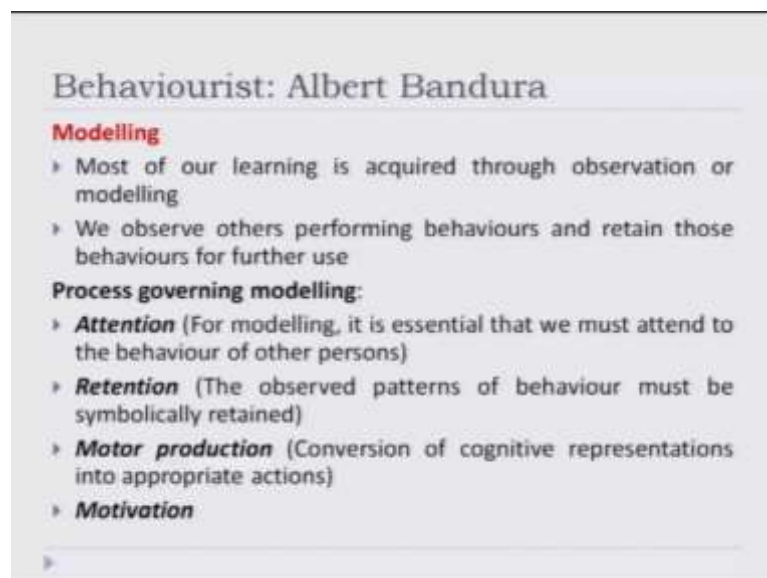


**Introduction to Psychology**  
**Prof. Braj Bhushan**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Kanpur**

**Lecture - 36**  
**Behaviourist and Humanistic Perspective**

Now, that we have discussed behaviorist view point, how they try to explain personality let us now talk about the preposition of Albert Bandura.

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**Behaviourist: Albert Bandura**

**Modelling**

- › Most of our learning is acquired through observation or modelling
- › We observe others performing behaviours and retain those behaviours for further use

**Process governing modelling:**

- › **Attention** (For modelling, it is essential that we must attend to the behaviour of other persons)
- › **Retention** (The observed patterns of behaviour must be symbolically retained)
- › **Motor production** (Conversion of cognitive representations into appropriate actions)
- › **Motivation**

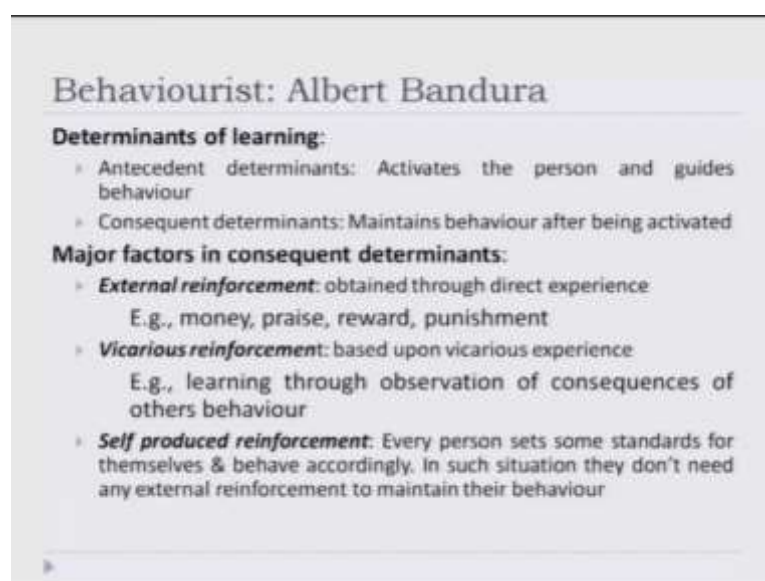
Bandura is very famous of his modelling concept. According to him most of our learning is acquired through observation or modelling. So, what we do in our life is as a growing child we select a model, we pick and choose certain replicatory behavior of the model, and then we start imitating it. Therefore, what happens that we would now basically observe the performance, we would retain some of the observed behavior and then we try to replicate it. Usually what happens in a socially context. the elder members of the family, the society, they also appreciate, they do pass remarks which gives a positive feed to the growing child that he or she has been successful modelling whose favor he or she is trying to imitate. So, this was major concept proposed by Albert Bandura and

according to him there are four processes which govern the process of modelling;- attention, retention, motor production and motivation.

So, for modelling it is essential that we must attend to the behavior of the other person. So, this is the attention component. So, you exclusively pay attention to the model whom you have selected from your environment. Second, you observe the pattern of behavior that you are model exhibits and you basically try retaining the now symbolic image that you generate out of it. So, this is the retention part, you pay attention to your model, you very keenly observes certain key features and then you try to retain it. Third, when you start converting whatever you have retained the symbolic retention you start converting it into some cognitive representations into appropriate actions. So, the manifested behavior is somehow now coming closer to the symbol that you had you know retained and this is how attention which helps you retain and retention when you succeed converting into overproduction which is the motor production part and then of course, there is motive behind that and this governs the entire process of modelling.

Bandura also proposed two determinants of learning, the antecedent determinants and the consequent determinants.

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**Behaviourist: Albert Bandura**

**Determinants of learning:**

- › Antecedent determinants: Activates the person and guides behaviour
- › Consequent determinants: Maintains behaviour after being activated

**Major factors in consequent determinants:**

- › **External reinforcement:** obtained through direct experience  
E.g., money, praise, reward, punishment
- › **Vicarious reinforcement:** based upon vicarious experience  
E.g., learning through observation of consequences of others behaviour
- › **Self produced reinforcement:** Every person sets some standards for themselves & behave accordingly. In such situation they don't need any external reinforcement to maintain their behaviour

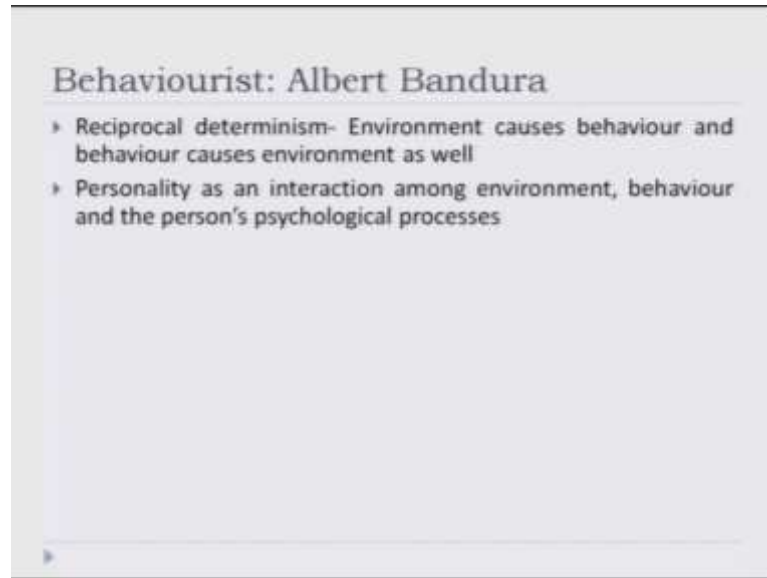
According to him, antecedent determinants, they activate the person and guide the behavior of the given individual whereas consequent determinants basically they maintain behavior after it has been triggered, after it has been activated and there are of course, certain reinforcements that one gets, it could be external in nature, it could be vicarious in nature or there could even be an option of self produced reinforcements. External reinforcements basically they are obtained through direct experiences, as i was referring right now know, that the people in your family the people in your society, they praise you they appreciate you that you have been able to replicate the behavior of your model. So, this is a praise, this is external reinforcement, you receive certain reward in some other formats or for doing certain things you receive a punishment. So, reward and punishment would be known that two sides of the same process of praise or the negative consequence of it. It could be materialistic in nature it could be say you are being offered money as an award. So, all these constitute external reinforcement.

Vicarious reinforcement they are basically based on our vicarious experiences, for example, learning through observation of consequences of others behavior. So, you do not have an experience, direct experience rather you know that somebody else tried doing this and got positively or negatively rewarded by the community or other stake holders in the society in the family. And therefore, what you do you learn from the consequence that the other person experience. Say for instance you realize that responding in a particular way in a classroom or active participation in a classroom or usage of slangs is something that is not appreciated. So, certain doable aspects, certain non doable aspects, you have not used it yourself, but you have seen that others who use slangs were punished. You saw that others who actively participated in the classroom sections were rewarded and it is this reward and punishment that you have seen others receiving which in turn provides a reinforcement to you this is vicarious reinforcement.

There could be a third situation where there is self produced reinforcement. Every individual is likely to set some standards for himself or herself and once you set the standard for yourself you start behaving accordingly. Now in such situations you do not need any external reinforcements to maintain behavior, why? Because you are trying to achieve the target, therefore, you do not need reinforcement, your own process of

matching with the standard template that you have set for yourself is fair enough for the maintenance of the behavior.

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Another concept proposed by him was of reciprocal determinism, Bandura said that environment causes behavior and behavior in turn also needs to the creation of certain type of environment. And personality is basically an interaction among environment, behavior and person's psychological processes. So, this was Bandura's view point, what we have seen we have looked at the Freudian and new Freudian view point. We have seen the behaviorist view point and now we come to the humanistic view point. We would talk about two important individuals and the concepts that they proposed, one Abraham Maslow and the other one is Carl Rogers.

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Abraham Maslow's theory is also called self actualization theory. What he said was that human motives are basically innate and they are arranged in an ascending order of priority. So, there is a hierarchy of our need, if you look at your screen there is a pyramidal shape, at the bottom you have physiological needs, then comes the need for safety, need for belongingness, self esteem and finally, is the stage of self actualization. Physiological needs basically include hunger, thirst, sex and sleep. These are the four physiological needs.

Now these are the needs which work in cyclic order. So, you satisfy the need. You were thirsty, you have a glass of water after sometime once again the thirst will reappear. Once again you will have to go for gratification of it. Same with all types of physiological needs, but then you realize that once to certain extent you have been able to satisfy your physiological needs, the need for safety arises. You want to ensure that you are safe, you are secure and it is not only that you only you are secured as an individual, but your belongings and those associated with you, they also are safe and secure.

Once need for safety is secure to a certain extent, there is a need for belongingness need for affiliation. You want that people should like you and at the same time you also develop liking for a set of people this is the need for belongingness and thereafter comes

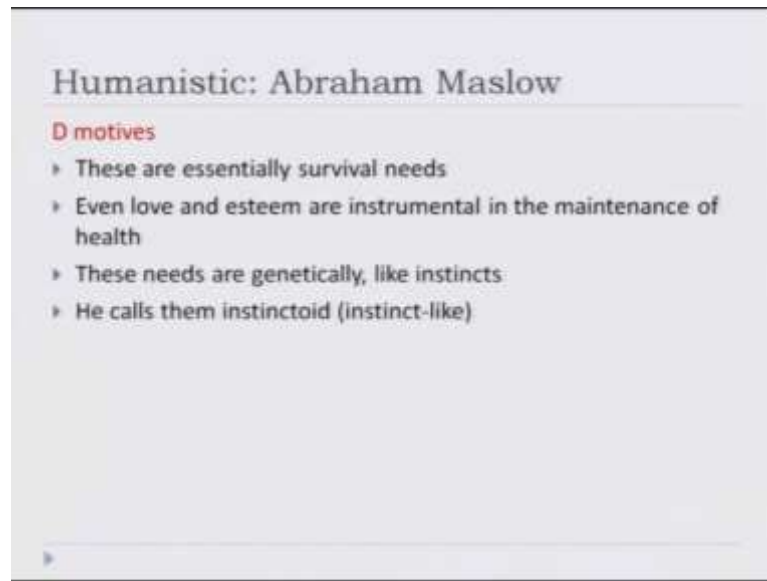
the need for self esteem. Now what Maslow did was, he basically divided these 5 stages into 2 broad categories, the B Motives and the D Motives.

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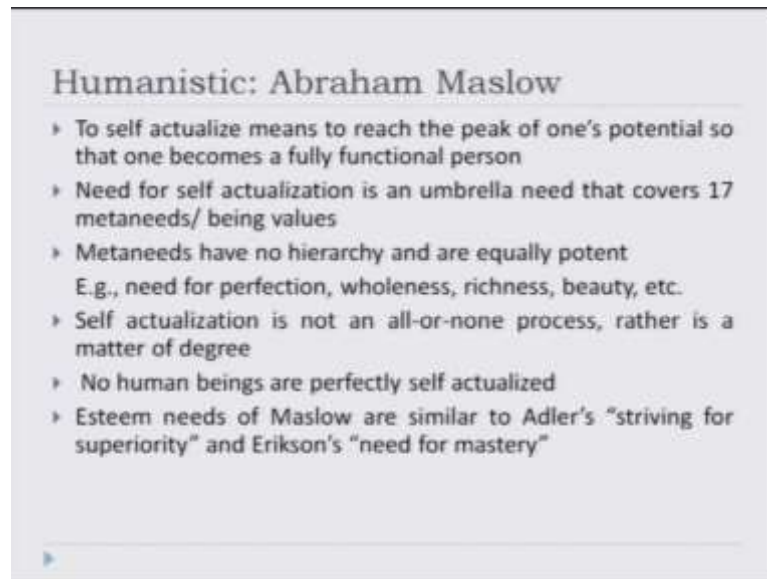
Now the d motives are basically deficiency based motives whereas, the b motives or self actualization which stand alone in the category is basically the Meta needs. Now deficiency motive basically means that you are able to satisfy to certain extent, but then you realize that there is reappearance of that reignite. So, D motives are basically now based on the deficiency paradigm you satisfy the need and then, you realize that you have to redo it because, whatever you have attained does not last long whereas, b motive the self actualization is not like that which is based on Metaneeds. Little later we will look at exhaustive list of Metaneeds.

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Two interesting things Abraham Maslow proposed and basically he said that see these D Motives they are essential for our survival they are basically your survival needs even the need to satisfy your physiological needs, safety, security, belongingness, all of them they serve the purpose of survival, even need for revelation, love and esteem both are instrumental maintaining your mental health and as well as your physical health. So, they all serve the survival function now all these needs are basically genetic the D Motives are genetic they are like instincts and. In fact, Abraham Maslow went to the extent of using a word instinctoid instinct, like this is what he meant by this word.

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The slide is titled "Humanistic: Abraham Maslow" and contains a list of seven bullet points. The text is as follows:

- To self actualize means to reach the peak of one's potential so that one becomes a fully functional person
- Need for self actualization is an umbrella need that covers 17 metaneeds/ being values
- Metaneeds have no hierarchy and are equally potent  
E.g., need for perfection, wholeness, richness, beauty, etc.
- Self actualization is not an all-or-none process, rather is a matter of degree
- No human beings are perfectly self actualized
- Esteem needs of Maslow are similar to Adler's "striving for superiority" and Erikson's "need for mastery"

Now, self actualization which is basically a b motive is basically a state which means to reach the peak of the potential that you have. So, that you become a completely fully functional individual. Now need for self actualization is basically an umbrella that covers seventeen different Metaneeds or the being values what Maslow says. Metaneeds have no hierarchy unlike the B needs, which were arranged in hierarchy and therefore, all Metaneeds are equally potent. For example, need for perfection, need for beauty, need for richness, wholeness, now all these needs they are equally potent you cannot arrange them in priority and self actualization is therefore, is not all or none process rather it is a matter of degree. So, you are perfect to what degree, it is not that either you are perfect or you are not perfect, that is not true in the case of self actualization, the b needs.

Whereas, in the case of d needs you are either you know you have a given physiological state say. For example, you are thirsty or you are not thirsty, but then in the case of Metaneeds, in the case of the being values self actualization you realize that all of them are equally important and the rather only vary in terms of their degree and of course, on the of the humbling preposition was that no human being is actually perfectly self actualized. Now the concept of esteem that was proposed by Maslow is similar to what Adler said as striving for superiority or what Erekson said as need for mastery there is a resemblance. So, the dynamic approach to personality which was talking about a striving



for superiority or need for mastery of course, proposed by Adler and Erecksons respectively it is similar to the concept of need for esteem self esteem proposed by Maslow.

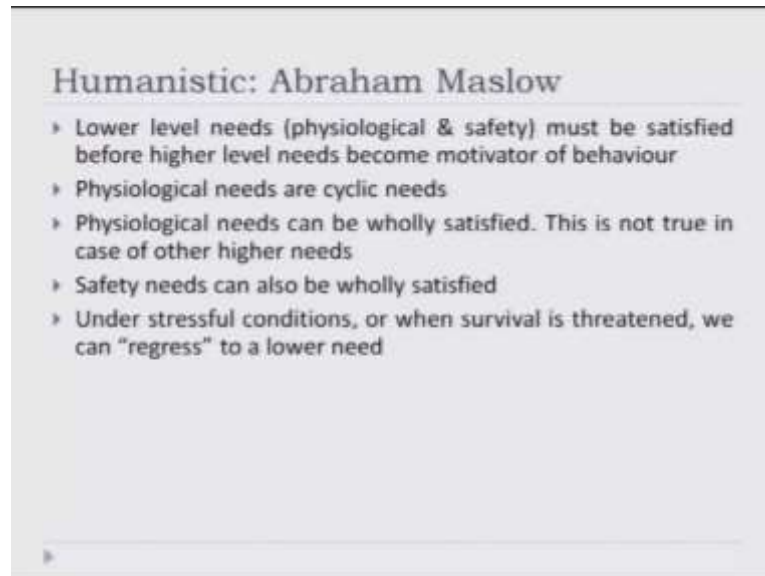
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Humanistic: Abraham Maslow		
	<b>Metaneeds</b>	
Truth		Dishonesty
Goodness		Evil
Beauty		Ugliness or vulgarity
Unity, wholeness, and transcendence of opposites		Arbitrariness or forced choices
Aliveness		Mechanization of life
Uniqueness		Rand uniformity
Perfection and necessity		Sloppiness, inconsistency
Completion		Incompleteness
Justice and order		Injustice and lawlessness
Simplicity		Unnecessary complexity
Richness		Environmental impoverishment
Effortlessness		Strain
Playfulness		Grim, humorless
Self-sufficiency		Dependency
Meaningfulness		Meaninglessness

Now, here you find the list of Metaneeds on the left hand side you see the desirable Metaneeds. Whereas at the same time you try to achieve the desirable thing you also try to avoid the now characteristics the Metaneeds which are now penned down on the right side of the screen, say like you consider truth to be worthy characteristics, you would like to remain truthful you honor it, you respect it, you would like to have that in you, but at the same time you would also like to be away from dishonesty you would like to goodness in you, but at the same time you will try your best not to be able. So, likewise the left and the right panels basically are allow the two ends of the spectrum of a given and these Metaneeds basically if you look at them they are you know extremely positively oriented now truth goodness beauty unity wholeness and transcendence of opposites, aliveness, uniqueness, perfection and necessity, completion, justice and order simplicity, richness, effortlessness, playfulness, self sufficiency, meaningfulness, all of them are positively toned and therefore, when you try achieving these Metaneeds it is the degree to which you are able to sustain them.

So, how truthful are you, that would be know the basically interpretation of these Metaneeds and while you are trying to maintain certain degree of truthness in you, you ensure that you are not going to be dishonest likewise now the lower level needs that is now the d needs which are more of physiological oriented and safety oriented needs.

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According to Maslow, they are supposed to be satisfied before the higher lever needs they become activated. So, you satisfy the physiological needs, you come to the need for safety security, then you come to belongingness then, you come to self esteem and once you are able to take care of the D needs then you move to the B needs.

Now all these physiological needs they actually are cyclic in nature and therefore, physiological needs cannot be completely satisfied. This is not true in the case of self esteem and safety need of course, can be completely satisfied, but what happens, there is a interesting phenomena that you find also being described in dynamic approach Maslow says that under stressful condition or when our survival is threatened, at that time we all regress to our lower needs. So, suddenly you realize that in the state of threat to survival or extremely stressful condition, people start worrying about their physiological needs need for security belongingness and so forth.

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Now, Maslow says that the satisfaction of self esteem needs produced feelings like self confidence capability strength worth etcetera and when self esteem needs are thwarted then it leads to feelings of inferiority, helplessness, weakness and of course, we strive for need for strength, competence, self confidence, independence, mastery, prestige, fame dominance, dignity and appreciation now all of them you would find being referred either you go for the trade approach whether you go for the dynamic approach.

Even when you go for the behavioristic approach then you come to humanistic approach you would realize that irrespective of the approach that efferent psychologist have taken out this school of thoughts have know taken a line of action in terms of defining, why the personality of individuals get shaped in a particular way by and large the human characteristics does not change they remain the same. The process of acquisition why human beings how do they acquire, why do they reflect these type of characteristics the approach adopted by different schools of thought are little different, but by and large they talk of similar qualities of human beings.

We now come to Carl Rogers the second will appreciated person in the school of thought of humanism Carl Rogers the propagation is called self theory.

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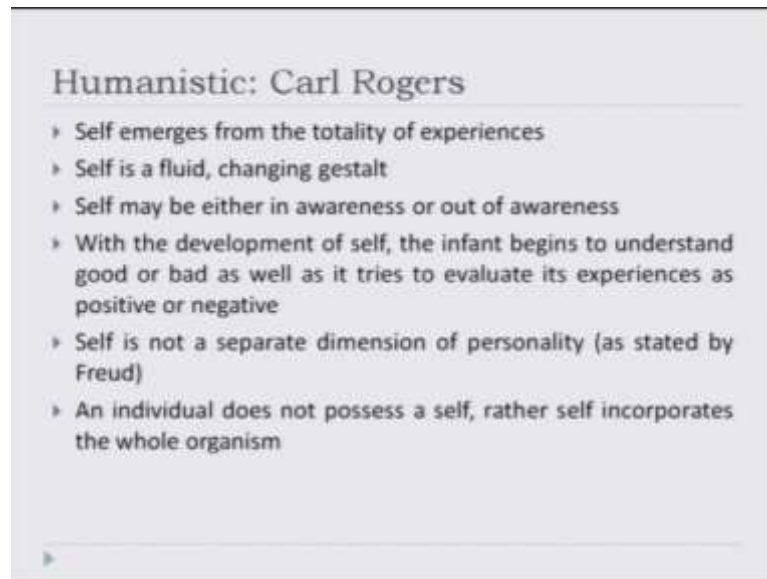
**Humanistic: Carl Rogers**

**Self Theory / Person-centered Theory**

- Based upon his experiences as a client-centered therapist
- Organism refers to a totality of experiences going on within the whole individual at a particular moment
- Organism is the locus of all experiences
- The totality of experiences constitute both conscious and unconscious experiences
- Phenomenal field/ Perceptual field consists of totality of experiences
- Experiences of phenomenal field are inner experiences; the sources may either be external, internal, or both

Person centered theory and this primarily is because it is based on his experience as a client centered therapist he gets the credit for introducing this new method of therapeutic intervention. Now Roger basically now talks about the organism which is the at most importance in his approach and with organism, he refers to the totality of experience going within that very individual in a particular movement. So, organism is basically the locus of all experiences, that Roger talks about and the totality of experience constitutes both, conscious as well as the unconscious experiences, he does talk about the perceptual field or the phenomenal field and he says that this very field consists of the totality of the experience of that very organism individual and according to Roger's experiences of phenomenal field are inner experiences and the sources may either be internal external or it could be both.

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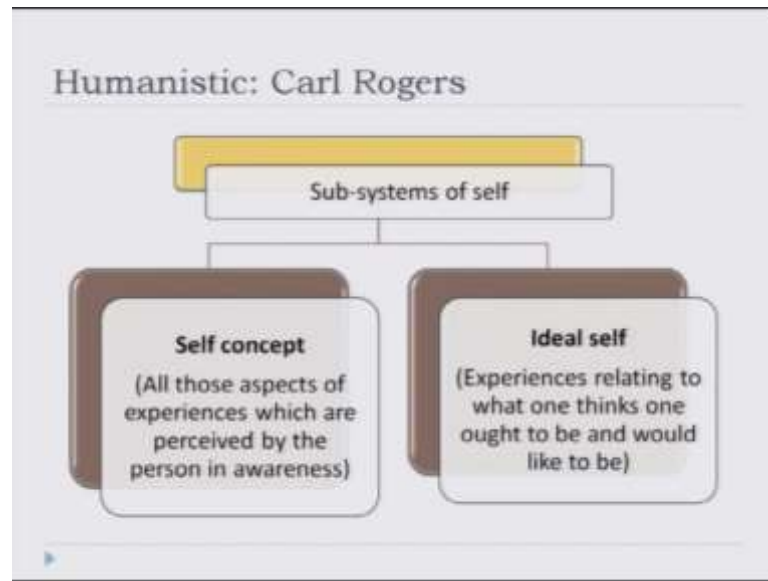


### Humanistic: Carl Rogers

- › Self emerges from the totality of experiences
- › Self is a fluid, changing gestalt
- › Self may be either in awareness or out of awareness
- › With the development of self, the infant begins to understand good or bad as well as it tries to evaluate its experiences as positive or negative
- › Self is not a separate dimension of personality (as stated by Freud)
- › An individual does not possess a self, rather self incorporates the whole organism

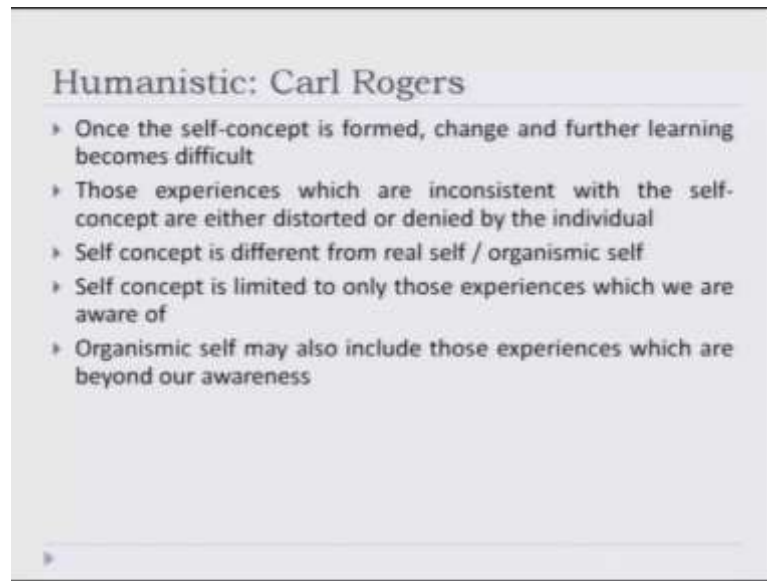
Now, self has emerged as something which is a byproduct of totality of experience which is fluid, changing gestalt. So, self may be either in awareness or it could be out of awareness according to Rogers and with the development of self the growing child the infant begins to understand the good and the bad as well as he or she tries to evaluate its experience as positive or negative. So, Rogers says that self is not now separate dimension of personality and the concept of self in the dynamic view point, in the dynamic approach, what the way Freud proposed it, Rogers takes a different stand unlike Freud in view point says that self cannot be separated as an independent dimension of personality an individual does not possess a self where as self incorporates the whole organism.

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Roger s also talks about now, two sub systems of the self the self concept and the ideal self. Now all the aspects of experiences which are perceived by the person know in awareness that constitutes the self concept where as ideal self basically is the experiences related to what one thinks one ought to be or one would like to be. So, you have the concept of the self, which is based on experience, your awareness your perception whereas, what you would like to be that constitutes your ideal self.

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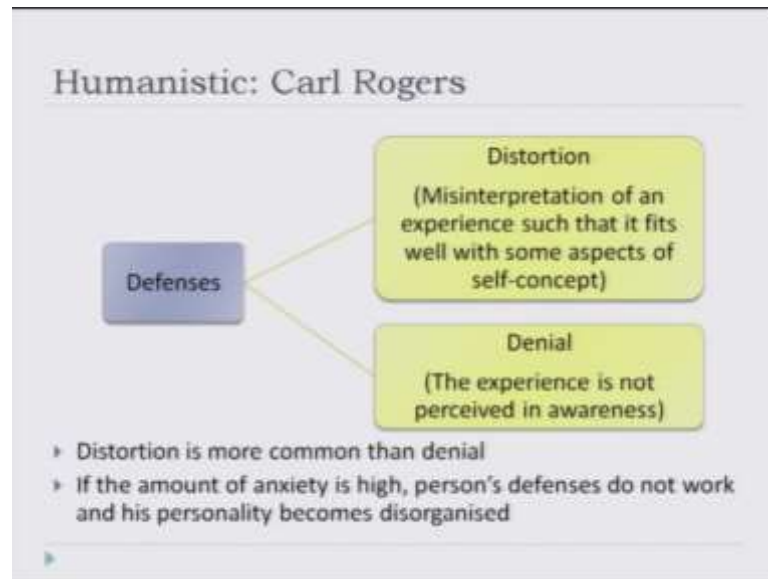
The slide is titled "Humanistic: Carl Rogers" in a bold, black font. Below the title, there is a list of five bullet points, each preceded by a right-pointing arrow. The text is black on a light gray background. At the bottom left of the slide, there is a small blue arrow pointing to the right.

**Humanistic: Carl Rogers**

- Once the self-concept is formed, change and further learning becomes difficult
- Those experiences which are inconsistent with the self-concept are either distorted or denied by the individual
- Self concept is different from real self / organismic self
- Self concept is limited to only those experiences which we are aware of
- Organismic self may also include those experiences which are beyond our awareness

Now, once the self concept is formed according to Rogers, changes and further learning becomes difficult. So, those experiences which are inconsistent with the self concept. They are either denied by the individual or they are distorted and self concept is therefore, is different from the real self or the organismic self. It is limited to only those experiences which one is aware of and therefore, organismic self may also include those experiences which are beyond our awareness.

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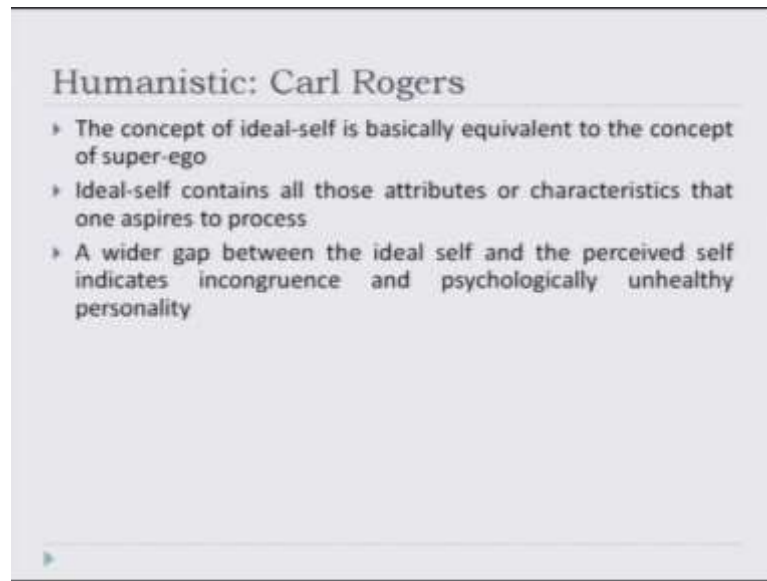


Now, he talked about the distortion and denial and distortion and denial basically are you the two types of defenses one would use. Now distortion would be a case when one misinterprets an experience so as to fit it well into some aspects of self concept So, you have self concept with you there is an experience and then you misinterpret it this is not the actual interpretation and therefore, it get gets distorted.

Denial is another format of defense where the experience is not perceived in awareness at all and distortion of course, it is realized is much more common as compared to denial. So, human beings generously use distortion of the facts of their experiences rather than complete denial of it and if the amount of anxiety is high, person's defense do not work and his or her personality becomes disorganized.

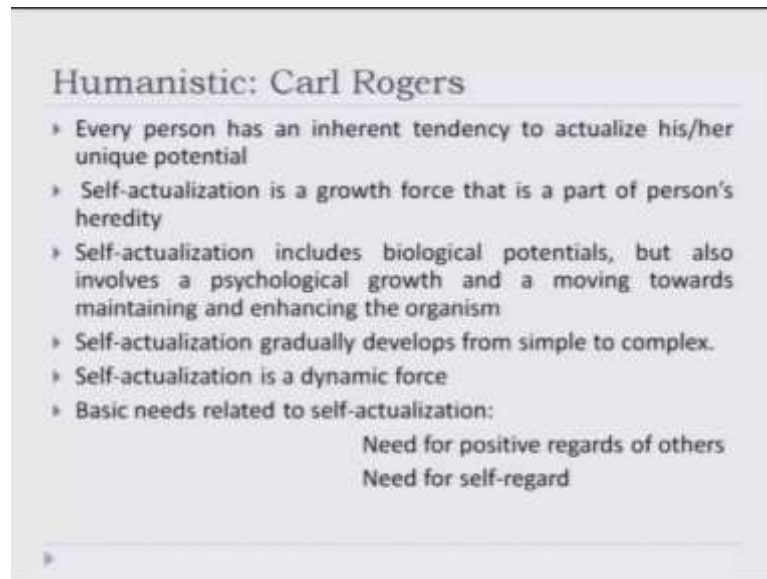


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Now, the concept of ideal self is basically equivalent to the concept of super ego that Freud has proposed ideal self contains all those attributes or characteristics that one aspires to process and the wider is the gap between ideal self and the perceived self, it indicates in congruency and psychologically unhealthy personality. So, you see that Carl Rogers view point no can even help you understand the healthiest side personality as well as the pathological side of the personality.

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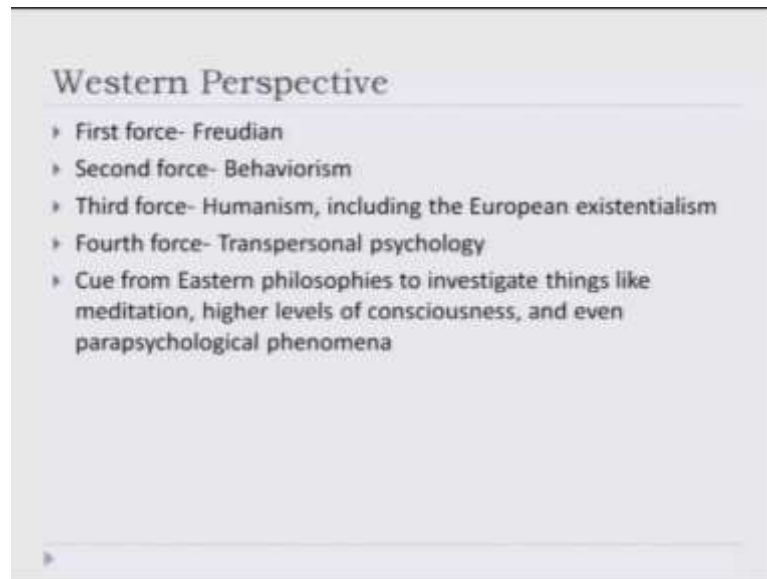


**Humanistic: Carl Rogers**

- › Every person has an inherent tendency to actualize his/her unique potential
- › Self-actualization is a growth force that is a part of person's heredity
- › Self-actualization includes biological potentials, but also involves a psychological growth and a moving towards maintaining and enhancing the organism
- › Self-actualization gradually develops from simple to complex.
- › Self-actualization is a dynamic force
- › Basic needs related to self-actualization:
  - Need for positive regards of others
  - Need for self-regard

According to Rogers every person has an inherent tendency to actualize himself based on the unique potential they have and self actualization is a growth force that is part of our heredity. Self actualization includes biological potential, but also involves psychological growth and a moving towards maintaining and enhancing the organism. It gradually develops from simple to complex state and is a dynamic force within us and according to Rogers the basic needs that relates to self actualization are the need for positive regards of others and the need for self regard. So, you need to regard others as well as you also need to be regarded. So, these are interesting concepts given by the humanistic school of thought.

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Overall if you look at the western perspective you have find four different forces, first force which is the Freudian force, second force which is the behaviorist force, third force which is humanism including the European existentialism and the forth force is a transpersonal psychology. So, these four forces from the western perspective would realize they have heavily influence psychology as far as personality is concerned, but what you would realize is that the forth force has taken cues from eastern philosophy and they have tried to investigate things, like meditation, higher levels of consciousness and even certain parapsychological phenomena.

So, with this we conclude our discussion on the western perspective, but we would definitely like to also talk about the Indian perspective that we would be taking up in the next lecture.