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CATHOLIC UNIVERSITY OF RWANDA (CUR)

FACULTY OF EDUCATION

DEPARTMENT OF EDUCATIONAL MANAGEMENT AND PLANNING

LEVEL III/ 2017- 2018

MODULE: HUMAN PERSONALITY: 15 Credits

COMPONENT1: THEORIES OF PERSONALITY (8Credits)

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AIMS AND LEARNING OUTCOMES

Aims

1. Understanding the meaning of personality
2. Understanding the major theories of Personality.
3. Identifying factors of personality

Learning Outcomes

Having successfully completed the component, students should be able to demonstrate knowledge and understanding of:

1. The meaning of personality,
2. Theories of personality, relationship and differences between those theories;
3. Factors influencing personality

CHAPTER I. GENERALITIES

I.1.Introduction

Although the term personality is frequently used, it is not easy to define. In common speech, it usually refers to one public image. Thus people say: "Becky has a terrific personality! Or if only Jeff had a more dynamic personality." This common usage reflects the origin of the word personality in the latin word persona, which referred to the masks that actors wore in ancient greek plays. In the greek theatre, there were often more roles in play than there were actors. Thus an actor would change persona to let the audience know that a different role was being assumed. When psychologists talk about personality, they are meaning the characteristics that distinguish one individual from another. However those ones don't agree on an exact definition of personality. Various definitions have been given to Personality.

- ✓ Personality is a system of parts that is organized, developed, and is expressed in a person's actions. The system of parts, includes such components as motives, emotions, mental models, and the self. (Funder, 2004)

- ✓ 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 (Larsen & Buss, 2005).
- ✓ Personality refers to those characteristics of the person that account for consistent patterns of feelings, thinking, and behaving (Pervin, Cervone & John, 2005,).

The definitions above share in common the view that an individual personality would include many factors: intellectual abilities, motives acquired in the process of growing up, emotional reactivity, attitudes, beliefs, and morals values. Those factors are not regarded separately but they are *organized within a particular individual* so as to differentiate that individual from other persons.

I.2.The shaping of Personality

The infant is born with certain potentialities. The development of these potentialities depends upon maturation and upon experiences encountered in growing up. Although newborn infants in a hospital nursery look much alike, the physical characteristics that will later make them distinguishable from each other are already determined by heredity. Intelligence and certain special abilities, such as musical talent, also have a large hereditary component, and some differences in emotional reactivity may be innate. One study found that reliable individual differences could be observed shortly after birth in such characteristics as activity level, attention span, adaptability to changes in environment, and general mood. One infant might be characteristically active, easily distracted, and willing to accept new objects and people; another might be predominantly quiet, persistent in concentrating on, and leery of anything new. We may distinguish two classes of personality: One determined by *common experiences*, and other that derived from *unique experience*.

I.2.1.Common experiences

All families in a given culture share certain common beliefs, customs and values. While growing up, the child learns to behave in ways expected by the culture. If we take an example of sex roles, we notice that most cultures expect different behaviors from males than from females. Sex roles may vary from culture to culture, but it is considered “natural” in any culture for boys

and girls to have predictable differences in personality merely because they belong to one or the other sex. The culture exerts its influence on the developing personality and *persons who belong to the same culture behave almost in the same manner.*

I.2.2.Unique experience

Each person reacts in his own way to social pressures. Personal differences in behavior may result from biological differences- (differences in physical strength, sensitivity and endurance for example). They may result from the rewards and punishments imposed by the parents and the types of behavior modeled by them. Even though he may not resemble them, a child shows the influences of his parents. Other factors may explain the unique personality: An illness with a long convalescence may provide satisfactions in being cared for and wanted upon that profoundly affect the personality structure; death of a parent may disrupt the usually identification, accidents, opportunities for heroism, moving to another country, etc.

1.3. Elements of Personality

Personality has a number of different components, which impact our overall behavior. Let's review each of them

When psychologists talk about personality, we are talking about those aspects of each of us that are **enduring, constant, stable parts of us**. If you're aggressive today, the odds are high you'll be aggressive tomorrow. If you're shy now, you will very likely still be shy when you wake up tomorrow morning. So we are talking about stable characteristics, and these are what psychologists study using a variety of techniques under the heading of personality.

A second important aspect of our personality is that each theory of personality is based on the assumption that we are **each unique**. We each have a certain amount of aggression, malice, humor, virtue, happiness, and so forth. However, the unique combination that defines you is identifiable. Despite the powers of prediction gained from knowledge of your heredity, your past experiences, and your current environment, there is still enough that is unique about your response capabilities.

CHAPTER II: THEORIES OF PERSONALITY

The individual's common and unique experiences interact with inherited potential to shape personality. How this occurs, and how the resulting personality can best be described, has been the subject of many theories.

A theory is a set of abstract concepts developed about a group of facts or events in order to explain them. A theory of personality therefore is an organized system of beliefs that helps us to understand human nature.

Most personality theories can be grouped into one of the following classes: trait, psychoanalytic, social learning and humanistic. These theoretical approaches differ markedly either in the constructs they propose as forming the structure of personality or in the methods they use to assess or measure personality.

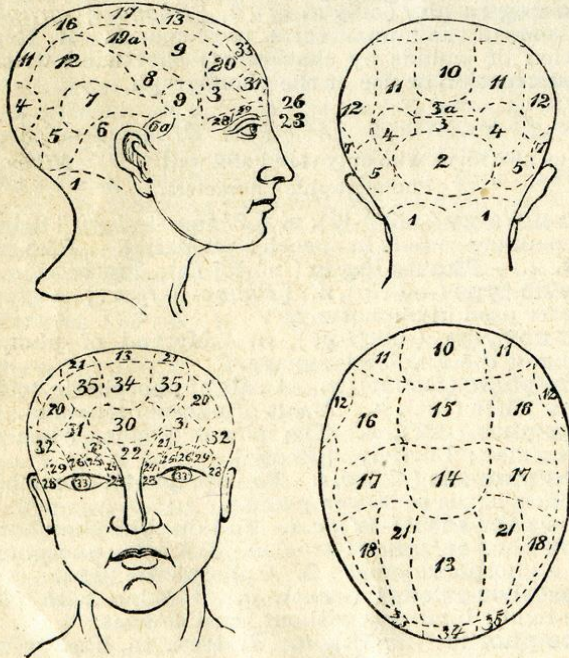
II.1. Early and non empirical theories of personality: phrenology, somatology and physiognomy

Early theories assumed that personality was expressed in people's physical appearance. One early approach, developed by the German physician Franz Joseph Gall (1758–1828) and known as *phrenology*, was based on the idea that we could measure personality by assessing the patterns of bumps on people's skulls. (see figure 1 on the following page) In the Victorian age, phrenology was taken seriously and many people promoted its use as a source of psychological insight and self-knowledge. Machines were even developed for helping people analyze skulls (Simpson, 2005). However, because careful scientific research did not validate the predictions of the theory, phrenology has now been discredited in contemporary psychology. Another approach, known as *somatology*, championed by the psychologist William Herbert Sheldon (1898–1977), was based on the idea that we could determine personality from people's body types. Sheldon (1940) argued that people with more body fat and a rounder physique (“endomorphs”) were more likely to be assertive and bold, whereas thinner people (“ectomorphs”) were more likely to be introverted and intellectual. (see the figure 2 on the following page). As with phrenology, scientific research did not validate the predictions of the theory, and somatology has now been discredited in contemporary psychology.

Another approach to detecting personality is known as *physiognomy*, or the idea that it is possible to assess personality from facial characteristics. In contrast to phrenology and somatology, for which no research support has been found, contemporary research has found that people are able to detect some aspects of a person's character for instance, whether they are gay or straight and whether they are Democrats or Republicans at above chance levels by looking only at his or her face (Rule & Ambady, 2010; Rule, Ambady, Adams, & Macrae, 2008; Rule, Ambady, & Hallett, 2009).

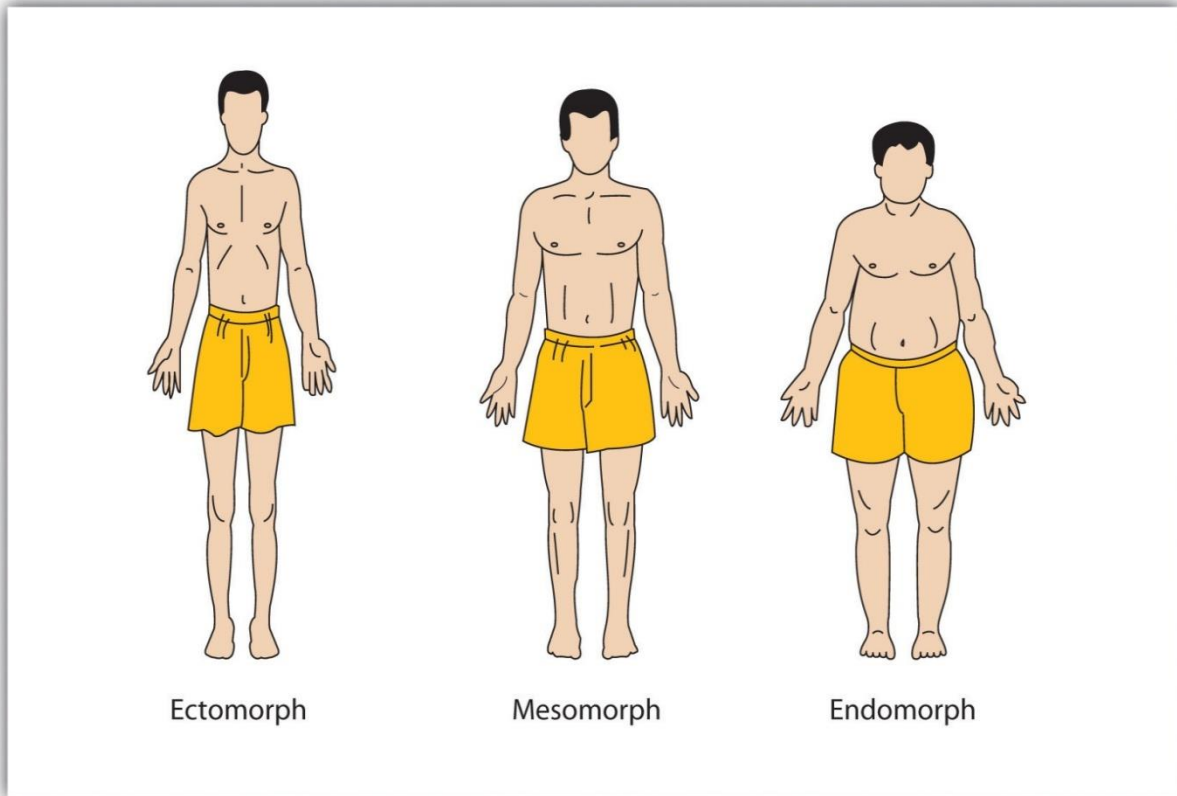
Despite these results, the ability to detect personality from faces is not guaranteed. Olivola and Todorov (2010) recently studied the ability of thousands of people to guess the personality characteristics of thousands of faces on the website “What’s My Image?” In contrast to the predictions of physiognomy, the researchers found that these people would have made more accurate judgments about the strangers if they had just guessed, using their expectations about what people in general are like, rather than trying to use the particular facial features of individuals. It seems then that the predictions of physiognomy may also, in the end, find little empirical support.

Phre-nol'o-gy (-nól'ō-jŷ), *n.* [Gr. φρήν, φρενός + -logy.] **1.** Science of the special functions of the several parts of the brain, or of the supposed connection between the faculties of the mind and organs in the brain. **2.** Physiological hypothesis that mental faculties, and traits of character, are shown on the surface of the head or skull; craniology. — **Phre-nol'o-gist**, *n.* — **Phren'o-log'ic** (frĕn'ō-lŏj'ĭk), **Phren'o-log'ic-al**, *a.*



A Chart of Phrenology.

1 Amativeness ; **2** Philoprogenitiveness ; **3** Concentrativeness ; **3 a** Inhabitiveness ; **4** Adhesiveness ; **5** Combaticiveness ; **6** Destructiveness ; **6 a** Alimentiveness ; **7** Secretiveness ; **8** Acquisitiveness ; **9** Constructiveness ; **10** Self-esteem ; **11** Love of Approbation ; **12** Cautiousness ; **13** Benevolence ; **14** Veneration ; **15** Firmness ; **16** Conscientiousness ; **17** Hope ; **18** Wonder ; **19** Ideality ; **19 a** (Not determined) ; **20** Wit ; **21** Imitation ; **22** Individuality ; **23** Form ; **24** Size ; **25** Weight ; **26** Coloring ; **27** Locality ; **28** Number ; **29** Order ; **30** Eventuality ; **31** Time ; **32** Tune ; **33** Language ; **34** Comparison ; **35** Causality. [Some raise the number of organs to forty-three.]



II.2. Modern and Empirical theories/ approaches

II.2.1. The Traits theory

Personalities are characterized in terms of traits, which are *relatively enduring characteristics that influence our behavior across many situations*. Personality traits such as **introversion, friendliness, conscientiousness, honesty, and helpfulness are important because they help explain consistencies in behavior.**

The most popular way of measuring traits is by administering personality tests on which people self-report about their own characteristics. Psychologists have investigated hundreds of traits using the self-report approach, and this research has found many personality traits that have important implications for behavior. Let us take an example of the personality dimensions that have been studied by one of Freud's pupils, the Suisse psychiatrist Carl Jung. He divided all personalities into **introverts and extroverts**.

Extrovert Personality: Individuals possessing this personality type are social, practical, appear affectionate, informal, are good conversationalists, are active and lively. They are habitually outgoing, venturing forth with confidence into the unknown. They prefer outdoor activities, tend to be essentially social - participating in various social and personal activities. They appear full of energy and tend to involve themselves in a variety of pursuits. They are generally good leaders of big and small groups; they apparently live in the present, concentrating on current activity. These individuals adapt easily to a given situation and are particularly influenced by objects and events in the external world.

Introvert Personality: Individuals who prefer to remain isolated or in the company of very few people, can be categorized as ones who have an introverted personality. Introvert people are more prone to thinking, and are thus involved in creating novel entities. They have high interest in their own psyche. They are formal, idealistic, less social and talk less. They involve themselves minimally in social activities or in those activities which demand their active, direct interaction with many people. They remain passive and avoid being in the centre stage because they seem to be shy. They prefer indoor activities, to outdoor ones.

It is fairly difficult to find a person with a strictly singular characteristic. Many individuals may be either introverts or extroverts, but generally speaking, a mix of both types of characteristics are found in a person. The personality type, which possesses the personality traits of both introvert and extrovert types are known as **Ambivert Personality**. These individuals show traits of introverted personality in some situations and in others, they behave as an extrovert personality type. This classification of ambivert personality was given by psychologist Eysneck in 1947

II.2.2.The Psychoanalytic theory

Psychoanalytic theory approaches personality from a viewpoint that is very different from that of trait theory. Trait theorists try to find the stable dimensions of personality by studying groups of people, and much of their data is derived from self reports as we have seen. In contrast, psychoanalytic theory is based on the **in-depth study** of individual personalities. And because much of human motivation is **unconscious**, self reports are not necessarily considered accurate. Instead, a person's verbalizations and overt behaviors are interpreted as disguised representations of underlying unconscious processes.

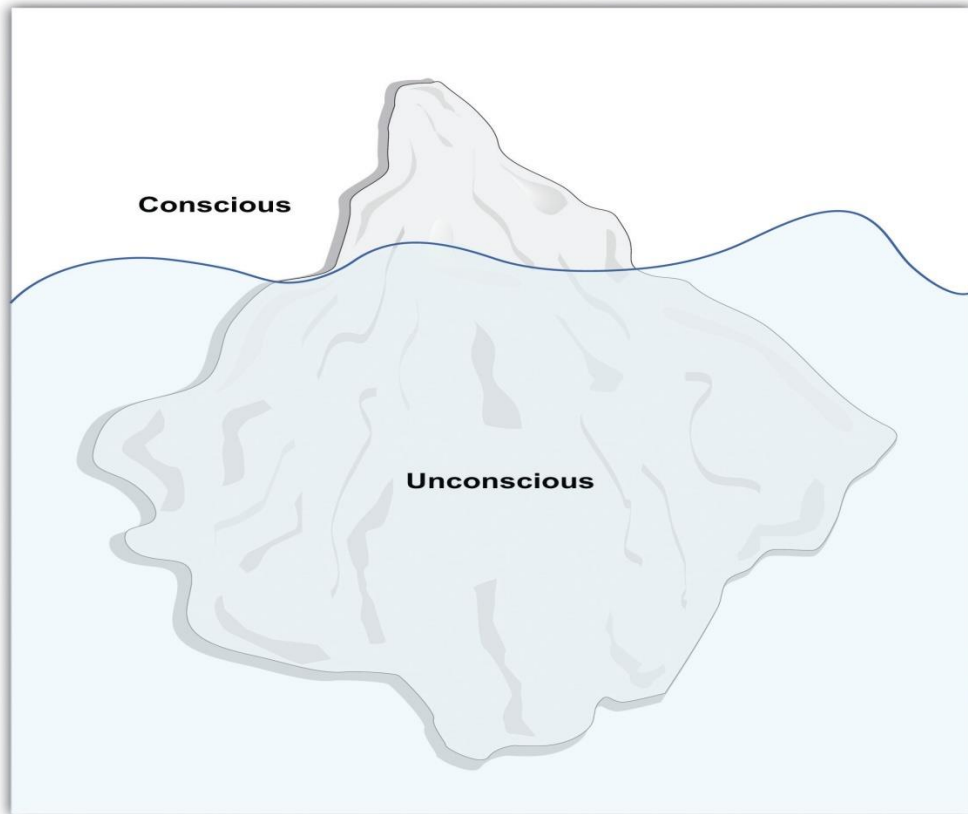
II. 2.1. *Sigmund Freud's View of personality*

Freud was influenced by the work of the French neurologist Jean-Martin Charcot (1825–1893), who had been interviewing patients (almost all women) who were experiencing what was at the time known as *hysteria*. Although it is no longer used to describe a psychological disorder, hysteria at the time referred to a set of personality and physical symptoms that included chronic pain, fainting, seizures, and paralysis.

Charcot could find no biological reason for the symptoms. For instance, some women experienced a loss of feeling in their hands and yet not in their arms, and this seemed impossible given that the nerves in the arms are the same that are in the hands. Charcot was experimenting with the use of hypnosis, and he and Freud found that under hypnosis many of the hysterical patients reported having experienced a traumatic sexual experience, such as sexual abuse when they were children.

Freud and Charcot also found that during hypnosis the remembering of the trauma was often accompanied by an outpouring of emotion, known as *catharsis*, and that following the catharsis the patient's symptoms were frequently reduced in severity. These observations led Freud and Charcot to conclude that these disorders were caused by psychological rather than physiological factors. Freud used the observations that he and Charcot had made to develop his theory regarding the sources of personality and behavior, and his insights are central to the fundamental themes of psychology. In terms of free will, Freud did not believe that we were able to control our own behaviors. Rather, he believed that all behaviors are predetermined by motivations that lie outside our awareness, in the unconscious.

The psychoanalyst Freud compared the human mind to iceberg; the small part that shows on the surface of the water represents conscious experience, while the much larger mass below water level represents the unconscious which is a storehouse of impulses, passions, and primitive instincts that affect our thoughts and behavior. (see the figure below)



It was **the unconscious portion of the mind that Freud sought to explore** and he did so by the method of free association. The method requires that the person talk about everything that comes into the conscious mind, no matter how ridiculous or trivial it might seem. Other approaches used by Freud were hypnosis, and analysis of dreams and by these methods Freud sought to puzzle out the basis determinants of personality.

Freud's structure model of the mind

Freud saw human mind as composed of three major systems: The unconscious, the preconscious and the conscious.

The unconscious: Freud believes that most of what drives us is buried in our unconscious. This consists of thoughts, memories, feelings, urges or fantasies that we are unaware of because they are being actively kept in our unconscious due to unacceptable nature.

The preconscious: This is the part of us we can access **if prompted**, but is not in our active conscious. Its right below the surface, but still buried somewhat unless we search for it.

Information such as our telephone number, some childhood memories, or name of your best childhood friends is stored in the preconscious.

The conscious: It consists of materials that **we are actively aware of at any given time**. According to Freud, our conscious makes up a very small part of who we are. In other words, at any given time, we are only aware of a very small part of what makes up our personality.

Freud's structure of personality (Id, Ego, Superego)

Each of these systems has its own functions, but the three interact to govern behavior.

The ID

According to Freud, the id is the most primitive part of personality and the part from which the ego and the superego later develop. The id is present from birth. This aspect of personality is entirely unconscious and consists of the most basic biological impulses or drives. The id is driven by the **pleasure principle**, which strives for immediate gratification of all desires, wants, and needs. If these needs are not satisfied immediately, the result is a state of anxiety or tension. For example, an increase in hunger or thirst should produce an immediate attempt to eat or drink. The id is very important early in life, because it ensures that an infant's needs are met. If the infant is hungry or uncomfortable, he or she will cry until the demands of the id are met. However, immediately satisfying these needs is not always realistic or even possible.

THE EGO

The ego is the component of personality that is responsible for dealing with reality. According to Freud, the ego develops from the id and ensures that the impulses of the id can be expressed in a manner acceptable in the real world. The ego functions in both the conscious, preconscious, and unconscious mind.

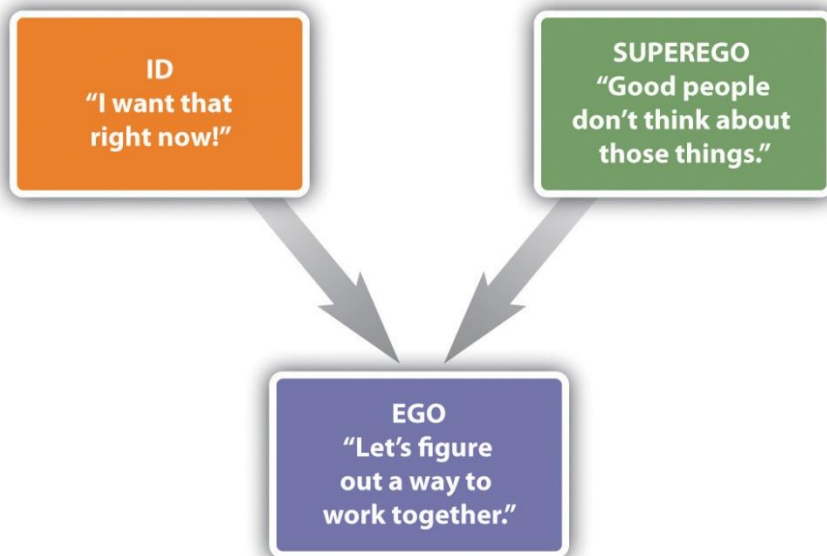
The ego operates based on the **reality principle**, which strives to satisfy the id's desires in realistic and socially appropriate ways. The reality principle weighs the costs and benefits of an action before deciding to act upon or abandon impulses. In many cases, the id's impulses can be satisfied through a process of delayed gratification--the ego will eventually allow the behavior, but only in the appropriate time and place.

THE SUPEREGO

The last component of personality to develop is the superego. The superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society; it is our sense of right and wrong. The superego provides guidelines for making judgments. According to Freud, the superego begins to emerge at around age five.

The superego acts to perfect and civilize our behavior. It works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather than upon realistic principles. The superego is present in the conscious, preconscious and unconscious.

Ego, Id, and Superego in Interaction



Anxiety and its defenses

Freud believes that the conflict between the id impulses (primarily sexual and aggressive instincts) and the restraining influences of the ego and superego constitute the motivation source of personality. Because society condemns free expression of aggression and sexual behavior,

such impulses cannot be immediately and directly expressed. The child learns early for example that he may not hit his sibling or handle his genitals in public. He eventually internalizes parental restrictions or impulse satisfaction to form the superego. The more restraints a society place on impulse expression, the greater the potential for conflict between the three parts of the personality.

The desires of the id are powerful forces that must be expressed in some ways; prohibiting their expression does not abolish them. A person with an urge to do something for which he will be punished became anxious. Anxiety is a state of uncomfortable tension that the person is motivated to reduce. One way to reduce the anxiety is to express the impulse in disguised form, thereby avoiding punishment by society and condemnation by the superego. For example aggressive impulses may be displaced to sports car racing or to championing political causes. Another method of reducing anxiety called *repression* is to push the impulse out of the awareness into the unconscious. These methods of anxiety reduction, called *defenses mechanisms* are means of defending personality against painful anxiety. They are not totally successful in relieving tension, and the residue spills over in the form of nervousness or restlessness that could lead later to some abnormal behaviors such as neurotic, psychotic and others. We notice again that individuals differ in the balance among id, ego, and superego systems and in the methods they use to defend against anxiety.

The Major Freudian Defense Mechanisms

Defense mechanism	Definition	Possible behavioral example
Displacement	Diverting threatening impulses away from the source of the anxiety and toward a more acceptable source	A student who is angry at her professor for a low grade lashes out at her roommate, who is a safer target of her anger.
Projection	Disguising threatening impulses by attributing them to others	A man with powerful unconscious sexual desires for women claims that women use him as a sex object.
Rationalization	Generating self-justifying explanations for our negative behaviors	A drama student convinces herself that getting the part in the play wasn't that important after all.

Reaction formation	Making unacceptable motivations appear as their exact opposite	Jane is sexually attracted to friend Jake, but she claims in public that she intensely dislikes him.
Regression	Retreating to an earlier, more childlike, and safer stage of development	A college student who is worried about an important test begins to suck on his finger.
Repression (or denial)	Pushing anxiety-arousing thoughts into the unconscious	A person who witnesses his parents having sex is later unable to remember anything about the event.
Sublimation	Channeling unacceptable sexual or aggressive desires into acceptable activities	A person participates in sports to sublimate aggressive drives. A person creates music or art to sublimate sexual drives.
Compensation	Unconscious psychological mechanism by which someone compensates a lack or infirmity by a secondary behavior.	Wear shoes with high heels to compensate for its small size.
Negation	Defense mechanism of denying a painful reality.	When you come to learn that your great friend is dead and you say: No, this is not true, it is not him, etc
The substitution	Replacement of an activity by another.	Suck his thumb instead of his mother's breast.
Identification	Unconscious psychological mechanism by which an individual tends to resemble another	Adolescents who imitate the famous singers behaviors

Personality development

Freud argued that personality is developed through a series of *psychosexual stages*, each focusing on **pleasure from a different part of the body** (see the table "Freud's Stages of Psychosexual Development"). Freud believed that sexuality begins in infancy, and that the appropriate resolution of each stage has implications for later personality development.

Freud's Stages of Psychosexual Development

Stage	Approximate ages	Description
Oral	Birth to 18 months	Pleasure comes from the mouth in the form of sucking, biting, and chewing.
Anal	18 months to 3 years	Pleasure comes from bowel and bladder elimination and the constraints of toilet training.
Phallic	3 years to 6 years	Pleasure comes from the genitals, and the conflict is with sexual desires for the opposite-sex parent.
Latency	6 years to puberty	Sexual feelings are less important.
Genital	Puberty and older	If prior stages have been properly reached, mature sexual orientation develops.

Oral stage: In the first of Freud's proposed stages of psychosexual development, which begins at birth and lasts until about 18 months of age, the focus is on the mouth. During this *oral stage*, the infant obtains sexual pleasure by sucking and drinking. Infants who receive either too little or too much gratification become *fixated* in the oral stage, and are likely to regress to these points of fixation under stress, even as adults. According to Freud, a child who receives too little oral gratification (e.g., who was underfed or neglected) will become *orally dependent* as an adult and be likely to manipulate others to fulfill his or her needs rather than becoming independent. On the other hand, the child who was overfed or overly gratified will resist growing up and try to return to the prior state of dependency by acting helpless, demanding satisfaction from others, and acting in a needy way

Anal stage

The *anal stage*, lasting from about 18 months to 3 years of age is when children first experience psychological conflict. During this stage children desire to experience pleasure through holding or expelling feces, but they are also being toilet trained to delay this gratification. Freud believed that if this toilet training was either too harsh or too lenient, children would become fixated in the anal stage and become likely to regress to this stage under stress as adults. If the child received too little anal gratification (i.e., if the parents had been very harsh about toilet training), the adult personality will be ***anal retentive***, stingy (unwilling to spend money), with a compulsive seeking of order. On the other hand, if the parents had been too lenient, the ***anal expulsive personality*** results, characterized by a lack of self-control and a tendency toward messiness and carelessness

Phallic stage

The *phallic stage*, which lasts from age 3 to age 6 is when the penis (for boys) and clitoris (for girls) become the primary erogenous zone for sexual pleasure. During this stage, Freud believed that children develop a powerful but unconscious attraction for the opposite-sex parent, as well as a desire to eliminate the same-sex parent as a rival. Freud based his theory of sexual development in boys (the “Oedipus complex”) on the Greek mythological character Oedipus, who unknowingly killed his father and married his mother, and then put his own eyes out when he learned what he had done. Freud argued that boys will normally eventually abandon their love of the mother, and instead identify with the father, also taking on the father’s personality characteristics, but that boys who do not successfully resolve the Oedipus complex will experience psychological problems later in life. Although it was not as important in Freud’s theorizing, in girls the phallic stage is often termed the “Electra complex”, after the Greek character who avenged her father’s murder by killing her mother. Freud believed that girls frequently experienced *penis envy*, the sense of deprivation supposedly experienced by girls because they do not have a penis

Latency stage (when a child begins his primary school)

The *latency stage* is a period of relative calm that lasts from about 6 years to 12 years. During this time, Freud believed that sexual impulses were repressed, leading boys and girls to have little or no interest in members of the opposite sex.

Genital stage (during the adolescence):

The fifth and last stage, the *genital stage*, begins about 12 years of age and lasts into adulthood. According to Freud, sexual impulses return during this time frame, and if development has proceeded normally to this point, the child is able to move into the development of mature romantic relationships. But if earlier problems have not been appropriately resolved, difficulties with establishing intimate love attachments are likely.

II.2.2. Freud's Followers: The Neo-Freudians

Freudian theory was so popular that it led to a number of followers, including many of Freud's own students, who developed, modified, and expanded his theories. Taken together, these approaches are known as neo-Freudian theories. ***The neo-Freudian theories are theories based on Freudian principles that emphasize the role of the unconscious and early experiences in shaping personality but place less evidence on sexuality as the primary motivating force in personality.***

Criticism of Freudian theory by other psychoanalysts has focused primarily on Freud's neglect of **social influences**. According to such neo-Freudians as Alfred Adler, Carl Gustave Jung, Karen Horney, Eric From, Eric Erikson, Freud emphasizes too much upon the instinctive and biological aspects. He failed to recognize that **people are products of the society in which they live**. These later psychoanalysts see personality as shaped much more by the people, society, and culture that surround the individual than by instinct.

❖ Jung's theory

Carl G. Jung, one of Freud's students, started his own school of psychoanalysis, which became known as analytical psychology (Jung, 1968). In contrast to Freud, who traced much of adult personality to **childhood events**, Jung stressed the possibility of **personality changes** in adulthood under the influence of **the goals that people set and their aspirations**

Jung's theory divides the psyche (mind) into personal unconscious and collective unconscious. **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 reasons. But it does not include the instincts that Freud would have it include.

But, as we have said, 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.

All human beings have the same collective unconscious, which predisposed them to act in certain ways. The collective unconscious is the residue that accumulates as the result of repeated experiences over many generations; it is separated from the personal experiences of the individual. For example, since all human beings have a mother, infants are born with the tendency to perceive and react to their mother in certain predetermined ways. Because of our collective unconscious, we are born with predispositions for thinking and feeling according to certain patterns. Thus, we are predisposed to be afraid of dark and of snakes because these were some of the dangers encountered by primitive people. Jung felt that many symbols had universal meaning because of their origin in the collective unconscious.

The main disagreement Jung had with Freud was his belief that there was more to the unconscious than Freud theorized. Jung believed that there were fears, behaviors, and thoughts that children and adults exhibit that are remarkably similar across time and culture. He believed that this was more than coincidence and represented what he called the **collective unconscious**. His newly formed school of thoughts theorized about how this collective unconscious influences personality. He argued that it was made up of what he termed *archetypes* which are *primordial images* inherited from our ancestors. As support for such a theory, he spoke of the immediate attachment infants have for their mother, the inevitable fear of the dark seen in young children, and how images such as the sun, moon, wise old man, angels, and evil all seem to be predominant themes throughout history.

In his view, infants are drawn to their mother because of the unconscious image of mother that is alive in all of us and that we fear the dark place because of the unconscious image of darkness. Although he described many archetypes in his writings, there are a few that have received a lot of attention and thought. These include the animus/anima, the shadow, and the persona.

The anima and animus: Each one of us is assigned a sex gender, male or female base on our overt sexual characteristics. **None of us is purely male or purely female.** According to Jung, we all have an unconscious opposite gender hidden within us. Each one of us has qualities of the opposite sex in terms of biology and also in terms of psychological attitudes and feelings. Thus, the anima archetype is the feminine side of the male psyche and the animus archetype is the masculine side of the female psyche.

Another archetype is called **the shadow** which is basically the unconscious negative or dark side of our personality. It encompasses those unsocial thoughts, feelings and behaviors that we potentially possess and other characteristics that we do not accept. It also refers to those desires and emotions that are incompatible with our social standards and ideal personality. According to Barbara (2006) *“To neglect or try to deny the shadow involves in hypocrisy and deceit. Angels are not suited for existence on earth”*. The shadow, like all other archetypes, is passed down through history and given different names depending on time and culture. In Judeo-Christian writings, according to Jung, the shadow archetype is called the Devil.

The forth archetype proposed by Jung is the **persona:** As mentioned in the introduction, the Latin word persona refers to the masks that actors wore in ancient greek plays. Thus, one’s persona is the mask that one wears in order to adjust to the demand of the society. Persona refers to a kind of “mask” that we adopt based on both our conscious experiences and our collective unconscious. Jung believed this persona served as a compromise between who we really are (our true self) and what society expects us to be; we hide those parts of ourselves that are not aligned with society’s expectations behind this mask.

Another of Jung’s contributions was the idea of Psychological types. He believed that people’s personalities fell into a few distinct categories, such as **extraverted or introverted** people

❖ Adler's theory

Alfred Adler (1870–1937) was an early follower of Freud who became a neo-Freudian because of his strong disagreement with Freud over a few issues. Adler's theory is known as **individual psychology**. First, Adler assumed that we are motivated not so much by sexuality as by social urges. He considered our interest in social relationships to be an inborn drive. Second, Adler theorized the **creative self**, a subjective experience by which we interpret and find meaning in our experiences.

1) *Striving for Success and Superiority*

All people, Adler believed, are born with physical inadequacies, which make young children feel inferior to those around them. As a result, people commit very early in life to rid themselves of these feelings of inferiority. There are, however, two ways to overcome those feelings: striving for **success** and striving for **superiority**. Although the desire to strive for success and superiority is partially innate, according to Adler, the behavior must be developed by the social environment.

2) *The Importance of Social Interest in Personality*

Freud placed too much emphasis upon the instinctive and biological aspects of personality. He failed to recognize that people are largely products of the society in which they live. According to Adler, social interest is fundamental to human survival because without it, for example, parents would not care for their children and the human species could not sustain itself.

Social interest plays a crucial role in moderating the effects of genetic predispositions toward certain personality traits. Adler understood that by the age of about five-years-old, a child's heredity has gone as far as it can, and innate predispositions are moderated by the social environment. For him, the extent of social interest in a child was the most important measure of his or her psychological health.

3) *Parenting styles and Birth Order*

Parenting Styles: Adler did not agree with Freud on some major issues relating to the parenting of children and the long term effects of improper or inefficient child rearing. He identified two parental styles that he argued will cause almost certain problems in adulthood. The first was **pampering**, referring to a parent overprotecting a child, giving him too much attention, and sheltering him from the negative realities of life. As this child grows older, he will be ill equipped to deal with these realities, may doubt his own abilities or decision making skills, and may seek out others to replace the safety he once enjoyed as a child.

On the other extreme is what Adler called **neglect**. A neglected child is one who is not protected at all from the world and is forced to face life's struggles alone. This child may grow up to fear the world, have a strong sense of mistrust for others and she may have a difficult time forming intimate relationships.

The best approach, according to this theory, is to protect children from the evils of the world but not shelter them from it. In more practical terms, it means allowing them to hear or see the negative aspects of the world while still feeling the safety of parental influence. In other words, don't immediately go to the school principal if your child is getting bullied, but rather teach your child how to respond or take care of herself at school.

Birth Order: Adler believed that the order in which you are born to a family inherently affects your personality. First born children who later have younger siblings may have it the worst. These children are given excessive attention and pampering by their parents until that fateful day when the little brother or sister arrives. Suddenly they are no longer the center of attention and fall into the shadows wondering why everything changed. According to Adler, they are left feeling inferior, questioning their importance in the family, and trying desperately to gain back the attention they suddenly lost. The birth order theory holds that first born children often have the greatest number of problems as they get older.

Middle born children may have it the easiest, and interestingly, Adler was a middle born child. These children are not pampered as their older sibling was, but are still afforded the attention. As a middle child, they have the luxury of trying to dethrone the oldest child and become more superior while at the same time knowing that they hold this same power over their younger

siblings. Adler believed that middle children have a high need for superiority and are often able to seek it out such as through healthy competition.

The youngest children, like the first born, may be more likely to experience personality problems later in life. This is the child who grows up knowing that he has the least amount of power in the whole family. He sees his older siblings having more freedom and more superiority. He also gets pampered and protected more than any other child did. This could leave him with a sense that he cannot take on the world alone and will always be inferior to others.

❖ **Eric Erikson**

The funny thing is that Erikson noticed that most of his patients were not hung up on sexual problems, as the patients of Sigmund Freud reported, but instead talked about problems with understanding themselves and getting along with others. Erikson believed that Freud's theory needed to be updated. In 1950, he wrote a book entitled *Childhood and Society*, in which he proposed a theory of **psychosocial development**. Erikson converted Freud's emphasis on sexuality to a focus on social relationships and then extended Freud's five *psychosexual* stages to eight *psychosocial* stages. These stages became known as the **Eight Ages of Man**. (At his time, the word *man* was used to apply to all human beings

The New Ego

Erik Erikson believed that the ego Freud described was far more than just a mediator between the superego and the id. He saw the ego as a positive driving force in human development and personality. As such, he believed the ego's main job was to establish and maintain a sense of identity. A person with a strong sense of identity is one who knows where he is in life, has accepted these positions and has workable goals for change and growth. He has a sense of uniqueness while also having a sense of belonging and wholeness.

Those who have weaker egos, encounter trying times, or who have poorly developed egos get trapped in what is termed an identity crisis. According to Erikson, an identity crisis is a

time in a person's life when they lack direction, feel unproductive, and do not feel a strong sense of identity. He believed that we all have identity crises at one time or another in our lives and that these crises do not necessarily represent a negative personality but can be a driving force toward positive resolution.

Erikson's Stages of Psychosocial Development

Like Freud and many others, Erik Erikson maintained that personality develops in a predetermined order. Instead of focusing on **sexual development**, however, he was interested in **how children socialize and how this affects their sense of self**. He saw personality as developing throughout the lifetime and looked at identity crises at the focal point for each stage of human development.

Erikson's Theory of Psychosocial Development has eight distinct stage, each with two possible outcomes. According to the theory, successful completion of each stage results in a healthy personality and successful interactions with others. Failure to successfully complete a stage can result in a reduced ability to complete further stages and therefore a more unhealthy personality and sense of self. These stages, however, can be resolved successfully at a later time.

Trust Versus Mistrust. From birth to one year, children begin to learn the ability to trust others based upon the consistency of their caregiver(s). If trust develops successfully, the child gains confidence and security in the world around him and is able to feel secure even when threatened. Unsuccessful completion of this stage can result in an inability to trust, and therefore an sense of fear about the inconsistent world. It may result in anxiety, heightened insecurities, and an over feeling of mistrust in the world around them.

Autonomy vs. Shame and Doubt. Between the ages of one and three, children begin to assert their independence, by walking away from their mother, picking which toy to play with, and making choices about what they like to wear, to eat, etc. If children in this stage are encouraged and supported in their increased independence, they become more confident and secure in their own ability to survive in the world. If children are criticized, overly

controlled, or not given the opportunity to assert themselves, they begin to feel inadequate in their ability to survive, and may then become overly dependent upon others, lack self-esteem, and feel a sense of shame or doubt in their own abilities.

Initiative vs. Guilt. Around age three and continuing to age six, children assert themselves more frequently. They begin to plan activities, make up games, and initiate activities with others. If given this opportunity, children develop a sense of initiative, and feel secure in their ability to lead others and make decisions. Conversely, if this tendency is squelched, either through criticism or control, children develop a sense of guilt. They may feel like a nuisance to others and will therefore remain followers, lacking in self-initiative.

Industry vs. Inferiority. From age six years to puberty, children begin to develop a sense of pride in their accomplishments. They initiate projects, see them through to completion, and feel good about what they have achieved. During this time, teachers play an increased role in the child's development. If children are encouraged and reinforced for their initiative, they begin to feel industrious and feel confident in their ability to achieve goals. If this initiative is not encouraged, if it is restricted by parents or teacher, then the child begins to feel inferior, doubting his own abilities and therefore may not reach his potential.

Identity vs. Role Confusion. During adolescence, the transition from childhood to adulthood is most important. Children are becoming more independent, and begin to look at the future in terms of career, relationships, families, housing, etc. During this period, they explore possibilities and begin to form their own identity based upon the outcome of their explorations. This sense of who they are can be hindered, which results in a sense of confusion ("I don't know what I want to be when I grow up") about themselves and their role in the world.

Intimacy vs. Isolation. Occurring in Young adulthood, we begin to share ourselves more intimately with others. We explore relationships leading toward longer term commitments with someone other than a family member. Successful completion can lead to comfortable relationships and a sense of commitment, safety, and care within a relationship. Avoiding intimacy, fearing commitment and relationships can lead to isolation, loneliness, and

sometimes depression.

Generativity vs. Stagnation. During middle adulthood, we establish our careers, settle down within a relationship, begin our own families and develop a sense of being a part of the bigger picture. We give back to society through raising our children, being productive at work, and becoming involved in community activities and organizations. By failing to achieve these objectives, we become stagnant and feel unproductive.

Ego Integrity vs. Despair. As we grow older and become senior citizens, we tend to slow down our productivity, and explore life as a retired person. It is during this time that we contemplate our accomplishments and are able to develop integrity if we see ourselves as leading a successful life. If we see our lives as unproductive, feel guilt about our pasts, or feel that we did not accomplish our life goals, we become dissatisfied with life and develop despair, often leading to depression and

Stage (age)	Psychosocial behaviours	Significant relations
I (0-1) -- infant	trust vs mistrust	mother
II (2-3) -- toddler	autonomy vs shame and doubt	parents
III (3-6) -- preschooler	initiative vs guilt	family
IV (7-12 or so) -- school-age child	industry vs inferiority	neighborhood and school
V (12-18 or so) --	ego-identity vs role-confusion	peer groups, role models

adolescence		
VI (the 20's) - - young adult	intimacy vs isolation	partners, friends
VII (late 20's to 50's) -- middle adult	generativity vs stagnation	household, workmates
VIII (50's and beyond) -- old adult	integrity vs despair	mankind or "my kind"

❖ Karen Horney

1) Feminine Psychology

Perhaps the most important contribution Karen Horney made to psychodynamic thought was her disagreements with Freud's view of women. Horney was never a student of Freud, but did study his work and eventually taught psychoanalysis at both the Berlin and New York Psychoanalytic Institute. After her insistence that Freud's view of the inherent difference between males and females, she agreed to leave the institute and form her own school known as the American Institute for Psychoanalysis.

In many ways, Horney was well ahead of her time and although she died before the feminist movement took hold, she was perhaps the theorist who changed the way psychology looked at gender differences. She countered Freud's concept of penis envy with what she called womb envy, or man's envy of woman's ability to bear children. She argued that men compensate for this inability by striving for achievement and success in other realms.

She also disagreed with Freud's belief that males and females were born with inherent differences in their personality. **Rather than citing biological differences, she argued for a**

societal and cultural explanation. In her view, men and women were equal outside of the cultural restrictions often placed on being female. These views, while not well accepted at the time, were used years after her death to help promote gender equality.

2) Neurosis and Relationships

In addition, Horney theorized that psychological disorders did not arise from fixation on psychosexual stages, as Freud believed, but from poor **interpersonal relationships** during childhood, particularly with parents. She stressed that certain parenting styles could influence the child's development of personality traits. Today, many contemporary thinkers are returning to the writings of Horney because of her emphasis on parent-child interactions and the role of society and culture in shaping personality.

Horney was known for her study of neurotic personality. She defined neurosis as a **maladaptive and counterproductive way of dealing with relationships**. These people are unhappy and desperately seek out relationships in order to feel good about themselves. Their way of securing these relationships include projections of their own insecurity and neediness which eventually drives others away.

Most of us have come in contact with people who seem to successfully irritate or frighten people away with their clinginess, significant lack of self esteem, and even anger and threatening behavior. According to Horney, these individuals adapted this personality style through a **childhood filled with anxiety**. And while this way of dealing with others may have been beneficial in their youth, as adults it serves to almost guarantee their needs will not be met.

She identified three ways of dealing with the world that are formed by an upbringing in a neurotic family: Moving toward People, Moving Against People, and Moving Away From People.

- **Moving Toward People.** Some children who feel a great deal of anxiety and helplessness move toward people in order to seek help and acceptance. They are striving to feel worthy and can believe the only way to gain this is through the acceptance of

others. These people have an intense need to be liked, involved, important, and appreciated so much so that they will often fall in love quickly or feel an artificial but very strong attachment to people they may not know well. Their attempts to make that person love them creates a clinginess and neediness that much more often than not results in the other person leaving the relationship.

- **Moving Against People.** Another way to deal with insecurities and anxiety is to try to force your power onto others in hopes of feeling good about yourself. Those with this personality style come across as bossy, demanding, selfish, and even cruel. Horney argued that these people project their own hostilities (which she called externalization) onto others and therefore use this as a justification to “get them before they get me.” Once again, relationships appear doomed from the beginning.
- **Moving Away From People.** The final possible consequence of a neurotic household is a personality style filled with unsocial behavior and an almost indifference to others. If they don't get involved with others, they can't be hurt by them. While it protects them from emotional pain of relationships, it also keeps away all positive aspects of relationships. It leaves them feeling alone and empty.

❖ **Erich Fromm (Eric From)**

Erich Fromm was born in Germany in 1900. He grew up a Jew in a country full of anti-Semitism. He witnessed World War I when he was an early teen and the rise of the Nazi party fifteen years later. His interest in war and politics grew from these experiences and much of his theories were derived as a result of his desire to understand why individuals followed leaders into acts of destruction.

His initial book, and likely his most influential work, was called Escape From Freedom, published near the beginning of World War II. In it he described **freedom as the greatest problem for most individuals**. With freedom, according to Fromm, comes an overwhelming sense of aloneness and an inability to exert individual power. **He argued that we use several different techniques to alleviate the anxiety associated with our perception of freedom,**

including automaton, conformity, authoritarianism, destructiveness, and individuation.

The most common of these is *automaton conformity*. Fromm argued that with the anxiety associated with our inability to express power and our fear of aloneness, we conform ourselves to a larger society. By acting like everyone else, holding the same values, purchasing the same products, and believing in the same morals, we gain a sense of power. This power of the masses assists us in not feeling alone and helpless. Unfortunately, according to Fromm, it also removes our individuality and prevents us from truly being ourselves.

Authoritarianism is a technique that others use to ward off the anxiety. Following an entity outside of the self and perceived greater than the self is the main feature of authoritarianism. As the individual feels alone and powerless, he gains strength from the belief that there is a greater power beyond himself. This entity could be a religious figure, a political leader, or social belief. By giving up power to the powerful, we become the powerful and no longer feel alone. In this sense authoritarianism is two sided or what Fromm describes as sadism/masochism, where we submit to our leader (such as Adolph Hitler) and demand power over our perceived enemies.

Others use the technique Fromm called *destructiveness*, which refers to an attempt to destroy those we perceive as having the power. Because of our desire for power, we may feel that this finite resource must be taken from those who possess it. There are many ways to attempt this destruction, including the alignment with hate groups, religious extremism, or even patriotism. While our actions are often antisocial, cruel, and misguided, we rationalize them by claiming a sense of duty, a god given order, or the love of country.

Fromm believed that all three of these techniques used to overcome our anxiety associated with freedom are unhealthy. The only healthy technique is to embrace this freedom and express our true selves rather than what we perceive as giving us power. He argued that true power comes from individuality and freedom and doing what you want to do rather than what you are supposed to do is the only way to achieve *individuation*; the ability to be yourself and embrace the power associated with true freedom.

II. 2.3 Behavioral theories

Behaviorists explain personality in terms of the effects external stimuli have on behavior. It was a radical shift away from Freudian philosophy. This school of thought was developed by B. F. Skinner who put forth a model which emphasized the mutual interaction of the person or “the organism” with its environment. Skinner believed children do bad things because the behavior obtains attention that serves as a reinforcer. For example: a child cries because the child’s crying in the past has led to attention. These are the *response*, and *consequences*. The response is the child crying, and the attention that child gets is the reinforcing consequence. According to this theory, people's behavior is formed by processes such as operant conditioning. Skinner put forward a “three term contingency model” which helped promote analysis of behavior based on the “**Stimulus - Response - Consequence Model**” in which the critical question is: “Under which circumstances or antecedent stimuli does the organism engage in a particular behavior or response, which in turn produces a particular 'consequence'?”

Ivan Pavlov is another notable influence. He is well known for his classical conditioning experiments involving dogs. These physiological studies led him to discover the foundation of behaviorism as well as classical conditioning.

II.2.4. Social learning theories

These theories are often called social learning theories because they emphasize the importance of social settings (interactions with people), and the significance of learning as the key component of personality development. **One of the fundamental principles of social learning theory is that humans learn many of their behaviors not through their own direct experiences with the world, but by observing others.** Certainly, babies learn to speak and understand words not by any formal training, but by the constant, little by little, trial-and-error process of listening and pronouncing. When behaviors are learned via seeing or listening, this process is called observational learning. One of the leading social learning theorists, Albert Bandura, has proposed that observational learning is a key component of human personality development. His experiences demonstrated that observational learning could affect even children watching movies.

In these experiments some children observed adults attacking an inflatable Bobo doll. The Bobo doll is an inflatable toy with weight in the bottom. It pops back up when it is knocked down. In a typical experiment, children in one group were playing quietly when an adult in the room went over to the Bobo doll and began attacking it. The adult beat on the doll for about ten minutes, kicking it, hitting it with a hammer, knocking it down, and sitting on it. During this performance, the adult also spoke out loud saying things like “Sock him in the nose,” and “Kick him.” The other group of children saw no aggressive behavior at all. One at a time, the children were then taken into another room. This new room contained a number of attractive toys and another Bobo doll. In the new room, each child was told that the toys were being saved for other children and that he or she was not allowed to play with them. The child was then left alone and watched through hidden windows. The children who had seen the aggressive model were much more likely to attack the Bobo doll in the second room. Often, they attacked it in the same way as the adult had. They even repeated the phrases they had heard the adult use. They appeared to be modeling their behavior closely after the behavior of the adult. Bandura and his associates found that the children imitated the violent behavior of adults even when the adult violence they saw was on film. Bandura called this study and his findings observational learning, or modeling. The figure below illustrate the experience.



II.2.5 The humanistic theories

This approach, called humanism or humanistic psychology, was initiated in the 1950s by an American psychologist named Abraham Maslow (1908–1970).

Remember, the central theme of psychoanalytic theory is the unconscious and the central theme of behaviorism is learning (from environment). For humanistic psychology, there is no more important idea than **self-actualization**. According to humanistic psychology people have **free will and they play an active role in determining how they behave**. Accordingly, humanistic psychology focuses on subjective experiences of persons as opposed to forced, definitive factors that determine behavior. Abraham Maslow and Carl Rogers were proponents of this view.

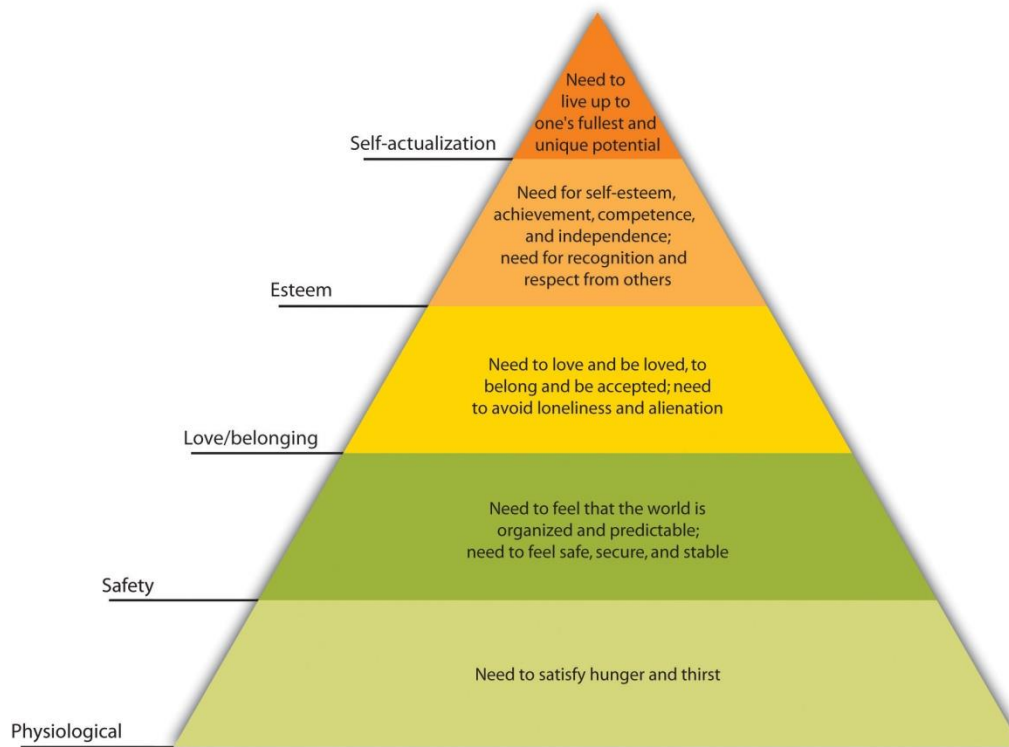
❖ Abraham Maslow

Maslow spent much of his time studying what he called “self-actualizing persons”, those who are “fulfilling themselves and doing the best they are capable of doing”. Maslow believes all who are interested in growth move towards self-actualizing (growth, happiness, satisfaction) views. Many of these people demonstrate a trend in dimensions of their personalities.

Maslow was critical of psychoanalytic theory because it focused on the abnormal personality and had little to say about the normal, **healthy personality**. Maslow argued that psychology should give more attention to the highest of human personality qualities, things like love, self-esteem, and creativity. Additionally, Maslow believed that a personality theory should be centered on the conscious, not the unconscious, mind. He argued that human personality is primarily a matter of making conscious choices and rational decisions that are guided by our desire for excellence and fulfillment.

Maslow hypothesized that self-actualization, although the ultimate goal of the human personality, could not be satisfactorily achieved unless other drives and needs were mostly fulfilled first. These other needs must be mostly fulfilled in order to concentrate on higher ones. Maslow placed human needs and motivations into five categories and then arranged them in a hierarchy that is often referred to as Maslow’s **pyramid of needs**.

The Five Levels of Maslow's Hierarchy of Needs



Psychologist Abraham Maslow first introduced his concept of a hierarchy of needs in his 1943 paper "A Theory of Human Motivation" and his subsequent book, *Motivation and Personality*. This hierarchy suggests that people are motivated to fulfill basic needs before moving on to other needs.

Maslow's hierarchy of needs is most often displayed as a pyramid. The lowest levels of the pyramid are made up of the most basic needs, while the more complex needs are located at the top of the pyramid. Needs at the bottom of the pyramid are basic physical requirements including the need for food, water, sleep and warmth. Once these lower-level needs have been met, people can move on to the next level of needs, which are for safety and security.

As people progress up the pyramid, needs become increasingly psychological and social. Soon, the need for love, friendship and intimacy become important. Further up the pyramid, the need for personal esteem and feelings of accomplishment take priority. Like Carl Rogers, Maslow

emphasized the importance of self-actualization, which is a process of growing and developing as a person to achieve individual potential.

Types of Needs

Maslow believed that these needs are similar to instincts and play a major role in motivating behavior. Physiological, security, social, and esteem needs are **deficiency needs** (also known as *D-needs*), meaning that these needs arise due to deprivation. Satisfying these lower-level needs is important in order to avoid unpleasant feelings or consequences.

Maslow termed the highest-level of the pyramid as **growth needs** (also known as *being needs* or *B-needs*). Growth needs do not stem from a lack of something, but rather from a desire to grow as a person.

Five Levels of the Hierarchy of Needs

There are five different levels in Maslow's hierarchy of needs:

Physiological Needs

These include the most basic needs that are vital to survival, such as the need for water, air, food and sleep. Maslow believed that these needs are the most basic and instinctive needs in the hierarchy because all needs become secondary until these physiological needs are met.

Security Needs

These include needs for safety and security. Security needs are important for survival, but they are not as demanding as the physiological needs. Examples of security needs include a desire for steady employment, health insurance, safe neighborhoods and shelter from the environment.

Social Needs

These include needs for belonging, love and affection. Maslow considered these needs to be less basic than physiological and security needs. Relationships such as friendships, romantic

attachments and families help fulfill this need for companionship and acceptance, as does involvement in social, community or religious groups.

Esteem Needs

After the first three needs have been satisfied, esteem needs becomes increasingly important. These include the need for things that reflect on self-esteem, personal worth, social recognition and accomplishment.

Self-actualizing Needs

This is the highest level of Maslow's hierarchy of needs. Self-actualizing people are self-aware, concerned with personal growth, less concerned with the opinions of others and interested fulfilling their potential.

❖ **Carl Rogers**

As was true of Freud, Rogers' theory of personality developed from his experiences with a specific therapeutic method for helping troubled individuals. His **non-directive, or client-centered therapy** assume that every person has the motivation and the ability to change; the therapist's task is simply to facilitate progress toward this change. The assumption of non-directive therapy is that we are the **best expert on ourselves**. The patient, not the therapist, knows the factors that shape his personality and the best procedures for modifying them.

Focus on self

The most important concept in Rogers' theory of personality is the self. The self consists of all the ideas, perceptions, and values that characterize "I" or "me"; includes the awareness of "what I am" and "what I can do". Rogers theorized that each person has an inner concept of what she or he ideally would like to be (**an ideal self**). This is your conception of what kind of person, what kind of personality, would be perfect for you. Also, it is theorized that each of us has an inner concept of what we are really like (**a real self**). This is your conception of what kind of person, what kind of personality, is actually true about you, what you are really like. The drive of self-actualization, then, is the striving to merge these two concepts. Self-actualization is the ongoing

attempt to make your real self congruent with your ideal self, to bring the concept of what you are actually like (your real self) more and more into accord with what you think you should be like (your ideal self).

Development of the self: unconditional positive regard, conditions of worth, conditional positive regard, actualizing tendency.

Carl Rogers talk about unconditional positive regard to mean that love of someone should be unconditional. **Unconditional positive regard** means accepting someone for who they are and valuing them just for being. However, Rogers suggested that unconditional positive regard is rare and that mostly what we experience is conditional positive regard. As part of the socialization process, we learn that we are loved/liked more when we do what others want us to do. When we behave in ways that please our parents, for example, they reward us with praise and this makes us feel good. We have obtained **positive regard** from them. For the most part, the positive regard we experience is not unconditional. When we misbehave, or fail an examination or refuse to do something that our parents want us to do we are likely to have experienced a sense of having disappointed our parents and being less loved and lovable as a result. These experiences help us to learn what we need to do in order to get positive regard from other people.

Because the child behavior is continuously being evaluated by parents and others (sometimes positively and sometimes negatively), he soon learns to discriminate between those thoughts and actions that are considered worthy and those that are not. The unworthy experiences become excluded from the self concept, even though they may be quite valid or natural experiences. That corresponds to what Rogers called **conditions of worth**: we learn that we are loved more when we do things that make our parents or other people in our social world happy. This need for positive regard leads to us acquiring conditions of worth, which we use to evaluate the impact that our behavior is likely to have on others. For example, relieving physiological tension in the bowel or bladder is experienced by the child as pleasurable. However, unless he urinates or defecates privately and in the proper place, parents usually condemn such activities as “bad” or “naughty. For that reason, the child may think he is bad and feel ashamed. He may then decide his parents do not like him and feel rejected. Or, because he needs to retain his parents’ positive

regard, deny his own experience (and change his real self to **social self**). As we can see, the conditions of worth can distort the natural direction of **our actualizing tendency**.

Example: If one of my conditions of worth is that I am loved more when I am helpful and agree to do things that my friends want, I am going to find it difficult to say no to these friends when they ask for my help. I may well find myself doing lots of things that I do not really want to do and stop doing what would fulfill me.

Self-actualization

Rogers feels that the basic force motivating the human organization is self-actualization: “a tendency toward fulfillment, toward actualization, toward the maintenance and enhancement of the organism.” As the organism grows, it seeks to fulfill its potential within the limits of its heredity. A person may not always clearly perceive those actions that lead to growth and those that are regressive. But once he knows, he invariably chooses to grow rather than to regress. This innate motivation toward growth serves as the basis for Rogers’ optimism about the outcome of therapy and the ability of individual to change in a positive direction when aware of the choices. Rogers does not deny that there may be many needs, some of them biological, but they are all subservient to the organism’s motivation to enhance and maintain itself.

II.2. 6 Biological theories

Biological approaches suggest that genetics are responsible for personality. Research on heritability suggests that there is a **link between genetics and personality traits**.

These theories focus also on the study of **how the brain influences personality**. Researchers have often used Electroencephalography (EEG), to help localize personality traits in the brain. One of the founders of this area of brain research is Richard Davidson of the University of Wisconsin–Madison. **His researches focused on the role of the prefrontal cortex (PFC) and amygdala in manifesting human personality**. Many authors have indicated for example an integral link between a person's personality and the functions of the prefrontal cortex. This brain region has been implicated in planning complex cognitive behavior, personality expression, decision making, and moderating social behaviour. The basic activity of this brain region is

considered to be orchestration of thoughts and actions in accordance with internal goals. The most typical psychological term for functions carried out by the prefrontal cortex area is executive function. Executive function relates to abilities to differentiate among conflicting thoughts, determine good and bad, better and best, same and different, future consequences of current activities, working toward a defined goal, prediction of outcomes, expectation based on actions, and social control (the ability to suppress urges that, if not suppressed, could lead to socially unacceptable outcomes).

CHAPTER III: FACTORS /DETERMINANTS OF PERSONALITY : HEREDITY AND ENVIRONMENT

1. Heredity

When we refer to the heredity, we refer to the biological heredity and not the psychological or social heredity. It is in relation with the genes. When we say that this influence is heredity, we mean that this influence can go back to the action of a particular gene.

An example of social heredity: To inherit the richness of his father.

The genes are small grains (elements) contained in the chromosomes. These elements are responsible of the transmission and the expression of characteristics (features= traits) that are called hereditary.

2. Nature of the environment

In general, when we talk about the environment, we think to the village, the street, the campus, or the venue, where we are established.

But *psychologically*, this description of environment is not complete because it reduces the environment to the environment purely *geographical*. Rather, it will be also a matter of psychological environment. The *psychological environment* is something different from an individual to another even if they live in a same geographical situation.

Why? Because each individual has his own history; he has his own experience, etc. Even two siblings living in a same society or family can have a different psychological environment.

Examples:

- The oldest child of a family and the youngest child live in a same family, but given their different psychological environment, the two don't perceive the world in the same way.
- A white and a black Americans living in a same town, a same building have different psychological environment: The blacks will feel the complex of inferiority vis-à-vis the whites.

Let us summarize by saying that, the following elements are included in environment:

The culture: people born in different cultures tend to develop different types of personalities which in turn significantly influence their behavior.

E.g.: India being a vast country with a rich diversity of cultural background provides a good study on this.

Family background: the socio-economic status of the family, the number of children in the family and birth order, the background and education of the parents and extended members of the family such as uncles and aunts, influence the shaping of personality to a considerable extent.

Experiences in life: whether one trusts or mistrusts others, is miserly or generous, have a high or low self esteem and the life, is at least partially related to the past experiences the individual had.

People we interact with: "a person is known by the company he or she keeps" is a common adage. The implication is that people persuade each other and tends to associate with members who are more like them in their attitudes and values. Beginning childhood, the people we interact with influence us. Primarily, our parents and siblings, then our teachers and classmates, later our friends and colleagues, and so on. The influence of these various individuals and groups shapes our personality.

3. Interaction between heredity and environment

Some authors say that it would be an error to believe that there are human characteristics where the heredity plays exclusively a role and the characteristics or human behaviors where the environment is solely present. There must be an interaction between the heredity and the environment; both intervene together.

Behavior genetics is the field that seeks to discover the influence of heredity and environment on individual differences in human traits and development. Note that behavior genetics does not determine the extent to which genetics or the environment affects an individual's traits. Instead, what behavior geneticists try to do is to figure out what is responsible for the differences among people, that is, to what extent do people differ because of differences in genes, environment, or a combination of these. To study the influence of heredity on behavior, behavior geneticists often use either twins or adoption situations.

***Studies of identical twins**

In the most common *twin study*, the behavioral similarity of identical twins (who are genetically identical) is compared with the behavioral similarity of fraternal twins. Recall that although fraternal twins share the same womb, they are no more genetically alike than brothers or sisters. Thus by comparing groups of identical and fraternal twins, behavior geneticists capitalize on the basic knowledge that **identical twins are more similar genetically than are fraternal twins**. For example, one study found that conduct problems were more prevalent in identical twins than fraternal twins; the researchers concluded that the study demonstrated an important role for heredity in conduct problems .

However, several issues complicate interpretation of twin studies. For example, **perhaps the environments of identical twins are more similar than the environments of fraternal twins**. Adults might stress the similarities of identical twins more than those of fraternal twins, and identical twins might perceive themselves as a “set” and play together more than fraternal twins do. If so, **the influence of the environment on the observed similarities between identical and fraternal twins might be very significant**.

***Adoption studies**

In an *adoption study*, investigators seek to discover whether the behavior and psychological characteristics of adopted children are more like those of their adoptive parents, who have provided a home environment, or more like those of their biological parents, who have contributed their heredity. Another form of the adoption study compares adoptive and biological siblings.

The difficulties that researchers encounter when they interpret the results of twin studies and adoption studies reflect the complexities of heredity-environment interaction. Some of these interactions are *heredity-environment correlations*, which means that **individuals' genes may influence the types of environments to which they are exposed**. In a sense, individuals "inherit" environments that may be related or linked to genetic "propensities." Behavior geneticist Sandra Scarr (1993) described three ways that heredity and environment are correlated:

Passive genotype-environment correlations* occur because biological parents, who are genetically related to the child, provide a rearing environment for the child. For example, the parents might have a genetic predisposition to be intelligent and read skillfully. Because they read well and enjoy reading, they provide their children with books to read. The likely outcome is that their children, given **their own inherited predispositions from their parents and their book-filled environment, will become skilled readers.

**Evocative genotype-environment correlations* occur because a child's characteristics elicit certain types of environments. For example, active, smiling children receive more social stimulation than passive, quiet children do. Cooperative, attentive children evoke more pleasant and instructional responses from the adults around them than uncooperative children do.

**Active (niche-picking) genotype-environment correlations* occur when children seek out environments that they find compatible and stimulating. Niche-picking refers to finding a setting that is suited to one's abilities. Children select from their surrounding environment some aspect that they respond to, learn about, or ignore. Their active selections of environments are related to their particular genotype. For example, outgoing children tend to seek out social contexts in which to interact with people, whereas shy children don't. Children who are musically inclined are likely to select musical environments in which they can successfully perform their skills.

To conclude about heredity and environment as factors of individual differences, let us say that each person has unique powers, responsibilities, talents, interests and capabilities based on innate, inherited and acquired characteristics. Inherited characteristics come from our genetic make-up and acquired characteristics come from education or other contacts with environment.

The combination and interaction of these three characteristics determines individual differences. We cannot however change the innate and inherited qualities since they are given to us at birth, but the degree to which we are trained or educated will determine how we will develop and realize our innate and inherited potentialities. The differences that education and experiences can cause are very great.

Lessons for educators

Educators can help learners to understand, develop and use their unique talents, interest, capabilities, environments and limitations to their and others' benefit. Teachers can help their students know themselves, accept themselves, trust themselves and develop themselves by helping them know, accept, trust and develop their capacities. The ultimate authority and responsibility to accomplish these goals lies with the individual. As part of that process, we begin to recognize our abilities and build our capacity for loving, knowing and willing. We can help others understand, accept and work with their unique resources and provide the means, material and methods to develop them.

We each bring special talents, abilities, personalities and interests to learning. We do not need to make our differences a source of disunity, conflict or competition. As in the physical world, the richness, health, well-being and beauty of an individual or group depends upon the principle of unity in diversity. One of the operating principles and goals of the new paradigm of education is unity in diversity. Schools and teachers should always work to appreciate diversity while maintaining unity. Diversity and the differences around us are powerful forces for developing truth, love and justice.

Some falsely fear that diversity will lead to disunity and think unity requires uniformity. Justice, love and truth help create unity in diversity. We can change our ignorance to knowledge, hate to love, injustice to justice, conflict to unity, and violence to peace as move toward truth, love and justice from our various perspectives. We can positively create unity in diversity in our communities, curricula and classrooms, and in the process, make this a better world for all of us.

We should teach according to each individual's capacity, needs and interests and help learners become aware of their similarities and uniqueness, finding ways they can best develop their

unique potentialities. The individual is like a mine filled with rich gems and minerals which educators can help uncover and polish. Just as there are basic principles of mining and learning, each must be applied according to the individual circumstances of the mine or person involved. Mines have different gems or minerals and require different methods to discover and bring forth these resources. Likewise, we can adapt our best approaches to find, refine and polish each individual's virtues.

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