy and constructive relationship with another person, which the client uses to recover the actualizing tendency. For this to occur, the client must perceive the therapist as having three characteristics that Rogers regards as essential to any successful human relationship: genuineness, empathy, and unconditional positive regard.

A therapist who is **genuine** is in touch with his or her own inner experience, and is able to share it when appropriate. This does not mean that therapists should burden their clients with their own personal problems, or impulsively blurt out whatever comes to mind. It does imply that the therapist should reject defensive facades and professional jargon, maintain an openness to experience, and achieve congruence. This encourages a similar trusting genuineness on the part of the client, thereby reducing the barriers to open and honest communication:

> *To withhold one's self as a person and to deal with the [client] as an object does not have a high probability of being helpful. ... It does not help to act calm and pleasant when actually I am angry and critical. It does not help to act as though I know the answers when I do not. It does not help ... to try to maintain [any] facade, to act in one way on the surface when I am experiencing something quite different underneath. ... [Instead,] I have found that the more that I can be genuine in the relationship, the more helpful it will be. This means that I need to be aware of my own feelings, in so far as possible ... [and willing to express them]. (Rogers, 1961, pp. 16–17, 33, 47.) [as cited in 3, p.192].*

In addition to genuineness, the therapist must be perceived as **empathic** to the client's feelings and beliefs. The therapist remains closely attuned to the client's verbal and nonverbal messages, including tones of voice and bodily movements, and reflects back the perceived meaning. If a client observes that "for the first time in months I am not thinking about my problems, not actually working on them", the therapist might respond: "I get the impression that you don't sort of sit down to work on 'my problems'. It isn't that feeling at all." If the therapist's view is accurate, the client is likely to reply: "Perhaps that *is* what I've been trying to say. I haven't realized it, but yes, that's how I *do* feel!" (Rogers, 1961, p. 78; 1977, p. 11). Conversely, disagreement by the client indicates a flaw in the therapist's understanding, rather than some form of resistance. Empathy serves as a powerful aid to healthy growth because it gives the client the feeling of being understood by a significant other:

In the emotional warmth of the relationship with the therapist, the client begins to experience a feeling of safety as he finds that whatever attitude he expresses is understood in almost the same way that he perceives it, and is accepted. … It is only as I understand the feelings and thoughts which seem so horrible to [the client,] or so weak, or so sentimental, or so bizarre … that [the client feels] really free to explore all the hidden nooks and frightening crannies of [his] inner and often buried experience. (Rogers, 1951, p. 41; 1961, p. 34) [as cited in 3, p.193].

The therapist must also be perceived as demonstrating a nonjudgmental, nonpossessive respect and caring for the client's self-concept and feelings (the aforementioned quality of **unconditional positive regard**). "[This] is a caring enough about the person that you do not wish to interfere with his development, nor to use him for any self-aggrandizing goals of your own. Your satisfaction comes in having set him free to grow in his own fashion" (Rogers, 1961, p. 84). Such unqualified acceptance enables the client to explore feelings and beliefs that were too threatening to admit to awareness, safe in the knowledge that they will not evoke criticism—or any form of judgment. "[Even] a positive evaluation is as threatening in the long run as a negative one, since to inform someone that he is good implies that you also have the right to tell him he is bad" (Rogers, 1961, p. 55) [as cited in 3, p.193]. In one notable instance, Rogers sat quietly with a silent, schizophrenic client for long periods of time, indicating support and understanding through his physical presence yet not imposing any pressure to speak:

To discover that it is *not* devastating to accept the positive feeling from another, that it does not necessarily end in hurt, that it actually "feels good" to have another person with you in your struggles to meet life – this may be one of the most profound learnings encountered by the individual, whether in therapy or not (Rogers, 1961, p. 85.) [as cited in 3].

Achieving unconditional positive regard, empathy, and genuineness is by no means an easy task, and the therapist is not expected to do so all of the time. But the frequent expression of these three qualities, duly perceived by the patient, is to Rogers necessary – and sufficient – for therapeutic progress to occur.

Encounter Groups. Becoming a fully functioning person is a lifelong quest. Therefore, even people who are relatively well adjusted are likely to seek ways of achieving further personal growth.

One method for meeting this need is the **encounter group** (or **T group –** for "training"), devised by Kurt Lewin and further developed by Rogers (1973). Perhaps a dozen people meet with one or two facilitators for a relatively brief period of time, often a single weekend but sometimes a few weeks. The facilitator uses genuineness, empathy, and unconditional positive regard to establish a psychological climate of safety and trust. There are no rules or formal procedures, hence the title "facilitator" rather than "leader" [1]. Ideally, group members gradually reduce their defensive distortions, bring out their true feelings toward each other and themselves, learn about their real impact on others, share deep emotional relationships with one another, and devise new goals and directions for themselves. To Rogers, encounter groups fill a major void in our impersonal and technological society:

The psychological need that draws people into encounter groups … is a hunger for something the person does not find in his work environment, in his church, certainly not in his school or college, and sadly enough, not even in modern family life. It is a hunger for relationships which are close and real; in which feelings and emotions can be spontaneously

expressed without first being carefully censored or bottled up; where deep experiences – disappointments and joys – can be shared; where new ways of behaving can be risked and tried out; where, in a word, he approaches the state where all is known and all accepted, and thus further growth becomes possible. (Rogers, 1973, p. 11) [as cited in 3, p.193].

Although Rogers has found encounter groups to be generally successful in promoting personal growth, a cautionary note must be sounded regarding their use with relatively unskilled facilitators. Emotional sessions of such short duration may prove to be more than some members can handle, especially if there is little prior screening and more maladjusted persons are permitted to participate, resulting in psychological "casualties" of various kinds (Yalom & Lieberman, 1971) [as cited in 3, p.194].

2. Applications of existential psychology

Dream Interpretation. Since intentionality and *Dasein* involve unconscious as well as conscious aspects, May often turns to dreams for information about an individual's being-in-the-world. Every dreamer uses personal symbols in order to express particular ideas, so free association may be needed to unravel the meaning of this private language. But since May views personality as a unified whole, he rejects the idea of a Freudian dream censoring component. Therefore, May's approach to dream interpretation tends to be more straightforward than Freud's.

An impotent patient dreamed of having a metal pipe inserted in his head by his therapist, the end of which emerged below as an erect penis. This passive solution refl ected his loss of *Dasein* and pathological dependence on other people, together with his misguided view of himself as a brainy but heartless sex machine. A college student who participated in violent protest movements proved to be compensating for unconscious feelings of intense powerlessness, as shown by recurrent nightmares wherein his parents and cousins did not know him and he disappeared, unmourned, into the Pacific Ocean. Another young man, who was just beginning to discover and accept his strength and *Dasein*, revealed this improvement through various dreams. In one of these he was a rabbit, chased by wolves, who turned on and attacked his pursuers. In another, he climbed a ladder with weak rungs by holding the sides together.

Some dreams cannot occur until the individual has made an appropriate decision in waking life. A dream that reveals the domineering nature of an employer (or a parent) may be possible only after the dreamer has decided to quit the job in question (or to leave home). Thus dreams, like perceptions and memories, are a function of intentionality (May, 1967, pp. 77, 88) [as cited in 3, p.228].

Psychotherapy theoretical foundation. The goal of existential psychotherapy is to help patients recover their repressed *Dasein*, integrate their daimonic into consciousness, recapture their lost will, take responsibility for their lives, and make choices that lead to the fulfillment of their own innate potentials. "The aim of therapy is that the patient *experience his existence as real* … which includes becoming aware of his potentialities, and becoming able to act on the basis of them" (May, 1958/1967b, p. 85) [as cited in 3, p.230].

Although May retains the Freudian term *patient*, he shares Kelly's belief that it is misleadingly passive; changing one's personality requires considerable effort and courage. May also agrees that the therapist must be sufficiently flexible to understand and use each patient's constructs and language, rather than seeking to impose a single theoretical framework on all

humanity. “The existential analysis movement is a protest against the tendency to see the patient in forms tailored to [the therapist’s] own preconceptions” (May, 1958/1967c, p. 8) [ibidem].

Therapeutic Procedures. The existential psychotherapist strives to develop a genuine and empathic relationship with the patient, as in Rogerian psychotherapy. A variety of therapeutic procedures may be used, including face-to-face interviews and Rogerian unconditional positive regard, deducing vital information from the patient’s bodily movements (as in Adlerian theory), and/or the Freudian couch and free association. Regardless of the specific methods, the therapist’s primary goal is to engage the patient’s will and capacity to choose. “[If] the intentionality of the patient is not reached, he … never fully commits himself, is never fully *in* the analysis” (May, 1969, p. 248) [ibidem].

According to May, the main purpose of free association is to reveal the patient’s conscious and unconscious intentions. Other ways to raise the issue of intentionality include direct questions, such as “What do you wish from me today?” or “Why did you come today?” And any fledgling expressions of will by the patient, such as “perhaps I can try to do thus-and-so,” are always focused upon by the therapist.

Resistance and Transference. To a person who has surrendered *Dasein* and intentionality, the prospect of assuming responsibility and choosing a course in life is highly threatening. It is these fears, rather than some illicit instinct, that evoke the resistances described by Freud. However, May does accept Freud’s contention that paying for one’s therapy helps to overcome such difficulties. “The whole meaning of resistance and repression testifies to the anxiety and pain accompanying [the] disclosures about one’s self. That is one reason why it is good that the patient pay for his sessions; if he won’t take too much when he pays for it, he will take scarcely a thing given him gratis!” (May, 1969, p. 165) [as cited in 3, p.230].

May regards transference as one of Freud’s great contributions, and agrees that patients often unconsciously displace feelings and behaviors from previous significant others (such as the parents) to the therapist. But here again, he cautions that an excessive emphasis on the past can only erode the patient’s sense of responsibility. Transference involves forces from the present as well, for the typical patient is so emotionally immature as to seek a beloved and omnipotent savior, and the therapist becomes a natural target for these current wishes and feelings (May, 1967, pp. 83–85, 89) [as cited in 3, p.231].

Psychotherapy and social reform. Like Fromm, May argues that our society is in many ways pathogenic. He contends that technology and technique have overwhelmed eros and passion, so that we are more concerned with functioning like well-oiled machines than with caring and loving. May is very critical of such inhuman behaviors as the Vietnam War, interracial strife, the cacophonous din and faceless hordes of the rush-hour subway, the assembly-line impersonality of giant corporations and universities, professors who write pointless books because they are more concerned with augmenting their list of publications than with pursuing exciting truths, television advertising that uses subtle lies to sell various products, and government officials who show their contempt for us by “explaining” national policy in evasions and double-talk. Finally, looming above us all is the hideous prospect of nuclear war [3].

Bibliography:



1. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Leraning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.
2. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
3. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
4. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Summarize the central goal of Rogerian psychotherapy and explain how revision of the self-concept occurs during therapy.
2. Analyze one clinical example from the text to illustrate how clients abandon introjected conditions of worth.
3. Describe the three necessary and sufficient therapeutic conditions identified by Rogers and explain how each facilitates personal growth.
4. Compare person-centered individual therapy with encounter groups in terms of aims, procedures, and outcomes.
5. Identify potential risks and ethical considerations associated with encounter groups, particularly when facilitated by untrained leaders.
6. Prepare a brief comparison between Rogerian and existential psychotherapy with respect to the therapist–client relationship.

Suggestions for self-assessment

In base of the information studied:



- explain how incongruence between self-concept and experience leads to psychological distress;
- assess the importance of genuineness, empathy, and unconditional positive regard as sufficient conditions for therapeutic change;
- reflect on the role of acceptance and emotional safety in enabling self-exploration and growth;
- evaluate the contribution of encounter groups to meeting contemporary needs for authentic interpersonal relationships;
- critically assess situations in which person-centered therapy may be insufficient or require integration with other approaches;
- articulate how Rogerian principles support the development of a fully functioning person.

17. MAIN CONCEPTS REGARDING PERSONALITY DEVELOPMENT BY G. ALLPORT

Content units for university course:



1. Personality maturity, development, and social influences in Allport's theory.
2. Value orientations, psychopathology, and psychotherapeutic implications in Allport's perspective

Finality:

As a result of studying the theme, students will:



- understand Allport's conception of personality as a dynamic process of becoming, emphasizing maturity versus immaturity.
- analyze the role of early emotional security and social relationships in healthy personality development.
- examine the impact of societal pressures on self-extension, goal formation, and psychological well-being.
- explain the distinction between mental health and psychopathology in Allport's theory and its relevance for psychotherapy.

Information support

1. Personality maturity, development, and social influences in Allport's theory



For Allport, the healthy or mature person is continually in a state of becoming; the unhealthy or immature person is one whose growth has been stifled. He believed, like Freud, that development could be arrested as a result of faulty relationships with parents, especially the mother, in early childhood. Allport believed that people need to feel secure and protected and that deprivations of love and affection can have a lasting and harmful impact on growth [3, p.279].

All in all, a generous minimum of security seems required in early years for a start toward a productive lifestyle. Without it the individual develops a pathological craving for security, and is less able than others to tolerate setbacks in maturity. Through his insistent demanding, jealousy, depredation, and egoism he betrays the craving that still haunts him. By contrast, the child who receives adequate gratification of his infant needs is more likely to be prepared to give up his habits of demanding, and to learn tolerance for his later frustrations. Having completed successfully one stage of development he is free to abandon the habits appropriate to this stage and to enter the mature reaches of becoming [3, p.279].

To overcome these deprivations, Allport believed that the person must come to feel "accepted and wanted by therapist, family, and associates". The person must feel loved and must learn to love. "Love received and love given comprise the best form of therapy" [as cited in 3, p.279].

But this is only one side of the picture. Many people who have had secure and loving backgrounds later become neurotic. Although their secure backgrounds make them free to grow, other problems arise. Society exerts pressures on individuals to adjust to its norms, and often these adjustments preclude positive growth.

Society itself is sick. Why . . . make a patient content with its injustices, hypocrisies, and wars? And to what society shall we adjust the patient? To his social class, thus making him provincial and depriving him of aspiration? To his nation, thus giving him no vision of mankind as a whole? It is doubtful that we can accept society (any society) as a standard for a healthy personality. A head-hunter society demands well-adjusted head-hunters as citizens, but is the deviant in this group who questions the value of decapitation necessarily an immature human being? [3, p.280].

Indiscriminate acceptance of society's demands restricts self- extension, distorts the self-image, produces a defensive self, and stunts propriate striving. Loyalties become restricted; correspondingly, there is a growing intolerance of other people and groups. People come to see themselves and their goals in terms of the values established by others. For example, a person may see himself as a lawyer and pursue that goal because his parents demand that he do so; in the process, important goals that he actually desires to pursue are shunted aside. As a result, the person experiences considerable conflict and uses defensive maneuvers to alleviate the suffering. Movement toward self-realization is hindered. The task of the therapist, in Allport's view, is to help such individuals become aware of the sources of their distorted goals and to assist them in the attainment of maturity and well-being.

2. Value orientations, psychopathology, and psychotherapeutic implications in Allport's perspective

Values. To Allport, as to Jung and Fromm, we need a unifying philosophy that gives meaning to our lives and affords some answers to such tragic problems as suffering and death (Allport, 1961, pp. 252, 294–304, 453–457) [as cited in 2, p.245]. Basing his ideas on the work of a German philosopher, Eduard Spranger, Allport concludes that there are six important values (value orientations):

Theoretical: An intellectual desire to discover truth and organize one's knowledge, as by becoming a scientist or philosopher.

Economic: A businesslike concern with the useful and practical.

Esthetic: An emphasis on the enjoyment of form, beauty, and the artistic.

Social: A concern for and love of other people.

Political: A love of power, not necessarily related to the fi eld of politics.

Religious: A mystical desire for unity with some higher reality.

This classification is partly nomothetic, since it applies to people in general. Yet it is also idiographic, since any system of values consists of a unique combination of the six possibilities. One person may be interested in the theoretical and esthetic, but not in the political or religious. Another individual may reflect the reverse emphasis. Or a person may care about most or even all of the six values, with one or two slightly more important than the others. There are also those who lack any values or commitments, however depressed this may make them (Allport, 1955, pp. 76–77) [ibidem]. Allport is the first theorist discussed thus far who has devised a written questionnaire to measure such constructs as values, as we will see in a subsequent section.

Psychopathology, psychotherapy. Unlike most theorists, Allport posits a difference in kind between mental health and psychopathology. The healthy individual usually confronts the various difficulties of life, and is guided by motives that are primarily conscious and functionally autonomous. But the neurotic or psychotic, whose innate predisposition for normal development has been blocked by pathogenic childhood influences, escapes important problems through self-deceiving defense mechanisms and is dominated by unconscious motives that are not functionally autonomous of their childhood origins. This childishness and lack of selfinsight

makes it impossible for the sufferer to achieve the balanced give and take required for meaningful interpersonal relationships (Allport, 1961, pp. 150–152) [as cited in 2, p.251].

Not himself a practicing clinician, Allport finds some merit in various kinds of psychotherapy. However, he warns that delving into a patient's childhood can only resolve those self-defeating behaviors that have not become functionally autonomous. Whatever the form, the goal of psychotherapy should be to help the patient grow toward the six criteria of maturity (Allport, 1961, pp. 239–240) [as cited in 2, p. 251].

Like Fromm and Sullivan, Allport has taken some interest in social reform and international relations. He argues that even an infant discipline like psychology can and should offer properly cautious opinions concerning important world issues, notably that of facilitating peace. He also concludes that psychology and sociology are far more difficult sciences than physics and chemistry, and merit considerably greater governmental research support. "It required years of labor and billions of dollars to gain the secret of the atom. It will take a still greater investment to gain the secrets of man's irrational nature" (Allport, 1960, pp. 169–180, 327–362) [as cited in 2, p.251].

Bibliography:



1. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8.
3. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Analyze a brief case example illustrating the effects of early emotional deprivation on adult personality development.
2. Compare Allport's view of maturity with one other personality theorist discussed previously (e.g., Freud, Rogers).
3. Identify and describe the six value orientations proposed by Allport, providing real-life examples for each.
4. Reflect in writing on how societal expectations may distort personal goals and contribute to inner conflict.

Suggestions for self-assessment

In base of the information studied:



- distinguish between mature and immature personality characteristics according to Allport;
- explain how early security and affection influence later personality growth;
- analyse how social norms can hinder self-realization and propriate striving;
- accurately describe Allport's six value orientations and their idiographic combinations;
- articulate the main goals of psychotherapy from Allport's perspective and their focus on maturity.

18. COGNITIVE APPROACH. PERSONALITY SYSTEM IN THE THEORY OF G. KELLY.

Content units for university course:



1. Techniques for personality assessment.
2. The Role of the therapist
3. The Therapeutic Conference and Role Playing
4. Self-characterization sketches and fixed-role therapy

Finality:

As a result of studying the theme, students will:



- understand Kelly's constructivist approach to personality assessment and its scientific foundations.
- analyze the role of personal constructs in personality functioning, maladjustment, and change.
- To explain the therapist's role as a facilitator of construct revision and controlled elaboration.
- examine the use of assessment techniques as tools for growth rather than classification.
- describe the function of therapeutic conferences and role playing in promoting personality change.
- evaluate the effectiveness of self-characterization sketches and fixed-role therapy in reconstructing self-perception.

Information support

1. Techniques for personality assessment



Kelly used many different techniques to assess personality and promote positive growth in his clients. Some of these procedures he devised himself; others he borrowed and adapted from the works of other major personality theorists [3, p.395].

Kelly noted two general approaches to the appraisal of clients' experiences – one focusing on the past, and the other tending to de-emphasize the past and to concentrate instead on the present. Kelly agreed that therapists should not dwell exclusively on the past, but he did think clinicians should make use of case histories. As he saw it, the past is important because its events are the validational evidence against which [the client] won and lost his wagers, against which he tested his personal constructs. They are the checkpoints he had to use in charting the course of his life. To understand what they actually were is to get some notion of the ranges of convenience of the client's constructs, what the system was designed to deal with, one way or another. Moreover, many of these events will have to be given some stabilizing interpretation in the new construct system produced under therapeutic intervention [3, p.396].

Moreover, case histories provide evidence of how people's culture affects their lives. Kelly believed that the culture provides people with evidence of what is true or false in life. To assess the effects of culture, Kelly turned to his own form of personality testing.

Although Kelly made considerable use of personality testing as an aid in diagnosing problems and in assessing therapy effectiveness, he stressed that it should not be used to classify or pigeonhole the individual in any fixed way. Nor should it interfere with the ongoing therapeutic process [2]. Thus, testing should occur early in the process – not after several months of therapy, when it might lead clients to believe the therapist was uncertain about their progress. Clients should be assured that there are no right or wrong answers to the questions and that the therapist will continue to see them as worthwhile individuals no matter what the test results show. Testing should be seen simply as a way of providing helpful information to the therapist – information that will guide the therapy in a positive direction.

2. The Role of the therapist

In Kelly's view, the sick person is one who continues to use constructs that are invalid. Thus, the basic aim of psychotherapy is to help clients form new constructs or revise old ones so that they can deal more effectively with their environment. Therapy is concerned primarily with opening up the possibility of continual change in the client's construct system. The therapist's job is to diagnose the illness and to throw light on the paths by which clients can become well (Kelly, 1955, Vol. 2, p. 582) [as cited in 3, p.403].

The therapeutic process begins as both parties try to define their roles. Clinicians, Kelly believed, should conceptualize their role quite broadly. If a client sees therapy as involving only minor adjustments, the therapist must begin with this limited view but help the client see the need for more drastic change; the therapist listens closely to the client's complaints and uses a variety of techniques to produce change.

Techniques that produce minor change include threat, invalidation, and exhortation (Kelly, 1955, Vol. 2, pp. 583-587) [ibidem]. By threat, Kelly meant clients' awareness of the possibility of imminent change in their construct structures. Under such conditions, Kelly believed, the therapist can take advantage of the situation by pointing out new ways for clients to construe their experiences in order to facilitate constructive growth. Change can also be produced if the therapist invalidates clients' constructs, by showing them why and how their constructs do not work. Finally, the therapist can produce minor change by admonishing clients and exhorting them to behave differently and more effectively.

For major change to occur, clients must be convinced that the therapist accepts them and is willing to help them think through their problems. Kelly's view of acceptance differs from that of other nondirective therapists, however. In the traditional view, the therapist assumes that everyone has the right to choose to become anything she or he desires. In Kelly's view, acceptance does not necessarily imply approval of the clients' characteristics, but rather a readiness to understand clients' construct systems and to use their own systems to help them get well. One implication of this stance is that therapists must have a clear and firm understanding of their own construct systems. They must be able to empathize with clients without surrendering their own viewpoint. Toward this end, therapists should try to subsume much of the client's system into their own [3, p.403].

Controlled elaboration is Kelly's term for the therapist-assisted process of thinking through. Its aim is to make the client's construct system internally consistent and communicable so that it can eventually be validated or invalidated by new experiences. The therapist takes an active role in this process, by suggesting that new elements be added to old constructs (for

example, “Your view of your brother should also include the fact that he is highly considerate of your friends”) or helping the person formulate new constructs (for example, “Your minister is a person who might help you to better understand why you doubt the existence of God”). These suggestions create anxiety in clients, because the new elements lie mostly outside the range of convenience of their construct system. This anxiety is necessary, however, as a precondition to making changes in the construct system [3, p.404]. In challenging the client’s system in these and other ways, however, the therapist tries to avoid precipitating a catastrophe (Kelly, 1955, Vol. 2, pp. 589-590) [ibidem].

Another aspect of the therapist’s role is to help clients use current constructs to deal with problems experienced in childhood. All too often, in Kelly’s view, therapists allow their clients to dwell on the past and to recount their experiences in childish terms. Revision of these constructs, he believed, can happen only if client and therapist are willing to apply new, adult thinking to the old experiences. The therapist also helps clients to design new experiments, to test hypotheses with courage, and to weigh the evidence critically. Thus, the role of the therapist is similar to that of an experienced scientific investigator helping to initiate a beginner into the realm of science (Adams-Webber, 2001, pp. 255-262) [idem]. The therapist also acts as a validator of the evidence the client accumulates.

It is . . . important that the therapist play his role, not only with an acceptance and a generosity possibly rare in the client’s interpersonal world but always with a kind of naturalness and faithfulness to reality which will not mislead the client who uses him as a validator. In a sense, the therapist must play a part as a reasonably faithful example of natural human reactions, rather than one which is superhuman or divested of all human spontaneity. In a sense, the therapist takes the best to be found in human nature and portrays it in such a way as to enable the client to validate his constructs against it. Having identified the therapist’s generalization of the acceptable values in human nature, the client may seek them out among his companions (Kelly, 1955, Vol. 2, p. 593) [idem].

In summary, therapists must have a clear idea of their own construct systems, and must be alert and sensitive to a variety of cues emanating from their clients. As scientists, they must display propositional thinking and a willingness to change their views on the basis of the evidence. They must, in brief, be flexible. They must also be courageous, according to Kelly, because psychotherapy is often a distressing experience for them as well as for their clients. Finally, therapists must be verbally skilled, creative, and energetic (Kelly, 1955, Vol. 2, pp. 595-605) [as cited in 3].

3. The Therapeutic Conference and Role Playing

One of Kelly’s principal methods is the interview or conference. In a series of therapeutic conferences, therapists attempt not only to assess the realities of their clients’ lives but also to point out directions in which they can proceed toward solution of their problems (Kelly, 1955, Vol. 2, pp. 774-775) [as cited in 3]. During these sessions, therapists encourage clients to discuss their problems by acting in a supportive, reassuring, and accepting manner. Acceptance does not mean approval of the clients’ construct systems nor their views of themselves (Kelly, 1955, Vol. 2, p. 587); instead, it means that therapists are capable of under- standing their clients and of anticipating events in the way that the clients anticipate them. In this nonthreatening environment, clients should feel free to experiment with new ideas or beliefs and to revise or

discard existing ones without fear of suffering devastating consequences if their experiments go awry (Kelly, 1955, Vol. 2, p. 581) [idem].

A large part of this experimentation involves role playing. Role enactment provides clients with insights into their maladaptive behavior and gives them new and more satisfying ways of behaving; thus, it enables them to change their invalid construct systems. Clients are typically assigned roles by their therapists, who often engage in complementary role playing to clarify their clients' feelings about themselves and to provide them with an opportunity for self-insight. Clients are not passive, however. They may also cast their therapists into a variety of roles – for example, parent, teacher, or child. This process is similar to Freudian transference, in that clients may act toward their therapists as though they were significant authority figures from their past. Through this intellectual and emotional process, they may achieve needed insight into their own problems. However, the emphasis in Kelly's therapy is not on reliving the past; rather, the therapy aims to provide clients with new roles that will promote growth and allow them to participate more fully and effectively in current life situations.

Kelly viewed therapy as a creative process, and role playing as the major technique enabling clients to act creatively [1]. Although playing new roles seems artificial and stultifying at first, this feeling soon dissipates and clients become more spontaneous. Role playing makes them more susceptible to change. Loosening of constructs can also be achieved, in Kelly's judgment, by use of relaxation techniques, free association, and dream analysis.

4. Self-characterization sketches and fixed-role therapy

As part of the therapeutic process, the clinician may ask the client to write a **self-characterization sketch.** This technique reflects Kelly's belief in the direct approach: "If you do not know what is wrong with a person, ask him; he may tell you" (Kelly, 1955, Vol. 1, pp. 322-323) [as cited in 3]. Clients are asked to imagine themselves as the principal character in a play written by a friend who knows them intimately and sympathetically. This other-person format is designed to make the task as non- threatening as possible.

After the client writes the sketch, the therapist interprets it and then uses the interpretation to write an **enactment sketch,** which the client is asked to play. The sketch is designed to contrast sharply with the client's current self-perception, as revealed in the self-characterization sketch, and thus to produce major changes in the client (Kelly, 1955, Vol. 1, p. 370) [idem]. At the same time, the enactment sketch is designed to protect the client by encouraging the belief that he or she is simply playing a fictitious character. Kelly found that, with this disclaimer, clients were willing to try out the new role and that later they began to see its implications for them and to act accordingly.

Kelly provided a clear example of how the self-characterization and **fixed-role therapy** techniques worked in the case of an actual client he called Ronald Barrett. Ronald's self-characterization sketch revealed a compulsive individual who believed dogmatically that there was a reason behind all existence and that the only way to understand the causes of his existence (that is, the causes of his behaviors and the behaviors of others) was to rely on rational thought and logic. Thus, the only way for Ronald to solve problems was to maintain control over his feelings and to rely solely on reason. Despite his attempt at maintaining strict control, however, Ronald saw himself "ready to explode" on many occasions; these feelings disturbed him, because he believed they would bring disapproval from others. Although he had no warm and

friendly relationships with people, he thought that he must have their approval and that it could be gained only by keeping his emotions in check and appearing calm and restrained. His concern with restrain- ing his feelings even extended to his relationships with women. He wrote in his self-characterization sketch:

> *He [Ronald] has some ideas concerning girls that seem odd or just plain crazy to most people. He completely refrains from calling a girl "beautiful." She may be cute, pretty, attractive, or some other adjective in his mind, but he uses the word "beautiful" only [to] describe material things that have no "feeling" as humans have. Although he listens attentively to stories or general discussions about sex, he rarely enters into the conversation. One may say that he puts too much meaning and thought into kissing a girl. If he has gone out with a girl a couple of times, or even once, and doesn't continue to go out with her or to call her, he is very hesitant about asking her for a date again, say two or three months later. He is usually lost for conversation when meeting someone new, or seeing a girl he knows, but if he once "breaks the ice," he can usually talk freely. However, when he calls a girl on the telephone, no matter how well he knows her, he hates to have anyone around him or even within hearing distance. Furthermore, he doesn't like to practice anything, such as a musical instrument, any place where he can be seen or heard (Kelly, 1955, Vol. 1, p. 328) [as cited in 3].*

Kelly noted that Ronald was himself disturbed by some of his ideas about women. Pointing out that Ronald attributed feeling to women, but not to beautiful things, Kelly drew the inference that Ronald saw women, like all feeling things, as imperfect. As a consequence, he was continually hesitant and awkward in his relationships with women. To help Ronald overcome his problems, Kelly wrote a fixed-role sketch for him to enact in his daily life. The sketch was about a man called Kenneth Norton.

> *Kenneth Norton is the kind of man who, after a few minutes of conversation, somehow makes you feel that he must have known you intimately for a long time. This comes about not by any particular questions that he asks but by the understanding way in which he listens. It is as if he had a knack of seeing the world through your eyes. The things which you have come to see as being important he, too, soon seems to sense as similarly important. Thus, he catches not only your words but the punctuations of feeling with which they are formed and the little accents of meaning with which they are chosen....*
>
> *Girls he finds attractive for many reasons, not the least of which is the exciting opportunity they provide for his understanding the feminine point of view. Unlike some men, he does not "throw the ladies a line," but, so skillful a listener is he, soon has them throwing him one—and he is thoroughly enjoying it.*
>
> *With his own parents and in his own home he is somewhat more expressive of his own ideas and feelings. Thus, his parents are given an opportunity to share and supplement his new enthusiasms and accomplishments. (Kelly, 1955, Vol. 1, pp. 374-375) [3].*

According to Kelly, the sketch centered on a simple theme – namely, seeking answers in the feelings of other people rather than in argument with them (Kelly, 1955, Vol. 1, p. 375) [as cited in 3]. He asked Ronald to become Kenneth Norton for two weeks. First, however, Kelly let Ronald rehearse in his office a number of times until he was thoroughly familiar with the sketch (Kelly, 1955, Vol. 1, p. 387) [ibidem]. Of course, Kelly insisted on addressing the client as

Kenneth throughout the rehearsal and enactment period. Kelly also held therapy sessions during the enactment period to assess Ronald's progress or lack of progress. Progress was uncertain at first but, by the 12th interview, Ronald reported feeling much less insecure in social situations and more willing to express his feelings. Shortly afterward, the therapist broke the client's Kenneth Norton role and told him that Kenneth Norton was, in a sense, supposed to be Ronald Barrett. Ronald accepted this view after some discussion and then thanked the therapist for all his help. Ronald returned to his everyday situation with a changed set of constructs and a more realistic assessment of his own behavior and the behavior of others [3, p.407].

Bibliography:



1. CALANCEA, A. *Psihologia personalităţii.* Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.
2. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8
3. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

Tasks for independent learning



1. Summarize the principles guiding Kelly's use of personality assessment techniques.
2. Analyze the balance between past experiences and present functioning in Kelly's therapeutic approach.
3. Identify and describe the therapist's competencies and responsibilities within personal construct therapy.
4. Illustrate the process of controlled elaboration using an original or adapted example.
5. Examine the role of role playing in loosening rigid construct systems and facilitating change.
6. Interpret a self-characterization sketch and propose directions for construct reconstruction.
7. In each of the following cases and how might it be helpful to use Kelly's principle of constructive alternativism?
   a) A driver who is prone to "road rage" is cut off by a driver in a hurry.
   b) You must take a course that you don't expect to like because it is a prerequisite for a course that you want to take.
   c) An athlete who has played well all season makes a critical error that is primarily responsible for the team's loss in the championship game.

Suggestions for self-assessment

In base of the information studied:



- demonstrate an accurate understanding of the main techniques used in Kelly's approach to personality assessment;
- explain the therapist's role as both a scientific investigator and a facilitator of personal change;
- describe how personal constructs are validated, invalidated, and revised during the therapeutic process;
- apply the concepts of controlled elaboration, role playing, and construct systems to concrete clinical or educational examples;
- reflect on the use of assessment techniques as instruments for growth rather than for classification or labeling..

GLOSSARY

personality	The term used by personality psychologists to describe the uniqueness of the individual. The description of personality involves judgments regarding who the person truly is and how she or he differs from other people. Particular biological tendencies and social and cultural learning experiences combine to determine the person's uniqueness.
postulates	The fundamental or core assumptions of a theory. They are taken as self-evidently true in order to provide a clear and focused direction for theorizing and research. They specify which phenomena will be addressed by the theory and which won't be addressed. For example, one theory of aggression could postulate that aggression is learned behavior, whereas another could postulate that it is genetically based. Reliance on the assumption that it is learned would lead the theorist and investigators to focus their energies and attention on the environmental conditions that produce it and not on its instinctive origins. Reliance on the assumption that it is genetically based would focus attention on its biological roots and not on its environmental causes.
theory	A number of interrelated conceptual statements that are created by investigators to account for a phenomenon or a set of phenomena.
	Sigmund Freud's theory
Free association	Saying whatever comes to mind, no matter how silly or embarrassing it may seem. The "fundamental rule" of psychoanalytic therapy, used to bring unconscious material to consciousness
Insight	An emotional and intellectual understanding of the causes and dynamics of one's behavior, achieved by bringing unconscious material to consciousness
Interpretation	The psychoanalyst's explanation of the true meaning of the patient's free associations, resistances, dreams, or other behaviors.
Resistance	The patient's unconscious attempts to defeat the purpose of psychoanalytic therapy and preserve illicit id wishes. May take any form that violates the fundamental rule, such as long silences, refusing to talk about certain topics, and so forth.
Transference	An unconscious displacement of emotion or behavior, by the patient, from some other important person (such as a parent) to the psychoanalyst. Produces the attachment that makes positive therapeutic change possible, but may defeat the therapy if it becomes overly negative.
Transference neurosis	A major intensifi cation of transference, wherein the relationship to the analyst becomes even more important than the problems that originally brought the patient into psychoanalytic therapy.
	Carl Jung's theory
Anima	The female archetype in man. Predisposes man to understand the nature of woman, is sentimental, and compensates for the powerful male persona.
Animus	The male archetype in woman. Predisposes woman to understand the nature of man, is powerful, and compensates for the sentimental female persona.
Archetype	A predisposition to perceive the world in certain ways that is inherited from past generations; *not* a specific idea or belief. Is much the same across different cultures (a "universal thought form") and is in the collective unconscious. Archetypes include the anima, animus, shadow, persona, mother, father, and many others.
Complex	A constellation of related and emotionally charged thoughts, feelings, or ideas. A complex varies in strength according to the amount of psychic energy at its disposal (its value), and may be conscious or unconscious (or both).
ego	Force in the personality responsible for feelings of identity and continuity.
Extraversion	An outward flow of libido toward the external world. Extraverts are outgoing, venture forth with confidence into the unknown, and are particularly interested in people and events in the environment.
Function	A way of experiencing internal or external stimuli. *Sensation* establishes that

	something is there, *thinking* interprets what is perceived, *feeling* determines the desirability of what is perceived, and *intuition* forms hunches or conclusions without the aid of the other functions. Thinking and feeling are "rational" functions, whereas sensation and intuition are "irrational" functions.
Introversion	An inward flow of libido toward the depths of the psyche. Characterized by a keen interest in one's own inner world and often preferring to be alone
Libido (C.Jung)	A synonym for psychic energy; *not* necessarily sexual.
Principle of entropy	The tendency for psychic energy to flow from a more highly valued to a less highly valued part of personality, just as heat flows from a warmer to a colder body.
Principle of equivalence	The tendency for psychic energy that is withdrawn from one part of personality to reappear elsewhere within the psyche. Thus the psyche is for the most part a closed system.
Principle of opposites	The belief that personality consists of many contradictory ideas, emotions, and instincts, and the spark of life is created from the tension between these extremes.
	Alfred Adler's theory
attitude	Learned tendency to respond to an object in a consistently favorable or unfavorable way
avoiding type	An unhealthy person who lacks the confidence to confront problems and avoids or ignores them
birth-order effects	Adler's belief that how each child is treated by parents depends on the child's order of birth within the family and that, in consequence, birth order is an important correlate of personality development
getting type	An unhealthy person who attains personal goals by relying indiscriminately on others for help
individual psychology	Theory advanced by Adler that seeks to understand the behavior of each person as a complex, organized entity
masculine protest	Attempt by an individual, male or female, to compensate for feelings of inferiority by acting as though superior to others
ruling type	An unhealthy person who strives for personal superiority by trying to exploit and control others
social interest	Innate tendency in human beings to help and cooperate with one another as a means of establishing a harmonious and productive society
socially useful type	A healthy person who actively and courageously confronts and solves his or her problems in accordance with social interest
style of life	The individual's distinctive personality pattern, which is basically shaped by the end of early childhood
superiority	The striving to attain perfection. Adler categorized superiority into two types: (1) personal superiority, which he considered harmful because it implies seeking satisfaction at the expense of others; and (2) superiority in the sense of perfection, which he considered healthy because it implies a striving for fulfillment of individual potential, through helping others and being helped by them
teleological position	The belief that goals determine behavior—or, more generally, that behavior is directed and shaped by a designing force
	Karen Horney's theory
actual self	The self as it is at the moment, including all of the person's actual strengths and weaknesses
basic anxiety	The feeling of being alone in an unfriendly and frightening world. The three main characteristics of basic anxiety are helplessness, aggressiveness, and detachment.
basic conflict	The turmoil created within neurotics because the three major trends are incompatible with one another. As the person indiscriminately pursues the predominant trend and the fulfill- ment of the needs associated with it, he or she is unable to satisfy the needs associated with the two trends that are repressed.
claims	Unrealistic demands and expectations that the neurotic imposes on other people
excessive self-control	Defense mechanism whereby a person exercises willpower, consciously or unconsciously, to keep emotional impulses under control.

idealized image	Fantasies of neurotic individuals in which they visualize themselves as perfect beings.
idealized self	The defensive identification of neurotics with their idealized images.
humanistic view of development	An optimistic view of development that sees each person as having intrinsic and unique potential for constructive growth.
Moving against people (mastery)	A neurotic attempt to reduce anxiety and gain safety by dominating and mastering other people, while repressing feelings of helplessness and detachment and healthy needs for love. One of the three neurotic solutions to the problem of basic anxiety.
Moving away from people (detachment)	A neurotic attempt to reduce anxiety and gain safety by avoiding other people and trying to be completely self-sufficient, while repressing feelings of helplessness and aggressiveness and healthy needs for friendship and love. One of the three neurotic solutions to the problem of basic anxiety.
Moving toward people (compliance)	A neurotic attempt to reduce anxiety and gain safety by being cared for and protected, while repressing feelings of aggressiveness and detachment and healthy self- assertiveness. One of the three neurotic solutions to the problem of basic anxiety
Neurotic conflict (inner conflict)	An unconscious intrapsychic clash between healthy and neurotic drives, or between opposing neurotic drives
seem (self-hate)	Self-contempt Hating one's true abilities, feelings, and wishes because they differ from (and much worse than) the glorious idealized image
self-realization	Developing one's healthy innate potentials and abilities
shoulds	Commands to conform to the idealized image that come from one's own personality, but may be externalized and appear (incorrectly) to be imposed by other people
	Erik Erikson's theory
Crisis (developmental crisis)	A crucial turning point for better or worse that occurs during personality development.
Ego	The logical, self-preservative, problem-solving part of personality that mediates among the demands of the id, the superego, and the external world. In contrast to Freudian theory, the ego possesses important constructive capacities (such as identity and mastery) as well as defenses against illicit id instincts and anxiety.
Ego psychology	A theory of personality that hews more closely to Freudian psychoanalysis than does the work of Jung, Adler, Horney, Fromm, and Sullivan, but stresses the strengths and capacities of the rational ego and deemphasizes the role of instincts and the irrational id.
Identity (ego identity)	A complicated inner state that includes feelings of individuality and uniqueness, a sense of wholeness and indivisibility, an unconscious striving for sameness and continuity, and a sense of solidarity with the ideals and values of some group. Identity has both positive and negative aspects, with a preponderance of the former indicative of a healthy personality. But since there is no feeling of being alive without a sense of identity, even a negative one will seem preferable to none at all.
Identity crisis	(1) A synonym for identity confusion. (2) A crucial turning point in the development of personality that occurs during adolescence, and leads to either a sense of identity or identity confusion.
Life cycle	The whole of personality development, from infancy through childhood and adolescence to old age.
	Carl Roger's theory
Actualizing tendency	An innate tendency to develop our constructive, healthy potentials. The fundamental motive underlying all human behavior.
Conditional positive self-regard	Accepting and respecting oneself only if one satisfies the introjected standards of significant others (conditions of worth), even though these run counter to the actualizing tendency.
Condition of worth	A standard that must be satisfied to receive conditional positive regard from a significant other, which is introjected into the self-concept. Supersedes the

	organismic valuing process, and leads to behaviors that are not actualizing.
Congruence	A healthy state of unison between the organismic valuing process and the selfconcept, and therefore between the actualizing and self-actualizing tendencies.
Openness to experience	A willingness to accept any experience into awareness without distorting it. The converse of defense.
Organismic valuing process	An innate ability to value positively those experiences that are perceived as actualizing, and to value negatively those that are perceived as nonactualizing.
Positive regard	Warmth, respect, and acceptance from another person; a universal, innate human need.
Self-actualization	The tendency to satisfy the demands of the self-concept. If the learned selfactualizing tendency remains unified with the inborn actualizing tendency, the individual is psychologically well adjusted.
	Abraham Maslow's theory
Hierarchy of needs	A model of motivation wherein certain needs usually do not become important, or even noticeable, until other lower-level needs have to some extent been satisfied. Includes five levels of needs: physiological (lowest), safety, love, esteem, and self-actualization (highest).
Metaneeds (metamotives)	The atypical, nonhierarchical needs of those rare individuals who have achieved self-actualization. Metaneeds include the love of beauty, truth, goodness, and justice.
Metapathology	Occurs when an individual has largely gratified the four lowest need levels, but cannot satisfy his or her metamotives and achieve self-actualization. The highest form of psychopathology.
Peak experience	A mystical and awesome experience that represents the highest and healthiest form of human functioning. Somewhat similar to numinosum in Jungian theory.
Self-actualization	Fulfilling one's own innate potentials; the highest and most pleasurable need, but also the most difficult to recognize and satisfy. A growth motive, similar to actualization in Rogerian theory.
	Rollo May's theory
Being-in-the-world (*Dasein*)	A conscious and unconscious sense of oneself as a distinct and autonomous entity who exists in the world of physiological and physical surroundings (*Umwelt*), other people (*Mitwelt*), and one's own self (*Eigenwelt*). A strong *Dasein* is essential to the healthy personality.
Daimonic	Innate benign and illicit forces that are capable of dominating one's personality, such as sex, passion and eros, procreation, rage, hostility, and the quest for power. Psychological health requires that the daimonic be accepted and integrated into consciousness.
Existential psychology	A philosophy of human nature that stresses the ontological characteristics, and the necessity of asserting our *Dasein* despite the inevitable death that awaits us all.
Love	A delight in the presence of another person, and a readiness to affirm that person's values and development as much as one's own; an ontological characteristic. Love always involves a blending of four components, albeit in varying proportions: sex, eros, philia (friendship and liking), and *agape* (nonpossessive devotion).
	Erik Erikson's theory
Common trait	A structural and motivational aspect of personality that initiates and guides consistent forms of behavior, such as friendliness, ambitiousness, and so forth. Common traits facilitate nomothetic comparisons among people, but are only a rough approximation as to any individual's unique personality.
Idiographic approach	Studying the single case in order to discover those factors that make a given individual unique.
Nomothetic approach	Studying (usually) groups of people in order to discover general principles concerning human behavior.
Personal	Similar in definition to common trait, but unique to a given individual. A single

disposition (personal trait)	cardinal personal disposition may influence virtually all of one's behavior. Usually, however, behavior is guided by some fi ve to ten central personal dispositions. Personality also includes numerous, less influential secondary personal dispositions.
Value (value orientation)	A unifying philosophy that gives meaning to one's life. Important values include theoretical, economic, esthetic, social, political, and religious.
	Raymond Cattell's theory
Ability trait	A trait that determines how well one succeeds in reaching a particular goal.
Attitude	An overt or covert interest in pursuing a specific course of action. A learned dynamic trait that represents the basic unit of motivation, and is subsidiary to the sentiments and ergs.
Common trait	A trait shared to varying degrees by different individuals.
Dynamic trait	A trait that energizes behavior and directs it toward a particular goal; includes innate ergs, and learned sentiments and attitudes.
Erg	An innate dynamic source trait; similar to "instinct," but defined by factor analysis. There are some 16 ergs, which differ in strength from one person to the next.
Factor (dimension)	A hypothetical construct designed to simplify our understanding of a larger set of variables, persons, or occasions.
Surface trait	A manifest personality characteristic resulting from the combination of two or more source traits; *not* a basic element of personality, no matter how fundamental it may appear.
Temperament trait	A trait that determines the style with which one strives to reach a particular goal.
Traits	Psychological structures that are relatively stable and predictable, and characterize an individual's personality. Traits vary in function (dynamic traits, temperament traits, ability traits), origin (innate traits, learned traits), centrality (source traits, surface traits), and uniqueness (common traits, unique traits).
Unique trait	A trait characteristic of a particular individual, but not others.
	Hans J. Eysenck's theory
Big Five personality traits	Five traits that consistently emerge from numerous researchers' factoranalytic studies as the most important: introversion–extraversion, neuroticism, agreeableness, conscientiousness, and openness to experience.
Conscientiousness	The extent to which one is hardworking and reliable (more conscientious) or lazy, unreliable, and careless (less conscientious). One of the Big Five personality traits.
Introversion–extraversion	The extent to which one is more social and outgoing (extraverted) or more aloof, retiring, reserved, and introspective (introverted). Similar to Jung's definition. One of the Big Five personality traits, and one of Eysenck's three supertraits.
Neuroticism	The extent to which one is nervous and insecure (emotionally unstable), as opposed to calm and secure (emotionally stable). One of the Big Five personality traits, and one of Eysenck's three supertraits.
Openness to experience (openness).	The extent to which one is creative and nonconformist (more open) or conventional and down-to-earth (less open). One of the Big Five personality traits.
Supertraits	Three traits that consistently emerge from Eysenck's factor-analytic studies as the most important: introversion–extraversion, neuroticism, and psychoticism.
	B. F. Skinner's theory
Behaviorism	An approach to psychology that focuses on observable behavior.
Classical conditioning	A simple form of learning first demonstrated by Pavlov, wherein a conditioned stimulus (e.g., tone) becomes capable of eliciting a conditioned response (salivation) by being repeatedly paired with an unconditioned stimulus (food) which automatically elicits that response.
Operant	A type of behavior on which reinforcement is contingent, such as pecking the key in a Skinner box.
Operant	A form of learning wherein a response operates on the environment to produce a

conditioning	positive reinforcer or to remove a negative reinforcer, and is therefore more likely to recur.
Positive reinforcer	A stimulus that increases the probability of a response when presented following that response, such as food or approval.
	George A. Kelly's theory
Fundamental Postulate	The psychological processes that make up our personality are naturally active, and are molded into patterns by the ways in which we anticipate the future.
Construction Corollary	Our anticipations of the future are based on our constructions (interpretations) of previous events.
Personal construct	A dichotomous concept that we create in order to interpret and predict, and thereby control, our environment.
	Albert Bandura's theory
Modeling	(1) A synonym for observational learning. (2) A form of behavior therapy wherein the client observes one or more people demonstrating desirable or effective behavior.
Observational learning (modeling, social learning)	Learning by watching other people's behavior and its consequences for them. Reinforcement is *not* necessary for observational learning to occur; but it may facilitate paying attention to the model and remembering the relevant information, or it may be essential to make the subject perform what has been learned.
Reinforcement	An increase in the frequency of certain behaviors because of expectations that they will gain rewards or avoid punishment.
Self-reinforcement	Establishing standards of behavior for ourselves, and praising or criticizing ourselves accordingly.
Social-cognitive theory (social learning theory)	The name Bandura gave to his psychological theory.

Application of Self Instructional: An Example

(1)	**Problem Identification:** You cannot sit to read for a considerable length of time.
(2)	**Interrogation Skills:** Since when have you had this difficulty? At what times of the day does this happen to you? Is it related to any subject?
(3)	**Attention:** (i) Sit for only 30 mins at a time; (ii) take rest for five minutes by going away from the books and doing what you like (e;g; chatting with your mother, listening to the radio, etc.), (iii) return to reading and voluntarily draw your wandering attention to the reading.
(4)	**Self Reinforcement:** (i) Reward yourself when you have achieved undistracted reading for some time with "I could do this for ten minutes. I can do it for twenty minutes now" or reward yourself with what you like to do most when you achieve the goal after a few days. On the other hand, if you get distracted even after your efforts, punish yourself by denying what you like doing most (e.g., watching your favorite TV serial).
(5)	**Self-correction and coping option:** Correct yourself when you do what is not desired. In this case, when you get distracted, attempt focusing back on your work. Cope with the distractions by perhaps changing your place of reading e.g. go to a quieter place like library.

Thus, self-control procedures can be used for self improvement.

BIBLIOGRAFY

1. ADAMSKI A. Archetypes and the Collective Unconscious of Carl G. Jung in the Light of Quantum Psychology. NeuroQuantology. September 2011. Vol 9. Issue 3. Page 563-571. Available:

   http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.921.5519&rep=rep1&type=pdf
2. ANANIEV, B. G. (1968/2001). Chelovek kak predmet poznaniya [Man as an object of knowledge]. СПб.: Питер, 2001. 288 с. (Серия «Мастера психологии») ISBN 5-272-00315-2. URL: http://www.dou4sun.ru/files/File/biblioteka_ananiev-man-reflection.pdf
3. ANANYEVA K., NOSULENKO, V., SAMOYLENKO, E.S., KHARITONOV, A. B. F. Lomov's cognitive-communicative paradigm: Current status and prospects. Psikhologicheskii zhurnal, January, 2017, 38(6):17-29. DOI: 10.7868/S0205959217060022.
4. ANDREI, P. *Filozofia valorii.* Ediţia a III-a. Iaşi: Polirom, 1997. 240p. ISBN: 973-683-017-9
5. ANTOCI, D. *Educaţia prin valori şi pentru valori: suport de curs*. Chişinău: S. n. "Pulsul Pieţei", 2018. 260p. ISBN: 978-9975-3223-3-1.
6. ANTOCI, D. Teoria și metodologia formării orientării valorice a adolescenţilor și tinerilor. Monografie. Chişinău: S. n., 2020 (Tipogr. „Print-Caro"). 220p. ISBN 978-9975-56-811-1.
7. BADCOCK, Ch.R. Essential Freud. Second edition. Oxford: Basil Blackwell, 1992. Available on:

   https://www.researchgate.net/publication/286935241_Essential_Freud_An_Introduction_to_Classical_Psychoanalysis_Second_Ed
8. BEATT, B. Efficiency and Morality in Thorndike's Educational Psychology. In: American Psychologist. Copyright by the American Psychological Association, Inc. Vol. 53, No. 10, October 1998, p.1145-1152. Available:

   https://www.itma.vt.edu/courses/tel/resources/beatty(1998)_thorndike.pdf
9. BEATT, B. Efficiency and Morality in Thorndike's Educational Psychology. In: American Psychologist. Copyright by the American Psychological Association, Inc. Vol. 53, No. 10, October 1998, p.1145-1152. Available:

   https://www.itma.vt.edu/courses/tel/resources/beatty(1998)_thorndike.pdf
10. BODALEV, A. A. Lichnost i obshchenie [Personality and communication]. Moscow: MGU, 1983.
11. BOEREE C. G. Personality theories: Carl Jung. Psychology Department, Shippensburg University. Copyright 1997, 2006. Available: http://www.social-psychology.de/do/pt_jung.pdf
12. BOTNARI, V. *Dezvoltarea morală: evoluţie ontogenetică şi exigenţe educaţionale.* În: Educaţia morală a elevilor: Ghid metodologic. Chișinău: Univ. de Stat din Tiraspol, Liceul Teoretic „Orizont", 2014. p.24-41

13. BRECKLER, S. J. (1984). Empirical validation of affect, behavior and cognition as distinct components of attitude. Journal of Personality & Social Psychology, 47, 1191-1205

14. BRUSHLINSKY, A. V. Psikhologiya subyekta [Psychology of the subject]. Moscow: Nauka, 1994.

15. BURGER, J.M. *Personality*. 6th ed. Belmont: Thomson Learning Wadsworth, 2004. 586p. ISBN: 0-534-52796-5.

16. CALANCEA, A. Psihologia personalităţii. Chişinău: Î.S.F.E.P. "Tipografia Centrală", 2006. 271p.

17. CERVONE, D., PERVIN, L.A. *Personality: Theory and research.* 13th ed. Chicago: Wiley, 2015. 560p. ISBN-13 978-1118976296

18. CHANCE, P. *Thorndike's puzzle boxes and the origins of the experimental analysis of behavior.* In: Journal of the experimental analysis of behavior, number 3 (November), 1999, 72, pp. 433–440. Available:

    http://www.appstate.edu/~steelekm/classes/psy5300/Documents/chance-72-433.pdf

19. CORR, Ph. J., MATTHEWS, G. *The Cambridge Handbook of Personality Psychology.* New York: Cambridge University Press, 2009. 850p. ISBN-13 978-0-521-68051-6

20. CUCOŞ, C. *Educaţia: experienţe, reflecţii, soluţii. laşi: Polirom, 2013. 320 p. ISBN978-973-46-3232-9.*

21. DAFERMOS, M., MARVAKIS, A. Mediated getting-to-know-the-worldAproaching learning with S.L. Rubinstein. In: Critical Psychology in a Changing World: Building Bridges and Expanding the Dialogue. Annual Review of Critical Psychology, 2013, 10, 1-985 Available on: http://www.ilhs.tuc.gr/en/46Rubinst%20ISTPVolDafMar.pdf

22. DANIELS, H. An activity theory analysis of learning in and for inter-school work. In: Educação, Revista quadrimestral, v. 39, n. esp. (supl.), s24-s31, dez. 2016. ISSN 1981-2582. Available:
    https://www.researchgate.net/publication/313957807_An_activity_theory_analysis_of_learning_in_and_for_inter-school_work

23. DONAHOE, J.W. *Edward L. Thorndike: the selectionist connectionist*. In: Journal of the experimental analysis of behavior, number 3 (November), 1999, 72, pp. 451–454. Available: https://pdfs.semanticscholar.org/bd93/228bf49105fcdb7c9c02323c5efeaae343a9.pdf

24. ENGESTRÖM, Yrjö; MIETTINEN, Reijo; PUNAMÄKI, Raija-Leena (1999). *Perspectives on Activity Theory*. Cambridge University Press. ISBN 978-0-521-43730-1

25. EWEN, R.B. *An introduction to theories of personality.* 7th ed. New York: Psychology Press, 2014. 451p. ISBN 978-1-841-69746-8

26. FISHBEIN, M. *An investigation of the relationship between beliefs about an object and the attitude toward that object*. In: Human Relations, 1963, 16(3), p.233-239. Available: https://journals.sagepub.com/doi/10.1177/001872676301600302

27. GOODENOUGH, F.L. Edward Lee Thorndike: 1874-1949. In: *The American Journal of Psychology,* Vol. 63, No. 2 (Apr., 1950), pp. 291-301. Available: https://www.jstor.org/stable/1418943?seq=1#page_scan_tab_contents

28. HADDOCK, G. & Maio, G. R. (2004). Contemporary perspectives on the psychology of attitudes. 648 New York, NY: Psychology Press.
29. HORKHEIMER, M. *Critical theory. Selected essays Max Horkheimer*. Translated by Matthew J. O'Connell and others. New York: The Continuum Publishing Company, 2002. 290p. ISBN 0-8264-0083-3. Available: https://monoskop.org/images/7/74/Horkheimer_Max_Critical_Theory_Selected_Essays_2002.pdf
30. http://wps.ablongman.com/wps/media/objects/1530/1567154/278-316_CH08_61939.pdf
31. HU, X., XU, Z., MAI, X. *Social Cognitive and Affective Neuroscience*. Volume 12, Issue 11, 1 November 2017, Pages 1730–1739, Available: https://academic.oup.com/scan/article/12/11/1730/4090993
32. ISMAIL, N.A.H., TEKKE, M. *Rediscovering Rogers's Self theory and personality.* In: Journal of Educational, Health and Community Psychology, 2015, Vol 4, No 3, pp.28-36. ISSN: 2088-3129. Available: https://www.researchgate.net/publication/286456614_Rediscovering_Rogers's_Self_Theory_and_Personality
33. JUNG C.G. Psychological types or the psychology of individuation. New Impression. London, Kegan Paul, Trench, Trubner & Co, 1946. 654p. Available: https://monoskop.org/images/8/8d/Jung_Gustav_Carl_Psychological_Types_1946.Pdf
34. JUNG C.G., VON FRANZ M.-L., HENDERSON J.L., JACOBI J., JAFFE A. Man ans his symbols. New York: Anchor Press, 1964. 320p. Available: https://monoskop.org/images/9/97/Von_Franz_Luise_Marie_Jung_Gustav_Carl_Man_and_His_Symbols_1988.pdf
35. KARPOVA E.B., ISURINA G.L., ZHURAVLEV A.L., Psikhologicheskaya koncepciya otnosheniy V.N. Myasishcheva: osnovy i soderzhaniye [Psychology of relations by V.N. Myasishchev: origins and contents]. Psikhologicheskiy zhurnal, 2020, Vol 41, # 2, pp. 5-14.
36. KATZ, D. (1960). The functional approach to the study of attitudes. Public Opinion Quarterly, 24, p.163-204
37. KOTHANDAPANI, V. (1971). Validation of feeling, belief, and intention to act as three components of attitude and their contribution to prediction of contraceptive behavior. Journal of Personality & Social Psychology, 19(3), 321-333.
38. LEONTIEV, A. Some Problems in the General Theory of Speech Activity. *Journal of Russian and East European Psychology*. vol. 44, no. 4, July–August 2006, pp. 89–103. ISSN 1061–0405/2006.
39. LOMOV, B. F. Metodologicheskie i teoreticheskie problemy psikhologii [Methodological and theoretical problems of psychology]. Moscow: Nauka, 1984.
40. LOMOV, B. F. Problemy kommunikatsii v psikhologii [Problems of communication in psychology]. Moscow: Nauka, 1981.
41. MASLOW, A.H. *Motivation and personality*. Third Edition. New York: Addison Wesley Longman, 1970. 369p. ISBN 0-06-041987-3. Available: http://s-f-walker.org.uk/pubsebooks/pdfs/Motivation_and_Personality-Maslow.pdf

42. MAYER, J.D. *The personality systems framework: Current theory and development*. Journal of Research in Personality. 2015. Disponibil:

https://mypages.unh.edu/sites/default/files/jdmayer/files/rp2015-mayer-jrp_01.pdf (accesat: 24.01.2019) ISSN: 0092-6566.

43. MCCONNELL, A. R., & STRAIN, L. M. *Content and structure of the seif.* In: C. Sedikides & S. Spencer (Eds.) The self in social psychology. New York: Psychology Press, 2007. pp. 51-73. Disponibil: http://allenmcconnell.net/pdfs/self-chapter-2007.pdf [citat: 20.01.2019].

44. MILLAR, M. G., & MILLAR, K. U. (1990). Attitude change as a function of attitude type and argument type. Journal of Personality & Social Psychology, 59(2), 217-228.

45. MOORE, J. John B. Watson's Classical S–R Behaviorism. In: The Journal of Mind and Behavior. Winter 2017, Volume 38, Number 1 pp.1–34. ISSN 0271–0137. Available: file:///D:/Download/Watson-JMB.pdf

46. MUMCU, C., MARLEY, S. C. Development of the Attitude towards Women's Sport Scale (ATWS). In: International Journal of Sport Management. 2017, 18(2). p.183-209. Available: https://digitalcommons.newhaven.edu/cgi/viewcontent.cgi?article=1010&context=sportmanagement-facpubs

47. NYAMEH, J. *Application of the Maslow's hierarchy of need theory; impacts and implications on organizational culture, human resource and employee's performance*. In: International Journal of Business and Management Invention ISSN (Online): 2319–8028, ISSN (Print): 2319–801X. Volume 2, Issue 3, March, 2013. p.39-45. Available: https://pdfs.semanticscholar.org/b0bc/c8ca45193eaf700350a8ac2ddfc09a093be8.pdf

48. OSTROM, T. M. (1969). The relationship between the affective, behavioral, and cognitive components of attitude. Journal of Experimental Social Psychology, 5, 12-30.

49. *Personality theories.* In: *Module IV. Self and Personality*. Available: https://docs.google.com/viewer?a=v&pid=sites&srcid=YnVrd2l0LmNvbXxidWt3aXR8Z3g6NTkyODQyYWM1NTdmNWI3Zg [citat: 17.01.2019]

50. PERVIN, L.A. *The science of personality*. New York: John Wiley & Sons, 2003.

51. REESE, H.W. Influences of john b. watson's behaviorism on child psychology. In: Mexican Journal of Behavior Analysis, 2013, vol. 39, Number 2 (September). p.48-80. Available: http://rmac-mx.org/wp-content/uploads/2014/01/04.-ARMAC-vol.-39-2.pdf

52. RIEKEN B. *Alfred Adler's Individual Psychology*. In: *European Psychotherapy* 2014/2015. pp.30-47. Available: https://cip-medien.com/wp-content/uploads/05.-Alfred-AdlerRieken.pdf

53. RYBAK, O. *Value orientations of people leaning toward different types of culture.* In: Journal of Education Culture and Society No. 2, 2018. p.11-23

54. RYCKMAN, R.M. *Theories of Personality*. 9th ed. Belmont: Thomson Wadsworth, 2008. 711p. ISBN-13: 978-0-495-09908-6.

55. SANNINO, A., DANIELS, H., GUTIÉRREZ, K.D. Learning and expanding with activity theory. Cambridge: Cambridge University Press, 2009. 367p. ISBN-13 978-0-511-65159-5. Available on: http://lchc.ucsd.edu/MCA/Mail/xmcamail.2012_01.dir/pdfHqmCdPgVef.pdf

56. SCHUNK, D.H. *Learning theories: an educational perspective.* 6th ed. Boston: Pearson Education, Inc., 2012. 561p. ISBN-13: 978-0-13-707195-1

57. *Self and Psychological Processes*. Available:
http://download.nos.org/srsec328newE/328EL17.pdf [citat: 17.01.2019].

58. SIISTRARU, N. *Valori ale educației moderne*. Chișinău: Institutul de Științe ale Educației, 2006. 176p. ISBN 978-9975-9685-0-8.

59. SILVONEN, J. Foucault and Leontyev. Available on:
http://www.kolumbus.fi/jussi.silvonen/English/Restructuring_Chap8_JS.pdf

60. SLAVIN, R.E. *Educational Psychology: Theory and Practice*. 11th Edition Boston: Pearson, 2015. 560p. ISBN-13: 978-0134895109

61. The scientific school of S.L.Rubinstein. URL:
http://www.ipras.ru/cntnt/eng/informatio/the_scient.html

62. TOMIN, V. *Ценности и ценностные ориентации как основа кросскультурного взаимодействия студентов*. In: Вектор науки Тольяттинского государственного университета. Серия: Педагогика, психология. №2 (29), 2017, 59-64с. https://journal.tltsu.ru/rus/index.php/VNSPP/issue/view/219

63. ȚUȚU, Mihaela-Corina. *Psihologia personalitatii*. Ed. a 4-a – Bucuresti: Editura Fundatiei Romaniei de maine, 2007. 180p. ISBN 978-973-725-932-5.

64. VOICU, B. *Valorile si sociologia valorilor*. Iaşi, 2008. 40p.

65. WESTER1UND, E. Freud on sexual trauma: an historical review of seduction and betrayal. Psychology of Women Quarterly, 1986, 10, p.297-310. Available on:
http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.916.7498&rep=rep1&type=pdf

66. WOODWORTH, R. S. *Edward Lee Thorndike. A biographical memoir by Robert S. Woodworth*. In: National Academy of Sciences, Copyright 1952. pp.208-237. Available: http://www.nasonline.org/publications/biographical-memoirs/memoir-pdfs/thorndike-edward-1.pdf

67. WOODWORTH, R. S. *Edward Lee Thorndike. A biographical memoir by Robert S. Woodworth*. In: National Academy of Sciences, Copyright 1952. pp.208-237. Available: http://www.nasonline.org/publications/biographical-memoirs/memoir-pdfs/thorndike-edward-1.pdf

68. ZIMBARDO, P. G., GERRIG, R.J. Psychology and life. 14th ed. New York: Harpercollins College Div., 1995.

69. ZLATE, M. *Eul şi personalitatea*. Bucureşti: Editura Trei, 2002. 281p. ISBN 973-8291 -30-5.

70. МЯСИЩЕВ, В.Н. О связи склонностей и способностей. Сб. „Склонности и способности", Л.,1962.

71. МЯСИЩЕВ, В.Н. Психология отношений. URL:
https://www.phantastike.com/common_psychology/psihologiya_otnosheniy/html/?page=242

72. РАЙГОРОДСКИЙ Д.Я. *Психология личности*. Самара: Ед. Дом «Бахрах – М» 2006.

73. ХЬЕЛЛ, Л., ЗИГЛЕР, Д. *Теории личности*. Спб: Издательство Питер, 2007.

Diana ANTOCI

PERSONALITY PSYCHOLOGY

COURSE SUPPORT

Recenzenţi:

POTÂNG Angela, PhD in psychology, associate professor
GONTA Victoria, PhD in psychology, associate professor
MISLITCHI Valentina, PhD in pedagogy, associate professor
CHIPERI Nadejda, PhD in psychology

Chisinau, “Ion Creanga” State Pedagogical University of Chisinau

© Diana Antoci, 2025



Centrul Editorial-Poligrafic al Universității Pedagogice de Stat
„Ion Creangă” din Chișinău, str. Ion Creangă, nr. 1, MD-2069