UNIT 1 PSYCHODYNAMIC THEORY (INCLUDING HORNEY AND SULLIVAN)

Structure

1.0 INTRODUCTION

The psychodynamic perspective includes all the theories in psychology that see human functioning based upon the interaction of drives and forces within the person, particularly the unconscious factors and the interaction amongst the different structures of personality. Freud's psychoanalysis was the original psychodynamic theory, but the psychodynamic approach as a whole includes all theories that were based on his ideas, but modified by Jung, Adler, Erikson, Karen Horney, Erich Fromm and Sullivan.

In this unit we will be dealing three important psychodynamic theories of personality. We will, first, deal with psychoanalysis theory of Freud. Following this we will highlight the main features of Karen Horney's theory of personality, and after that we will discuss the theory of personality proposed by Sullivan.

1.1   OBJECTIVES

After reading this unit, you will be able to:

- Define and describe psychoanalytic theory of personality;

- Explain the state of consciousness;

- Analyse the structure of personality;

- Explain the use of defence mechanism;

- Describe the stages of psychosexual development;

- Delineate Karen Horney's theory of personality;

- Explain the importance and types of neurotic need;

- Describe Sullivan's theory of personality; and

- Analyse the developmental epochs proposed by Sullivan.

1.2   SIGMUND FREUD'S PSYCHOANALYTIC THEORY

There are certain assumptions that make the distinction between psychodynamic theories and other theories of personality. We may summarize these assumptions in the following way:

Our behaviour and feelings are powerfully affected by unconscious motives.

Our behaviour and feelings as adults (including psychological problems) are rooted in our childhood experiences.

All behaviour has a cause (usually unconscious), even slips of the tongue. Therefore all behaviour is determined.

Personality is made up of three parts (i.e. tripartite), the id, ego and super-ego.

Behaviour is motivated by two instinctual drives: Eros (the sex drive & life instinct) and

Thanatos (the aggressive drive & death instinct). Both these drives come from the "id".

Parts of the unconscious mind (the id and superego) are in constant conflict with the conscious part of the mind (the ego).

Personality is shaped as the drives are modified by different conflicts at different times in childhood (during psychosexual development).

The words 'psychodynamic' and 'psychoanalytic' are often confused. It should be remembered that Freud's theory is psychoanalytic, whereas the term 'psychodynamic' refers to both his theory and those of his followers. Freud's psychoanalysis is both a theory and a therapy.

Sigmund Freud (writing between the 1890s and the 1930s) developed a collection of theories which have formed the basis of the psychodynamic approach to psychology. After receiving the M.D. degree Freud started private practice. He

specialised in the treatment of emotional problems, and he began to use a number of newly developed techniques, such as hypnosis, dream analysis and free-association. Working with Viennese physician, Joseph Breuer, who had his patients simply talk about their problems. Freud saw that such conversations between physician and patient were often helpful in getting rid of certain symptoms, for example, a woman with a paralysed arm was able to use it again, and a young boy who was no longer overwhelmed by irrational fears.

Working with people suffering from mental problems, Freud became deeply interested not only providing a cure for a series of patients but also in seeking to understand how their symptoms came to be, and why talking procedure produced changed. Freud was convinced that behaviour was not a matter of chance but everything a person said or did or thought was determined by some identifiable cause. Further, it was clear to him that individuals were not often aware of the reasons for particular behaviour; that is, the causes were unconscious. Freud's task, then, was to discover the cause in order to bring it into the conscious. Beyond this, he was also working on a more ambitious task, that of building a theory of personality to explain the working of human mind. Now we will describe important concepts of his theory.

Freud's Psychoanalytic theory is described in the following three main headings:

- Structure of personality
- Dynamics of personality
- Development of personality

Now we will discuss these three in some detail.

1.2.1 Structure of Personality

In order to describe the structure of personality the following two models have been developed by Freud:

Topographical model

Dynamic or Structural model

1.2.2 Topographical Model (State of Consciousness)

Freud's topographical model represents his configuration of the mind. From his work, Freud concluded that mental functioning could be described in terms of three states of consciousness. First and most obvious, is the conscious state. This includes whatever one is thinking about at the moment. For example, you are consciously reading these pages, comprehending the words. In other words, conscious state is related to the immediate experiences. As a result conscious state represents the short and limited aspect of personality

Second is the subconscious or preconscious state, which referred to all of the stored memories which are not part of our current thoughts but which can be brought into consciousness. For example what you have taken in your breakfast today? Even though you were probably not aware about the breakfast menu before the question was asked, but it is now in your consciousness. The desires, wishes, thoughts and feelings which are not conscious at present but could be recalled after making some efforts are stored in it.

The third is the state of unconscious, containing all of the memories and desires and elements of which we are unaware. According to Freud, some of this material was never conscious, but much of it consists of material which caused so much anxiety that it was thrust out of consciousness and repressed.

Presumably, some of our hostile feelings, sexual craving, and most desperate fears are so threatening that we must repress them, keeping them under lock and key in the recesses of the unconscious. This material sometimes reaches the conscious in bits and pieces. Freud felt that this part of the mind was not directly accessible to awareness.

In part, he saw it as a dump box for urges, feelings and ideas that are tied to anxiety, conflict and pain. These feelings and thoughts have not disappeared and according to Freud, they are there, exerting influence on our actions and our conscious awareness. Material passes easily back and forth between the conscious and the preconscious. Material from these two areas can slip into the unconscious. Truly unconscious material can not be made available voluntarily, and we need a psychoanalyst to bring out the materials from the unconscious to the conscious realm.

We can use the metaphor of an iceberg to help us in understanding Freud's topographical model.

Only 10% of an iceberg is visible (conscious) whereas the other 90% is beneath the water (preconscious and unconscious).

The Preconscious is allotted approximately 10% -15% whereas the Unconscious is allotted an overwhelming 75%-80%.

1.3 DYNAMIC OR STRUCTURAL MODEL

In terms of the above three states of consciousness Freud attempted to explain a great deal of mental functioning, but later he found it useful to describe a kind of mental map involving three regions or types of mental activity. These three regions are termed as id, ego and superego. These regions are the site of constant battles in which there are conflicts amongst (i) what we desire, (ii) what can be realistically obtained, and (iii) what our moral code tells us is right or wrong. These are presented in the following paragraphs.

Id: The primary region is id. Freud proposed that the id is present at birth and is totally unconscious. It is that part of personality that deals with immediate gratification of primitive needs, sexual desires and aggressive impulses. It is governed by the pleasure principle. It demands the satisfaction of desires without regard for what is possible or what the consequences might be.

Ego: The second region is the ego. Since the id has no concern with the demands of reality or logic, so without additional mental development we could not survive. In response to early frustration, however we begin to learn something about the limitations imposed by the real world, and we find that our wishes may not always be immediately fulfilled. This coming to grips with reality was described Freud as the development of ego., which involves perception, reasoning, learning, and all other activities necessary to interact effectively with the world around us.

Thus ego develops out of id. It works on reality principle. It tries to maximise pleasure and minimise the pain.

Superego: The third region is called the superego. It ordinarily develops as children are exposed to the moral values of their parents. In this setting, the child accepts and internalises (1) the parental views of ideal behaviour and (2) their moral values as to what is right and wrong. These two aspects of superego are known as *ego-ideal* and *conscience*. Like the ego, the superego spans all three levels of consciousness. While most of us are able to verbalise our ideals and our moral system, it is also true that we are not always aware of the reasons for our strong emotional reactions on such issues. Thus superego deals with the ideals. It represents the societal demands and ideals. It is also responsible for creating the feeling of guilt and punishes the person for if he or she falls short of the societal norms and ideals.

1.3.1 Dynamics of Personality

According to Freud human organism is a complex system in which relies on both physiological energy as well as psychic energy. Physical energy is used in physical activities like running, writing, respiration etc. whereas psychic energy is used in psychological work such as planning, thinking, feeling, and remembering.

According to Freud id is the contact point of these two types of energies. Related to these energies Freud developed some concepts which explain the dynamic aspects of personality like instinct, anxiety and mental mechanisms.

Freud states that the instincts are the ultimate cause of all behaviour. The two basic instincts are Eros (love) and the Thanatos (destructive or death instinct). The purpose of Eros is to establish and preserve unity through relationships. On the other hand, the purpose of the death instinct is to undo connections and unity. The two instincts can either operate against each other through repulsion or combine with each other through attraction. Libido is the main source of psychic energy and is thought to come from these two main instincts: Eros (the life and sexual instincts) and Thanatos (death instinct).

1.3.1.1 Defense Mechanisms

Anxiety comes from realistic sources in the external world and conflict within one's own mind. A common conflict is when the id desires something that ego and/or superego do not agree with. An important function of the ego is to operate defense mechanisms. Psychological defenses are the way we deal with anxiety. Some of the important defence mechanisms are given below:

Denial: Denies source of anxiety exists (I did not fail my exam, it must be a mistake). Denial often shows up in daydreams and fantasies. Daydreaming about how things might have been is a common way we cope with anxiety by denying that things happened the way they did.

Repression: Banishing the memory: banishing old, bad memories, or even current things. (For example, you might fancy fondling the leg of the person next to you and this could cause you anxiety so you repress the desire!).

Regression: Moving back to an earlier stage (when highly stressed, we abandon adult coping strategies and move back to the stage at which we are fixated, that is, if you are stressed and if you are a oral personality, you may take to smoking. Anal character may become even more compulsive and obstinate than usual.

Reaction formation: Doing or thinking the opposite (woman who is angry with boss goes out of her way to be kind and courteous). One of the hallmarks of reaction formation is excessive behaviour.

Projection: Ascribing unwanted impulse to someone else (the unfaithful husband who is extremely jealous of his wife, always suspecting she might be unfaithful).

Rationalisation: Finding a rational explanation for something you have done wrong. (You did not fail the exam because you did not study hard enough but because the examiner set bad questions). Your boyfriend/girlfriend breaks up with you and you rationalise that you never really liked him/her that much anyway.

Intellectualisation: Turn the feeling into a thought. The person who finds his/her partner has cancer, deals with it by becoming an absolute expert on cancer and focuses on the disease intellectually rather than dealing with the emotions.

Displacement: Moving an impulse from one object (target) to another (angry with boss: go home and yell at your partner or kick the dog).

Sublimation: Transforming impulses into something constructive (Freud saw this as the most adaptive of the defense mechanisms: go out and chop wood when you are angry). Freud believed that the greatest achievements in civilisation were due to the effective sublimation of sexual and aggressive urges.

1.3.2   Development of Personality

Freud described human development as passing through a series of stages based on the different ways we obtain bodily pleasure at different stages. *Freud's Stages of Psychosexual Development* are, like other stage theories, completed in a predetermined sequence and can result in either successful completion of a healthy personality or can result in failure, leading to an unhealthy personality. This theory is probably the best known as well as the most controversial; as Freud believed that we develop through stages based upon a particular erogenous zone.

During each stage, an unsuccessful completion means that a child becomes fixated on that particular erogenous zone and either over indulges or under indulges once he or she becomes an adult. Adult personality characteristics are determined by what happens to us during each stage and how successful we are in getting through that period.

It is possible to get "stuck" at a particular stage and not progress beyond that point, a process Freud termed as fixation. It is also possible, when things go badly at a later stage, to retreat or go back to an earlier stage of development which Freud termed as regression. A brief discussion of theses psychosexual stages is given below:

Oral Stage (Birth to 18 months):

This is the first stage of psychosexual development. Newborn babies are initially limited to sucking and drinking. Their sexual instinctual drive is therefore focused

around the mouth, initially in passive sucking and chewing. During this stage, the child is focused on oral pleasures (sucking). Too much or too little gratification can result in an Oral Fixation or Oral Personality, which is evidenced by a preoccupation with oral activities. This type of personality may have a stronger tendency to smoke, drink alcohol, over eat, or bite his or her nails. Personality wise, these individuals may become overly dependent upon others, gullible, and perpetual followers. On the other hand, they may also fight these urges and develop pessimism and aggression toward others.

Anal Stage (18 months to three years):

The anal stage, which occurs in toddlers, is subdivided into two phases,   the expelling period, in which the child derives pleasure in expelling feces, and the retentive period, in which they derive pleasure from storing it. The anal stage coincides with toilet training in the child, and is marked by 'conflicts with parents about compliance and defiance. Thus the child's focus of pleasure in this stage is on eliminating and retaining feces. Through society's pressure, mainly via parents, the child has to learn to control anal stimulation. In terms of personality, the after effects of an anal fixation during this stage can result in an obsession with cleanliness, perfection, and control (anal retentive). On the opposite end of the spectrum, they may become messy and disorganised (anal expulsive).

Phallic Stage (ages three to six):

The phallic stage is one of the most significant in the Freudian model. The pleasure zone switches to the genitals. Children obtain pleasure from stimulating their genitals and begin to discriminate between the sex roles of their parents. Initially, a child in the phallic stage will identify with the parent of the opposite sex in what is known as the Oedipus complex. Briefly, the Oedipus complex posits that the child's urges, seek an external object. The inevitable object is the child's mother.

The Oedipal phase of the phallic stage also gives way to one in which identification with the same-sex parent occurs. Such identification helps to form perception of gender roles and personality. Freud believed that during this stage boys develop unconscious sexual desires for their mother. Because of this, the boy considers the father as a competitor to mother's affection. Later it was added that girls go through a similar situation, developing unconscious sexual attraction to their father. Although Freud Strongly disagreed with this, it has been termed the Electra Complex by more recent psychoanalysts.

According to Freud, out of fear of castration and due to the strong competition of his father, boys eventually decide to identify with their father rather than fight him. By identifying with the father, the boy develops masculine characteristics and identifies himself as a male, and represses his sexual feelings toward his mother. A fixation at this stage could result in sexual deviancies (both overindulging and avoidance) and weak or confused sexual identity according to psychoanalysts.

Latency Stage (age six to puberty):

The latency stage occurs before the onset of puberty and is marked by the dormancy of the libido. Sexual and aggressive drives are channeled into more socially acceptable substitutes. During this stage the sexual urges remain repressed and children interact and play mostly with same sex peers.

Genital Stage (puberty on): The final stage of psychosexual development begins at the start of puberty when sexual urges are once again awakened. Through the lessons learned during the previous stages, adolescents direct their sexual urges onto opposite sex peers. The primary focus of pleasure is the genital.

1.3.3 Evaluation of Freud's Theory

There are some merits as well as limitations of Freud's theory. Some of its merits are given below:

Merits:

- It is a complete theory of personality and explains behaviour.
- It emphasises the role of the unconscious and early childhood experiences.
- It emphasises dynamic nature of behaviour.
- It emphasises defense mechanisms of ego and stimulated further theoretical/ research work in personality.
- It resulted in a serious interest in psychological treatment of mental disorders.

Demerits

However there are some limitations of this theory. The limitations of Freud's theory can be grouped into three general categories.

i) Critics contend that Freud's theory is lacking in empirical evidence and relies too heavily on therapeutic achievements, whereas others assert that even Freud's clinical data are flawed, inaccurate, and selective at best.

ii) The actual method or techniques involved in psychoanalysis, such as Freud's ideas on the interpretation of dreams and the role of free association, have been criticized.

iii) Some critics assert that psychoanalysis is simply not a science and many of the principles upon which it is based are inaccurate.

iv) Some of the concepts of the theory seem poorly designed. For example take the concept of 'psychic energy'. What is it? What units is it measured in?

v) There is lack of scientific proof in the theory.

vi) Role of environment is overlooked in formulating the theory.

vii) Over-emphasis on sexual drive is given in the theory.

viii) The theory pessimistic psychic determinism - is there no free will?

Self Assessment Questions

1) Discuss the salient features of Freud's theory of psychoanalysis.

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2) Explain the structure of personality in the light of Freudian psychoanalytic theory.

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3) Describe importance of psychosexual development in shaping the adult personality.

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4) What do you mean by defense mechanisms? Give appropriate examples.

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1.4 KAREN HORNEY: SOCIAL FOUNDATION OF PERSONALITY

Karen Horney was born on 16 September 1885 in Hamburg, Germany. Horney's career began at the Institute for Psychoanalysis in Berlin, where she taught from 1920 to 1932. Karl Abraham worked with her and regarded her as one of his most gifted analysts. Karen's first American job was as the Associate Director of the Chicago Institute for Psychoanalysis, a position she held for two years. The family eventually settled in what was then thought of as the intellectual capital of the world, Brooklyn. There, Karen became colleagues with distinguished men as Erich Fromm and Harry Stack Sullivan. She also had the opportunity to develop her own theories on neurosis, based on her experiences as a psychotherapist.

In addition, she taught at the New York Psychoanalytic Institute. By 1941, Horney established and became Dean of the American Institute for Psychoanalysis, a training institute for those interested in her own Association for the Advancement of Psychoanalysis, a program that resulted from her dissatisfaction with the orthodox approach to psychoanalysis; the negativity surrounding her for deviating from Freud had forced her to resign. She also founded the American Journal of

Psychoanalysis. Shortly after, she began teaching at the New York Medical College. Karen practiced, taught, and wrote up until her death in 1952.

Horney often criticized the work of Sigmund Freud. For instance, she opposed Freud's notion of penis envy, claiming that what Freud was really detecting was women's justified envy of men's power in the world. While penis envy might occur occasionally in neurotic women, she said, womb envy occurs just as much in men. Horney felt that men were envious of a woman's ability to bear children. The degree to which men are driven to succeed and to have their names live on, she said, is mere compensation for their inability to more directly extend themselves into the future by means of carrying, nurturing, and bearing children.

She did not understand why psychologists found the need to place much emphasis on men's sexual apparatus. Furthermore, Horney desexualised Freud's oedipal complex, claiming that the clinging to one parent and jealousy of the other was simply the result of anxiety caused by a disturbance in the parent-child relationship. Horney was also a pioneer in the discipline of feminine psychiatry. As one of the first female psychiatrists, she was the first of her gender to present a paper regarding feminine psychiatry. The fourteen papers she wrote between 1922 and 1937 were amalgamated into a single volume titled *Feminine Psychology*.

In her personality theory, Horney reformulated Freudian thought and presented a holistic, humanistic perspective that emphasised cultural and social influences, human growth, and the achievement of self-actualisation.

Horney's theory can be explained under the following three main headings:

- Basic Anxiety
- Neurotic Needs
- Measures to cope with anxiety

1.4.1 Basic Anxiety

Basic anxiety is an important theoretical concept in the Horney's theory of personality. Horney stated that children experience anxiety, helplessness. Without proper guidance to help children learn to cope with the threats imposed by the nature and society, they may develop the basic anxiety. According to Horney basic anxiety refers to the feeling a child has of being isolated and helpless in a potentially hostile world. A wide variety of adverse factors in the environment can produce this insecurity in a child.

Horney also listed the adverse factors of the environment that cause basic anxiety. These factors are: direct or indirect domination, erratic behaviour, lack of respect for child's individual needs, lack of real guidance, disparaging attitudes, too much admiration or absence of it, lack of reliable warmth, having to take sides in parental disagreements, too much or too little responsibility, overprotection, isolation from other children, injustice, discrimination, unkept promise, hostile atmosphere.

All these adverse factors are termed by Horney as basic evil. When a child experiences the basic evil it naturally provokes resentment or basic hostility. This in turn produces a dilemma or conflict for the child, because expressing the hostility would risk punishment and withdrawal of parental love. Thus the child

faces a conflicting situation between the resentment and love. This situation is similar to Freudian conflict between instinctual impulse and internalised prohibition.

1.4.2 Neurotic Needs

From her clinical experience, Horney discerned ten particular patterns of neurotic needs. They are based on things that we all need, but they have become distorted in several ways by the difficulties of some people's lives:

Let's take the first need, for affection and approval, as an example. We all need affection, so what makes such a need neurotic? First, the need is unrealistic, unreasonable, and indiscriminate. For example, we all need affection, but we don't expect it from everyone we meet. We don't expect great outpourings of affection from even our close friends and relations. We don't expect our loved ones to show affection at all times, in all circumstances and, we realise that there may be times in our lives where we have to be self-sufficient.

Second, the neurotic's need is much more intense, and he or she will experience great anxiety if the need is not met, or if it even appears that it may not be met in the future. It is this, of course, that leads to the unrealistic nature of the need. Affection, to continue the example, has to be shown clearly at all times, in all circumstances, by all people, or the panic sets in. The neurotic has made the need too central to their existence.

The neurotic needs are as follows:

1) *The neurotic need for affection and approval*, the indiscriminate need to please others and be liked by them.

2) *The neurotic need for a partner, for someone who will take over one's life*. This includes the idea that love will solve all of one's problems. Again, we all would like a partner to share life with, but the neurotic goes a step or two too far.

3) *The neurotic need to restrict one's life to narrow borders,* to be undemanding, satisfied with little, to be inconspicuous. Even this has its normal counterpart. Who hasn't felt the need to simplify life when it gets too stressful, to join a monastic order, disappear into routine, or to return to the womb?

4) *The neurotic need for power*, for control over others, for a facade of omnipotence. We all seek strength, but the neurotic may be desperate for it. This is dominance for its own sake, often accompanied by contempt for the weak and a strong belief in one's own rational powers.

5) *The neurotic need to exploit others* and get the better of them. In the ordinary person, this might be the need to have an effect, to have impact, to be heard. In the neurotic, it can become manipulation and the belief that people are there to be used. It may also involve a fear of being used, of looking stupid. You may have noticed that the people who love practical jokes more often than not cannot take being the butt of such a joke themselves!

6) *The neurotic need for social recognition or prestige*. We are social creatures, and sexual ones, and like to be appreciated. But these people are overwhelmingly concerned with appearances and popularity. They fear being ignored, be thought plain, "uncool," or "out of it."

7) *The neurotic need for personal admiration*. We need to be admired for inner qualities as well as outer ones. We need to feel important and valued. But some people are more desperate, and need to remind everyone of their importance — "Nobody recognises genius," "I'm the real power behind the scenes, you know," and so on. Their fear is of being thought nobodies, unimportant and meaningless.

8) *The neurotic need for personal achievement*. Again, there is nothing intrinsically wrong with achievement — far from it! But some people are obsessed with it. They have to be number one at everything they do. Since this is, of course, quite a difficult task, you will find these people devaluing anything they cannot be number one in! If they are good runners, then the discus and the hammer are "side shows." If academic abilities are their strength, physical abilities are of no importance, and so on.

9) *The neurotic need for self-sufficiency and independence*. We should all cultivate some autonomy, but some people feel that they shouldn't ever need anybody. They tend to refuse help and are often reluctant to commit to a relationship.

10) *The neurotic need for perfection and unassailability*. To become better and better at life and our special interests is hardly neurotic, but some people are driven to be perfect and scared of being flawed. They can't be caught making a mistake and need to be in control at all times.

As Horney investigated these neurotic needs, she began to recognise that they can be clustered into three broad coping strategies:

The first strategy is compliance, also known as the *moving-toward* strategy or the self- effacing solution. Most children facing parental indifference use this strategy. They often have a fear of helplessness and abandonment, or what Horney referred to as basic anxiety. This strategy includes the first three needs: the need for affection and approval, which is the indiscriminate need to both please others and be liked by them; the neurotic need for a partner, for someone else to take over one's life, encompassing the idea that love will solve all of one's problems; and the neurotic need to restrict one's life into narrow boarders, including being undemanding, satisfied with little, inconspicuous.

Horney's second broad coping strategy is aggression, also called the *moving-against* and the expansive solution. Here, children's first reaction to parental indifference is anger, or basic hostility. Needs four through eight fall under this category. The fourth need is for power, for control over others, and for a facade of omnipotence. Fifth is the neurotic need to exploit others and to get the better of them. Another need is for social recognition and prestige, with the need for personal admiration falling along the same lines. The eighth neurotic need is for personal achievement.

The final coping strategy is withdrawal, often labeled *the moving-away-from* or resigning solution. When neither aggression nor compliance eliminates the parental indifference, Horney recognised that children attempt to solve the problem by becoming self- sufficient. This includes the neurotic needs for self sufficiency and independence and those for perfection and unassailability.

While it is human for everyone to have these needs to some extent, the neurotic's need is much more intense. Horney explained that the person will experience

great anxiety if the need is not met or if it appears that the need will not be met in the future. The neurotic, therefore, makes the need too central to their existence. Horney's ideas of neurotic needs mirrored those of Adler in many ways. Together, Adler and Horney make up an unofficial school of psychiatry and they are often referred to as neo-Freudians or Social Psychologists.

1.4.3   Theory of the Self

Horney also shared Abraham Maslow's view that self-actualisation is something that all people strived for. By "self" she understood the core of one's own being and potential. Horney believed that if we have an accurate conception of our own self, then we are free to realise our potential and achieve what we wish, within reasonable boundaries. Thus, she believed that self-actualisation is the healthy person's aim through life—as opposed to the neurotic's clinging to a set of key needs.

According to Horney we can have two views of our self: the "real self" and the "ideal self". The real self is who and what we actually are. The ideal self is the type of person we feel that we should be. The real self has the potential for growth, happiness, will power, realisation of gifts, etc., but it also has deficiencies. The ideal self is used as a model to assist the real self in developing its potential and achieving self-actualisation.

But it is important to know the differences between our ideal and real self. The neurotic person's self is split between an idealised self and a real self. As a result, neurotic individuals feel that they somehow do not live up to the ideal self. They feel that there is a flaw somewhere in comparison to what they "should" be. The goals set out by the neurotic are not realistic, or indeed possible. The real self then degenerates into a "despised self", and the neurotic person assumes that this is the "true" self. Thus, the neurotic is like a clock's pendulum, oscillating between a fallacious "perfection" and a manifestation of self-hate. Horney referred to this phenomenon as the "tyranny of the should" and the neurotic's hopeless "search for glory".

The compliant person believes "I should be sweet, self-sacrificing, saintly."

The aggressive person says "I should be powerful, recognised, a winner."

The withdrawing person believes "I should be independent, aloof, perfect."

And while vacillating between these two impossible selves, the neurotic is alienated from their true core and prevented from actualising their potentials. She concluded that these ingrained traits of the psyche forever prevent an individual's potential from being actualised unless the cycle of neurosis is somehow broken, through treatment or otherwise.

1.4.4   Evaluation

Horney, together with fellow psychoanalyst Adler formed the Neo Freudian Discipline. While Horney acknowledged and agreed with Freud on many issues, she was also critical of him on several key beliefs. Freud's notion of Oedipal Complex and Penis Envy was subject to criticism by Horney, claiming that the clinging to one parent and jealousy of the other was simply the result of anxiety, caused by a disturbance in the parent-child relationship.

Despite these variances with the prevalent Freudian view, Horney strove to reformulate Freudian thought, presenting a holistic and humanitarian view of the individual psyche which placed much emphasis on cultural and social differences worldwide.

Karen Horney was undoubtedly a great influence to numerous self-psychologists, humanists, cognitive therapists, psychoanalysts, feminists, and existentialists. As a theorist, leader, teacher, and therapist, Horney made numerous contributions that have been highly significant in shaping and advancing psychological thought.

The major negative comment that has been made about Horney's theory is that her theory is limited to the neurotic. Besides leaving out psychotics and other problems, she leaves out the truly healthy person. Nevertheless, since she does put neurosis and health on a single continuum, she does speak to the neurotic in all of us.

Self Assessment Questions

1) Discus the important features of Karen Horney's theory of personality.

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2) In the light of Horney's personality theory describe the concept of basic anxiety and what measures are taken to cope with anxiety.

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3) "Neurotic needs are irrational solutions to the problem". Discuss it in the light of Horney's personality theory.

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4) Evaluate Karen Horney's theory of self.

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1.5 SULLIVAN'S THEORY OF PERSONALITY

Harry Stack Sullivan was born in Norwich, near New York and died in 1949 in Paris. He received his medical degree in 1917 and served with the armed forces in World War I. In 1922 he met William Alanson White, a leader in American Neuropsychiatry. Then he conducted investigations in Schizophrenia that established his reputation as a clinician. Although Sullivan was trained in psychoanalysis in the United States, but soon drifted from the specific psychoanalytic beliefs while retaining much of the core concepts of Freud.

Interestingly, Sullivan placed a lot of focus on both the social aspects of personality and cognitive representations. Sullivan called his approach an interpersonal theory of psychiatry because he believed psychiatry is the study of what goes on between people. This is in contrast to Freud's paradigm that focuses on what goes on inside people. Freud's is a drive model while Sullivan's is an interpersonal model.

For Sullivan, relationships are primary. Personality is a hypothetical entity that cannot be observed or studied apart from interpersonal situations wherein it is made manifest. The only way personality can be known is through the medium of interpersonal interactions. Therefore the unit of study is not the individual person, but the interpersonal situation. Sullivan's theory can be explained under three main headings:

* Dynamics of personality
* Enduring aspect of personality
* Developmental epochs

1.5.1 Dynamics of Personality

Sullivan conceptualised personality as an energy system, with energy existing either as tension (potentiality for action) or as energy transformations (the actions themselves). He further divided tensions into needs and anxiety.

Needs can relate either to the general well-being of a person or to specific zones, such as the mouth or genitals. General needs can be either physiological, such as food or oxygen, or they can be interpersonal, such as tenderness and intimacy.

Unlike needs, which are conjunctive and call for specific actions to reduce them anxiety is disjunctive and calls for no consistent actions for its relief. All infants learn to be anxious through the empathic relationship that they have with their mothering one. Sullivan called anxiety the chief disruptive force in interpersonal relations. A complete absence of anxiety and other tensions is called euphoria.

Sullivan recognised three levels of cognition, or ways of perceiving things

* Prototaxic
* Parataxic and
* Syntaxic.

Prototaxic level contains the primitive experience of infants. Experiences that are impossible to put into words or to communicate to others are called prototaxic. Newborn infants experience images mostly on a prototaxic level.

Experiences that are prelogical and nearly impossible to accurately communicate to others are called parataxic. Included in these are erroneous assumptions about cause and effect, which Sullivan termed parataxic distortions.

Experiences that can be accurately communicated to others are called syntaxic. Children become capable of syntaxic language at about 12 to 18 months of age when words begin to have the same meaning for them that they do for others.

Although all the three types of experiences are found in the whole life span of the individual but in the life of a normal person the syntaxic experiences remain dominated.

1.5.2 Enduring Aspects of Personality

Sullivan, in his theory of personality emphasised those aspects of personality which are enduring in nature. Among them, following three are main enduring aspects:

- Dynamism
- Personification
- Self-system

1.5.2.1 Dynamism

In Sullivan's theory dynamism is a term which is considered equivalent to traits. That is, Sullivan used the term dynamism to refer to a typical pattern of behaviour.

Two types of dynamism are distinguished by him

i) dynamisms related to specific zones of the body and

ii) dynamism related to tensions.

The first type of dynamism leads to the satisfaction of particular bodily needs like hunger, thirst.

The second type of dynamism is divided in three subtypes

1) disjunctive dynamism,

2) conjunctive dynamism, and

3) isolating dynamism.

The disjunctive dynamism of evil and hatred is called malevolence, defined by Sullivan as a feeling of living among one's enemies. Those children who become malevolent have much difficulty giving and receiving tenderness or being intimate with other people.

The conjunctive dynamism marked by a close personal relationship between two people of equal status is called intimacy. Intimacy facilitates interpersonal development while decreasing both anxiety and loneliness

In contrast to both malevolence and intimacy, lust is an isolating dynamism. That is, lust is a self-centered need that can be satisfied in the absence of an intimate interpersonal relationship. In other words, although intimacy presupposes tenderness or love, lust is based solely on sexual gratification and requires no other person for its satisfaction.

1.5.2.2 Self-System

The most inclusive of all dynamisms is the self-system, or that pattern of behaviours that protects us against anxiety and maintains our interpersonal security. The self system is a conjunctive dynamism, but because its primary job is to protect the self from anxiety, it tends to stifle personality change. Experiences that are inconsistent with our self-system threaten our security and necessitate our use of security operations, which consist of behaviours designed to reduce interpersonal tensions. One such security operation is dissociation, which includes all those experiences that we block from awareness. Another is selective inattention, which involves blocking only certain experiences from awareness.

1.5.2.3 Personifications

Through social interactions and our selective attention or inattention, we develop what Sullivan called *Personifications* of ourselves and others. While defenses can often help reduce anxiety, they can also lead to a misperception of reality.

Sullivan shifts his focus away from Freud and more toward a cognitive approach to understanding personality. These personifications are mental images that allow us to better understand ourselves and the world.

There are three basic ways we see ourselves that Sullivan called

* the *bad-me*,
* the *good-me* and
* the *not-me*.

The bad- me represents those aspects of the self that are considered negative and are therefore hidden from others and possibly even the self. The anxiety that we feel is often a result of recognition of the bad part of ourselves, such as when we recall an embarrassing moment or experience guilt from a past action.

The good me is everything we like about ourselves. It represents the part of us we share with others and that we often choose to focus on because it produces no anxiety.

The not-me, represents all those things that are so anxiety provoking that we can not even consider them a part of us. Doing so would definitely create anxiety which we spend our lives trying to avoid. The not-me is kept out of awareness by pushing it deep into the unconscious.

1.5.2.4 Developmental Epochs

Another similarity between Sullivan's theory and that of Freud's theory is the belief that childhood experiences determine, to a large degree, the adult personality. And, throughout our childhood, mother plays the most significant role. Unlike Freud, however, he also believed that personality can develop in adolescence and even well into adulthood. He called the stages in his developmental theory Epochs.

He believed that we pass through these stages in a particular order but the timing of such is dictated by our social environment. Much of the focus in Sullivan's theory revolved around the conflicts of adolescence. As we can see from the chart below, three stages were devoted to this period of development and much

of the problems of adulthood, according to Sullivan, arise from the turmoil of our adolescence. Sullivan saw interpersonal development as taking place over seven stages, from infancy to mature adulthood. Personality changes are most likely during transitions between stages.

Table : The developmental epochs of Sullivan

Infancy: Birth to 1 year	From birth to about age one, the child begins the process of developing, but Sullivan did not emphasise the younger years to near the importance as Freud
Childhood: 1 year – 5 years	The development of speech and improved communication is key in this stage of development
Juvenile ages: 6-8 years	The main focus as a juvenile is the need for playmates and the beginning of healthy socialisation
Pre adolescence: 9-12 years	During this stage, the child's ability to form a close relationship with a peer is the major focus. This relationship will later assist the child in feeling worthy and likable. Without this ability, forming the intimate relationships in late adolescence and adulthood will be difficult.
Early adolescence: 13-17 years	The onset of puberty changes this need for friendship to a need for sexual expression. Self worth will often become synonymous with sexual attractiveness and acceptance by opposite sex peers
Late adolescence: 18-22/23 years	The need for friendship and need for sexual expression get combined during late adolescence. In this stage a long term relationship becomes the primary focus. Conflicts between parental control and self-expression are commonplace and the overuse of selective inattention in previous stages can result in a skewed perception of the self and the world.
Adulthood : 23 years and above	The struggles of adulthood include financial security, career, and family. With success during previous stages, especially those in the adolescent years, adult relationships and much needed socialisation become more easy to attain. Without a solid background, interpersonal conflicts that result in anxiety become more commonplace.

1.5.2.5 Evaluation

Despite Sullivan's insights into the importance of interpersonal relations, his theory of personality and his approach to psychotherapy have lost popularity in recent years. In summary, his theory rates very low in falsifiability, low in its ability to generate research, and average in its capacity to organise knowledge and to guide action. In addition, it is only average in self-consistency and low in parsimony.

Because Sullivan saw human personality as largely being formed from interpersonal relations, his theory rates very high on social influences and very low on biological ones. In addition, it rates high on unconscious determinants; average on free choice, optimism, and causality; and low on uniqueness.

Self Assessment Questions

1) Critically evaluate Sullivan's theory of personality.

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2) What are the main enduring aspects of personality proposed by Sullivan? Discuss the concept of personification in detail.

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3) What are the main developmental stages in Sullivan's theory? How do they differ from Freud's Stages of Psychosexual development?

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1.6   LET US SUM UP

All the theories in psychology that see human functioning based upon the interaction of drives and forces within the person fall under psychodynamic theory. Freud's psychoanalysis was the original psychodynamic theory. Freud's Psychoanalytic theory is described under the three main headings: structure of

personality, dynamics of personality and development of personality. In order to describe the structure of personality two models have been developed by Freud: topographical model and dynamic or structural model. Freud's topographical model represents his configuration of the mind. Freud conceived human mind in terms of three different levels of consciousness. The current thoughts about which we are aware are in the conscious. Beyond the conscious is the preconscious, which is immediately not accessible but can be accessed. Beyond the preconscious lies the unconscious, of which we are not aware. It contains the repressed desires and impulses. Under the dynamic or structural model Freud maintained that personality consists of three structures, namely, id ego and superego. Id is that part of the personality which deals with the immediate gratification of primitive needs, sexual desires and aggressive impulses. It follows the pleasure principle. Ego develops out of id. It works on reality principle. Superego deals with the ideals. It represents the societal demands and ideals. Under the dynamics of personality Freud maintained that human organism is a complex system in which lies both physiological energy as well as psychic energy. He stated that the instincts are the ultimate cause of all behaviour. Anxiety comes from realistic sources in the external world and conflict within one's own mind. A common conflict is when the id desires something that ego and/or superego do not agree with. An important function of the ego is to operate defense mechanisms. Psychological defenses are the way we deal with anxiety. Denial, repression, regression, reaction formation, projection, rationalisation, intellectualisation, displacement, and displacement are some of the important defence mechanisms. Freud described human development as passing through a series of stages based on the different ways we obtain bodily pleasure at different stages. Freud's Stages of Psychosexual Development are completed in a predetermined sequence and can result in either successful completion of a healthy personality or can result in failure, leading to an unhealthy personality. The stages of psychosexual development are anal stage, oral stage, phallic stage, latency stage, and genital stage.

Horney reformulated Freudian thought and presented a holistic, humanistic perspective that emphasised cultural and social influences, human growth, and the achievement of self-actualisation. Horney's theory can be explained under the following three main headings: basic anxiety, neurotic needs, and measures to cope with anxiety. Basic anxiety is an important theoretical concept in the Horney's theory of personality. When parents' behaviour toward their child indifference, disparaging, an erratic, the child feels insecure – a feeling termed by Horney as basic anxiety. From her clinical experience, Horney discerned ten particular patterns of neurotic needs. They are based on things that we all need, but they have become distorted in several ways by the difficulties of some people's lives. Horney clustered neurotic needs into three broad coping strategies. The first strategy is compliance, also known as the *moving-toward* strategy or the self- effacing solution. The second broad coping strategy is aggression, also called the *moving-against* and the expansive solution. Here, children's first reaction to parental indifference is anger, or basic hostility. The final coping strategy is withdrawal, often labeled *the moving-away-from* or resigning solution. As far as her theory of self is concerned Horney shared Abraham Maslow's view that self-actualisation is something that all people strived for. By "self" she understood the core of one's own being and potential. According to Horney we can have two views of our self: the "real self" and the "ideal self". The neurotic person's self is split between an idealised self and a real self. As a result, neurotic individuals feel that they somehow do not live up to the ideal self.

Sullivan, on the other hand, placed a lot of focus on both the social aspects of personality and cognitive representations. Sullivan called his approach an interpersonal theory of psychiatry For Sullivan, relationships are primary. Personality is a hypothetical entity that cannot be observed or studied apart from interpersonal situations wherein it is made manifest. The only way personality can be known is through the medium of interpersonal interactions. Therefore the unit of study is not the individual person, but the interpersonal situation. Sullivan's theory can be explained under three main headings: dynamics of personality, enduring aspect of personality, and developmental epochs. Sullivan conceptualised personality as an energy system, with energy existing either as tension (potentiality for action) or as energy transformations (the actions themselves). He further divided tensions into needs and anxiety. Sullivan called anxiety the chief disruptive force in interpersonal relations. Sullivan recognised three levels of cognition, or ways of perceiving things—prototaxic, parataxic and syntaxic. Prototaxic level contain the primitive experience of infants. Experiences that are prelogical and nearly impossible to accurately communicate to others are called parataxic. Experiences that can be accurately communicated to others are called syntaxic. Sullivan, in his theory of personality, emphasised those aspects of personality which are enduring in nature. These are dynamism, self-system, and personification. In Sullivan's theory dynamism is a term which is considered equivalent to traits. The most inclusive of all dynamisms is the self-system, or that pattern of behaviours that protects us against anxiety and maintains our interpersonal security. Through social interactions and our selective attention or inattention, we develop what Sullivan called *Personifications* of ourselves and others. The personifications are mental images that allow us to better understand ourselves and the world. There are three basic ways we see ourselves that Sullivan called the *bad-me*, the *good-me* and the *not-me*. Like Freud, Sullivan also believed that we pass through several developmental stages in a particular order. He called the stages in his developmental theory Epochs. Seven developmental epochs have been described Sullivan.

1.7 UNIT END QUESTIONS

1) What are the main assumptions of psychodynamic theory of personality? On what account Freud's theory can termed as the leading psychodynamic theory?

2) Discuss the main features of Freud's psychoanalytic theory.

3) Explain the structure of personality from psychoanalytic point of view.

4) Describe the stages of psychosexual development. What role they play in developing the adult personality?

5) What do you mean by defense mechanisms? How they tend to reduce anxiety? Illustrate your answer with suitable examples.

6) Explain the main features of Karen Horney's theory of personality.

7) On what account does Horney's theory of personality differ from Freud's theory of personality?

8) Discuss the importance of neurotic needs in the formulation of Horney's theory of personality.

9) Describe the salient features of Sullivan's personality theory.

10) Distinguish between Sullivans's Developmental epochs and Freud's stages of psychosexual development.

11) What are the main enduring aspects of personality proposed by Sullivan? Discuss the concept of personification in detail.

1.8 GLOSSARY

Psychodynamic	:	All the theories of human functioning which are based on the inter play of drives and other forces within the person.
Id	:	In psychoanalytic theory, the totally unconscious, primitive region of mind which strives for the immediate personal pleasure and satisfaction.
Ego	:	In psychoanalytic theory, the reality oriented region of mind: It involves perception, reasoning, learning, and other activities necessary to interact effectively with the world.
Superego	:	In psychoanalytic theory, that region of the mind which includes a view of ideal behaviour (ego-ideal) and a view of right and wrong.
Libido	:	In psychoanalytic theory, the energy that underlies all of man's strivings. Usually used to refer to the drive for sexual gratification.
Eros	:	In psychoanalytic theory, the drive that comprises the instinct for self-preservation, which is aimed at individual survival; and sexual instinct, aimed at the survival of species.
Thanatos	:	Freud's "death instinct"; the destructive, cruel forces within the individual.
Defence Mechanism	:	According to Freud, ways in which ego unconsciously tries to cope with unacceptable id impulses, as in repression, projection reaction formation, sublimation, rationalisation.
Oral Stage	:	In psychoanalytic theory, the first developmental stage involving the mouth and eating.
Anal stage	:	In psychoanalytic theory, the second developmental stage involving learning to control bowel movement.
Phallic stage	:	In psychoanalytic theory, the third developmental stage involving sexual urges of male child toward the parent and the resolution resulting Oedipal conflict.
Latency Stage	:	In psychoanalytic theory, the period between phallic stage and mature genital stage during which interest in sex is sublimated.

Genital Stage	:	In psychoanalytic theory, the developmental stage in which sexual desire is blended with affection and adult roles are assumed.
Prototaxic	:	In Sullivan's theory experiences that are impossible to put into words or to communicate to others are called prototaxic.
Parataxic	:	In Sullivan's theory experiences that are prelogical and nearly impossible to accurately communicate to others are called parataxic.
Syntaxic	:	In Sullivan's theory experiences that can be accurately communicated to others are called syntaxic.
Personifications	:	In Sullivan's theory personifications refers to mental images that allow us to better understand ourselves and the world.
Developmental Epochs	:	In Sullivan's theory of personality the seven stages of development are called developmental epochs.

1.9 SUGGESTED READINGS

Hall, C.S., Lindzey, G. and Campbell, J.B. (2004).*Theories of Personality* (Fourth Edition). New York: Wiley

Pervin, L. (1996). *The Science of Personality*. New York: Wiley

UNIT 2 SOCIAL COGNITIVE THEORY OF PERSONALITY (BANDURA)

Structure

2.0   INTRODUCTION

A number of theories have been proposed to explain human personality. These theories differ in the conception of human nature they adopt and what they regard to be basic causes and mechanism of human motivation and behaviour. In the present unit we will attempt to understand human personality from social cognitive perspective. First we will briefly discuss the main features of social cognitive theory. After that we will try to explain the social cognitive theory of Bandura in detail. While explaining Bandura's theory emphasis will be placed on his concepts of reciprocal determinism, self system, and process of observational learning.

2.1   OBJECTIVES

After reading this unit, you will be able to:

- Define social cognitive approach to personality;
- Describe the characteristic features of social learning theory of Bandura;
- Explain the concept of reciprocal determinism;
- Analyse the development of self system;
- Explain the principle of observational learning;
- Elucidate the sources of self-efficacy; and
- Describe Bandura's concept of vicarious learning.

2.2   SOCIAL COGNITIVE THEORY

Social cognitive theory is basically a social leaning theory based on the ideas that people learn by watching what others do and that human thought processes

are central to understanding personality. While social cognitive theorists agree that there is a fair amount of influence on development generated by learned behaviour as a result of interaction with the environment in which one grows up, they believe that the individual person (and therefore cognition) is just as important as environment in determining moral development.

Social cognitive theory explains behaviour in terms of a continuous reciprocal interaction between cognitive, behavioural, and environmental determinants. It emphasises that people learn by observing others. People's interaction with the environment, behaviour of others , and one's own cognition etc. act as chief factors in influencing the development of personality of an individual. These three factors are not static or independent; rather, they are all reciprocal. For example, each behaviour witnessed can change a person's way of thinking (cognition). Similarly, the environment in which one is raised may influence later behaviours, just as a father's mindset (also cognition) will determine the environment in which his children are raised.

2.2.1 Main Tenets of Social Cognitive Theory

Expert opinions differ on exactly what separates social cognitive theory from the more general social learning theory. In general, however, the following principles can be used to define social cognitive theory

People learn by observing others, a process known as vicarious learning. Although learning can modify behaviour, people do not always apply what they have learned. Individual's choice is based on perceived or actual consequences of the concerned behaviour.

People are more likely to follow the behaviours modeled by someone with whom they can identify. The more perceived commonalities and/or emotional attachments between the observer and the model, the more likely the observer will learn from the model.

Also, the degree of self-efficacy that a learner possesses directly affects his or her ability to learn. Self-efficacy is a fundamental belief in one's ability to achieve a goal. If a person believes that he or she can learn new behaviours, that would make the person much more successful in doing so.

2.3 ALBERT BANDURA'S SOCIAL LEARNING THEORY

Albert Bandura was born on December 4, 1925, in the small town of Mundare in Northern Alberta, Canada. He received his bachelor's degree in Psychology from the University of British Columbia in 1949. He went on to the University of Iowa, where he received his Ph.D. in 1952. After graduating, he took a postdoctoral position at the Wichita Guidance Center in Wichita, Kansas. In 1953, he started teaching at Stanford University. Bandura was president of the APA in 1973, and received the APA's Award for Distinguished Scientific Contributions in 1980.

Bandura has presented his theory in a series of books. With Richard Walters as junior author, Bandura (1959) wrote *Adolescent Aggression* in which social learning principles were used to describe the personality development. This was followed by another book *Social Learning and Personality Development* (1963)

in which Bandura and Walters presented the social learning principles they had developed.

In 1969 Bandura published *Principles of Behaviour Modification,* in which he explained application of behavioural techniques based on learning principles to the modification of behaviour, and in 1973 he wrote *Aggression: A social Learning Analysis*, in which he attempted to provide a unified theoretical framework for analysing human thought and behaviour.

Bandura's Social Learning Theory of Personality is based on the premise that human behaviour is largely acquired and that the principles of learning are sufficient to account for the development and maintenance of behaviour. But the earlier learning theorists were unable to pay sufficient attention about the social context in which behaviour is taking place. Bandura has done a great deal of work on social learning throughout his career and is famous for his "Social Learning Theory" which he has recently renamed, "Social Cognitive Theory". Bandura is seen by many as a cognitive psychologist because of his focus on motivational factors and self-regulatory mechanisms that contribute to a person's behaviour, rather than just environmental factors. This focus on cognition is what differentiates social cognitive theory from Skinner's purely behaviouristic viewpoint.

Bandura theory of social learning can be explained under the following three headings:

1) Reciprocal determinism
2) Self-system
3) Principles of observational learning

2.3.1 Reciprocal Determinism

Human behaviour has often been explained in terms of one-sided determinism. In such modes of unidirectional causation, behaviour is depicted as being shaped and controlled either by environmental influences or by internal dispositions. Social cognitive theory favours a model of causation involving triadic reciprocal determinism. In this model of reciprocal causation, behaviour, cognition and other personal factors, and other environmental influences all operate as interacting determinants that influence each other bidirectionally. Reciprocal causation does not mean that the different sources of influence are of equal strength. Some may be stronger than others. Nor do that the reciprocal influences all occur simultaneously. It takes time for a causal factor to exert its influence and activate reciprocal influences.
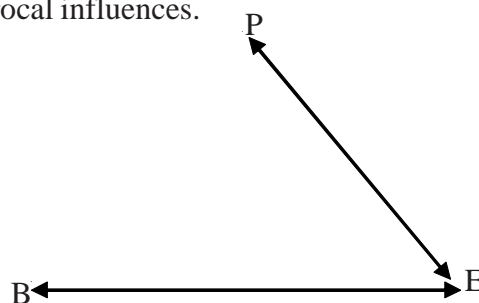
Social Cognitive Theory: B represents behaviour, P represents personal factors in the form of cognitive, affective, and biological events, and E represents the external environment.

Source: Bandura (1986)

Let us consider briefly the major interactional links between the different subsystems of influence. The P?B of reciprocal causation reflects the interaction between thought, affect and action. Expectations, beliefs, self- perceptions, goals and intentions give shape and direction to behaviour. What people think, believe, and feel, affects how they behave (Bandura, 1986). The E?P segment of reciprocal causation is concerned with the interactive relation between personal characteristics and environmental influences. Human expectations, beliefs, emotional bents and cognitive competencies are developed and modified by social influences. The B?E segment of reciprocal causation in the triadic system represents the two-way influence between behaviour and the environment. In the transactions of everyday life, behaviour alters environmental conditions and is, in turn, altered by the very conditions it creates. Because of the bidirectionality of influence between behaviour and environmental circumstances, people are both products and producers of their environment. They affect the nature of their experienced environment through selection and creation of situations.

Thus a complete analysis of behaviour from reciprocal determinism requires consideration of all three sets of behaviour – cognitive, behavioural, and environmental – influence one another. Bandura discusses the personal determinants of behaviour in terms of the self-system and the individual's self efficacy. Now we turn to consideration of these concepts.

2.3.2 Self-System

It is evident from the reciprocal determinism that all the three segments are mutually interactive. Now the question arise that do they have some starting point? Bandura answered in yes and that point is self system. "In social learning theory, a self-system is not a psychic agent that controls behaviour. Rather it refers to cognitive structures that provide reference mechanisms to set of functions for perception, evaluation and regulation of behaviour". An understanding of self-generated influences subsumed in the self-system is necessary for the explanation and prediction of human behaviour. According to Bandura the three component processes involved in self regulation of behaviour through the activation of self-prescribed contingencies. The three components involved in self-system are self-observation, judgmental processes and self –response.

1) *Self-observation:* We look at ourselves, our behaviour, and keep tabs on it.

2) *Judgment:* We compare what we see with a standard. For example, we can compare our performance with traditional standards, such as "rules of etiquette." Or we can create arbitrary ones, like "I'll read a book a week." Or we can compete with others, or with ourselves.

3) *Self-response:* If you did well in comparison with your standard, you give yourself rewarding self-responses. If you did poorly, you give yourself punishing self-responses. These self-responses can range from the obvious (treating yourself to a sundey or working late) to the more covert (feelings of pride or shame).

4) *Self efficacy:* A very important concept in psychology that can be understood well with self-regulation is self-efficacy. If, over the years, you find yourself meeting your standards and life loaded with self-praise and self-reward, you will have a strong sense of self-efficacy If, on the other hand, you find

yourself forever failing to meet your standards and punishing yourself, you will have a poor sense of self-efficacy. Self-efficacy plays an important role in the Bandura's theory of self-system.

According to Bandura self-efficacy is "the belief in one's capabilities to organise and execute the courses of action required to manage prospective situations" (1995). In other words, self-efficacy is a person's belief in his or her ability to succeed in a particular situation. Bandura described these beliefs as determinants of how people think, behave, and feel (1994). Since Bandura published his seminal paper, "*Self-Efficacy: Toward a Unifying Theory of Behavioural Change,*" the subject has become one of the most studied topics in psychology. Why has self-efficacy become such an important topic among psychologists and educators? As Bandura and other researchers have demonstrated, self-efficacy can have an impact on everything from psychological states to behaviour to motivation.

The Role of Self-Efficacy

Virtually all people can identify goals they want to accomplish, things they would like to change, and things they would like to achieve. However, most people also realise that putting these plans into action is not quite so simple. Bandura and others have found that an individual's self-efficacy plays a major role in how goals, tasks, and challenges are approached.

People with a strong sense of self-efficacy have the following characteristics:

- They view challenging problems as tasks to be mastered.

- They develop deeper interest in the activities in which they participate.

- They form a stronger sense of commitment to their interests and activities.

- They recover quickly from setbacks and disappointments.

On the other hand, people with a weak sense of self-efficacy show the following characteristics:

- They avoid challenging tasks.

- They believe that difficult tasks and situations are beyond their capabilities.

- They focus on personal failings and negative outcomes.

- They quickly lose confidence in personal abilities (Bandura, 1994).

Sources of Self-Efficacy

How does self-efficacy develop? These beliefs begin to form in early childhood as children deal with a wide variety of experiences, tasks, and situations. However, the growth of self-efficacy does not end during youth, but continues to evolve throughout life as people acquire new skills, experiences, and understanding (Bandura, 1992).

According to Bandura, there are four major sources of self-efficacy.

i) *Mastery Experiences:* The most effective way of developing a strong sense of efficacy is through mastery experiences. (Bandura 1994). Performing a task successfully strengthens our sense of self-efficacy. However, failing to adequately deal with a task or challenge can undermine and weaken self-efficacy.

ii) *Social Modeling*: Witnessing other people successfully completing a task is another important source of self-efficacy. According to Bandura, when a person sees another person or persons similar to oneself succeeding by one's sustained efforts, makes the person raise the belief that they too possess the capabilities that could help them master comparable activities and succeed.

iii) *Social Persuasion*: Bandura also asserted that people could be persuaded to believe that they have the skills and capabilities to succeed. Consider a time when someone said something positive and encouraging that helped you achieve a goal. Getting verbal encouragement from others helps people overcome self-doubt and instead focus on giving their best effort to the task at hand.

iv) *Psychological Responses*: Our own responses and emotional reactions to situations also play an important role in self-efficacy. Moods, emotional states, physical reactions, and stress levels can all impact how a person feels about their personal abilities in a particular situation. A person who becomes extremely nervous before speaking in public may develop a weak sense of self-efficacy in these situations.

2.3.3   Principles of Observational Learning

Bandura's social cognitive theory emphasises the social origins of behaviour in addition to the cognitive thought processes that influence human behaviour and functioning. Bandura's social-cognitive approach represents a break from traditional theories by proposing that cognitive factors are central to human functioning and that learning can occur in the absence of direct reinforcement. That is, learning can occur simply through observation of models and in the absence of reinforcement.

Bandura argued that some of the traditional principles of learning such as the laws of reinforcement and punishment are more relevant to performance than to acquisition. According to Bandura, learning can occur outside the boundaries of pleasure and pain. Thus, people learn a great deal simply by watching or observing others, by reading about what people do, and by making general observations of the world. This learning may or may not be demonstrated in the form of behaviour.

To illustrate that people learn from watching others, Albert Bandura constructed an experiment entitled "*Bobo Doll Behaviour: A Study of Aggression.*" In this experiment Bandura exposed a group of children to a video, featuring violent and aggressive actions. For the experiment Bandura made of film of one of his students, a young woman, essentially beating up a bobo doll. Bobo doll is an inflatable, egg-shape balloon creature with a weight in the bottom that makes it bob back up when you knock him down.

The woman punched the clown, shouting "sockeroo!" She kicked it, sat on it, hit with a little hammer, and so on, shouting various aggressive phrases. Bandura showed this film to groups of kindergartners who, as you might predict, liked it a lot. They then were let out to play. In the play room, of course, were several observers with pens and clipboards in hand, a brand new bobo doll, and a few little hammers.

The observers recorded that a lot of little kids beat the daylights out of the bobo doll. They punched it and shouted "sockeroo," kicked it, sat on it, hit it with the little hammers, and so on. In other words, they imitated the young lady in the film, and quite precisely at that.

This might seem like a real nothing of an experiment at first, but consider: These children changed their behaviour without first being rewarded for approximations to that behaviour! And while that may not seem extraordinary to the average parent, teacher, or casual observer of children, it didn't fit so well with standard behaviouristic learning theory. Bandura called this phenomenon as observational learning or modeling, and this theory is usually called social learning theory.

Bandura did a large number of variations on the study: The model was rewarded or punished in a variety of ways, the kids were rewarded for their imitations, the model was changed to be less attractive or less prestigious, and so on. Responding to criticism that bobo dolls were supposed to be hit, he even did a film of the young woman beating up a live clown. When the children went into the other room, what should they find there but — the live clown! They proceeded to punch him, kick him, hit him with little hammers, and so on.

All these variations allowed Bandura to establish that there were certain steps involved in the modeling process:

1) *Attentional Processes*: In order to learn, you need to be paying attention. Anything that detracts your attention is going to have a negative effect on observational learning. If the model is interesting or there is a novel aspect to the situation, you are far more likely to dedicate your full attention to learning. Thus if you are going to learn anything, you have to be paying attention. Likewise, anything that puts a damper on attention is going to decrease learning, including observational learning. If, for example, you are sleepy, groggy, drugged, sick, nervous, or "hyper," you will learn less well.

   Some of the things that influence attention involve characteristics of the model. If the model is colorful and dramatic, for example, we pay more attention. If the model is attractive, or prestigious, or appears to be particularly competent, we will pay more attention. And if the model seems more like ourselves, we will pay more attention. These kinds of variables directed Bandura towards an examination of television and its effects on kids.

2) *Retentional Processes:* The ability to store information is also an important part of the learning process. Retention can be affected by a number of factors, but the ability to pull up information later and act on it is vital to observational learning. Thus you must be able to retain and remember what you have paid attention to. This is where imagery and language come in. We store what we have seen the model doing in the form of mental images or verbal descriptions. When so stored, we can later "bring up" the image or description, so that we can reproduce it with our own behaviour.

3) *Reproduction Processes*: Once you have paid attention to the model and retained the information, it is time to actually perform the behaviour you observed. Further practice of the learned behaviour leads to improvement

and skill advancement. Through the reproduction processes you have to translate the images or descriptions into actual behaviour. So you have to have the ability to reproduce the behaviour in the first place. Another important tidbit about reproduction is that our ability to imitate improves with practice at the behaviours involved. And also it has been noted that our abilities improve even when we just imagine ourselves performing! Many athletes, for example, imagine their performance in their mind's eye prior to actually performing.

4) *Motivational Processe*s: And yet, with all this, you're still not going to do anything unless you are motivated to imitate that is, until you have some reason for doing it. Hence in order for observational learning to occur and be successful, you have to be motivated to imitate the behaviour that has been modeled. Reinforcement and punishment play an important role in motivation. While experiencing these motivators can be highly effective, one can also observe other experiences such as some type of reinforcement or punishment that others are being subjected to. For example, if you see another student rewarded with extra credit for coming to class on time, you might start to show up a few minutes early each day.

In the theory of observational learning Bandura mentions a number of motives, which are:

a) *past reinforcement*, ala traditional behaviourism.

b) *promised reinforcements* (incentives) that we can imagine.

c) *vicarious reinforcement* — seeing and recalling the model being reinforced.

All the above three are, traditionally, considered to be the things that "cause" learning. Bandura states that they do not so much cause learning as they cause us to demonstrate what we have learned. That is, Bandura sees them as motives. Of course, the negative motivations are there as well, giving you reasons not to imitate someone. These are listed below:

d) *past punishment*.

e) *promised punishment (threats)*.

f) *vicarious punishment*.

Like most traditional behaviourists, Bandura says that punishment in whatever form does not work as well as reinforcement and, in fact, has a tendency to "backfire" on us.

2.3.4 Vicarious Learning

Closely related to observational learning is vicarious learning, another distinctive feature of Bandura's social cognitive theory. Vicarious learning, or the process of learning from other people's behaviour, is a central idea of Social Cognitive Theory. This idea asserts that individuals can witness observed behaviours of others and then reproduce the same actions. As a result of this, individuals refrain from making mistakes and can perform behaviours better if they see individuals complete them successfully.

Psychological theories have traditionally emphasised learning through the effects of one's actions. If knowledge and skills could be acquired only by direct experience, the process of cognitive and social development would be greatly retarded. The abbreviation of the acquisition process is vital for survival as well as for human development because natural endowment provides few inborn skills. Humans have evolved an advanced capacity for observational learning that enables them to expand their knowledge and skills on the basis of information conveyed by modeling influences. Indeed, virtually all learning phenomena resulting from direct experience can occur vicariously by observing people's behaviour and its consequences for them (Bandura, 1986; Rosenthal & Zimmerman, 1978).

Much of social learning occurs either deliberately or inadvertently by observing the actual behaviour of others and the consequences for them. However, a great deal of information about behaviour patterns and the effects they have on the environment is gained from models portrayed symbolically through verbal or pictorial means.

A major significance of symbolic modeling lies in its tremendous multiplicative power. Unlike learning by doing, which requires altering the actions of each individual through repeated trial-and-error experiences, in observational learning a single model can transmit new ways of thinking and behaving simultaneously to many people in widely dispersed locales.

There is another aspect of symbolic modeling that magnifies its psychological and social effects. During the course of their daily lives, people have direct contact with only a small sector of the environment. Consequently, their conceptions of social reality are greatly influenced by vicarious experiences—by what they see and hear—without direct experiential correctives.

2.3.5 Evaluation of Bandura's Theory

The theory of Bandura has been demonstrated to make powerful predictions and has generated useful applications in a large number of areas of human behaviour.

Bandura's theory is well grounded in research. Its terms are very tightly and clearly defined and so they lend themselves well to empirical research.

Probably the most significant contribution of social cognitive theory is its applied value.

However in spite of the above merits Bandura's theory has some limitations. These limitations are given below:

Behaviour has been found to be more consistent than is argued by Bandura's theory which focuses a great deal on the situation. Some researchers have argued that the theory lacks attention to biological or hormonal processes.

Probably of most significance is the criticism that the theory is not unified. Concepts and processes such as observational learning and self-efficacy have been highly researched but there has been little explanation about the relationship among the concepts.

2.4   LET US SUM UP

Social cognitive theory of Bandura is based on the idea that people learn by watching what others do and that human thought processes are central to understanding personality. Social cognitive theory approaches the explanation of behaviour in terms of a continuous reciprocal interaction between cognitive, behavioural, and environmental determinants. It identifies human behaviour as an interaction of personal factors, behaviour, and the environment. These three segments are mutually interactive. Now the question arise that do they have some starting point? Bandura answered in yes and that point is self-system. "In social learning theory, a self-system is not a psychic agent that controls behaviour. Rather it refers to cognitive structures that provide reference mechanisms to set of functions for perception, evaluation and regulation of behaviour". The three components involved in self-system are self-observation, judgment and self – response. Self-efficacy is another important concept in Bandura's theory. Self-efficacy is "the belief in one's capabilities to organise and execute the courses of action required to manage prospective situations". There are four major sources of self-efficacy. These sources are mastery experiences, social modeling, social persuasion, and psychological responses.

Bandura's social-cognitive approach represents a break from traditional theories by proposing that cognitive factors are central to human functioning and that learning can occur in the absence of direct reinforcement. That is, learning can occur simply through observation of models and in the absence of reinforcement. Through a series of investigations, Bandura and Walters demonstrated that modeling is not merely a process of behavioural mimicry. Rather, through modeling people learn the value of particular behaviour with regard to goal achievement or outcomes.

Bandura proposed a four step conceptual scheme of the process involved in observational learning: The first step incorporates the attentional processes that are involved including certain model characteristics which may increase the likelihood of the behaviour being attended to. It also includes observer characteristics such as; sensory capacities, motivation and arousal levels, perceptual set and past reinforcement.

The second step refers to retention processes including the observer's ability to encode, to remember and to make sense of what has been observed.

The third step refers to motor reproduction processes including the capabilities that the observer has to perform the behaviour being observed. Specific factors include; physical capabilities, and availability of responses.

The final step refers to motivational processes including external reinforcement, vicarious reinforcement, and self-reinforcement. If the behaviour is to be imitated, an observer must be motivated to perform that behaviour. Vicarious learning, or the process of learning from other people's behaviour, is a central idea of social cognitive theory. This idea asserts that individuals can witness observed behaviours of others and then reproduce the same actions. As a result of this, individuals refrain from making mistakes and can perform behaviours better if they see individuals complete them successfully. Vicarious learning is a part of social modeling which is one of the four means to increase self-efficacy. Social

modeling refers not just observing behaviour but also receiving instruction and guidance of how to complete a behaviour

2.5 UNIT END QUESTIONS

1) Discuss main features of social cognitive theory of personality.

2) What do understand by reciprocal determinism? Discuss its importance in the light of Bandura's theory.

3) Critically evaluate the development of self-system as proposed by Bandura.

4) Write an essay on self-efficacy (500 words).

5) What is observational learning? Discuss the main processes involved in observational learning.

6) What do you mean by vicarious learning. What role does it play in Bandura's social learning?

2.6 GLOSSARY

Reciprocal determinism : In social learning theory reciprocal determinism is used to indicate that personal influences, environmental forces, and behaviour function as interdependent rather than autonomous determinants.

Self-efficacy : The person's confidence in performing a particular behaviour; Approach behavioural change in small steps to ensure success.

Observational learning : Behavioural acquisition that occurs by watching the actions and outcomes of others' behaviour; Include credible role models of the targeted behaviour.

Reinforcements : Responses to a person's behaviour that increase or decrease the likelihood of reoccurrence; Promote self-initiated rewards and incentives

Self-efficacy : The person's confidence in performing a particular behaviour; Approach behavioural change in small steps to ensure success.

Vicarious leaning : Vicarious learning is the process of learning from observing other people's behaviour

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UNIT 3   LEARNING THEORY OF PERSONALITY (PAVLOV AND SKINNER)

Structure

3.0   INTRODUCTION

Learning theory of personality presents a model of personality that emphasises observable behaviour, the relationship between stimuli and responses, and the impact of learning. The behaviourist position is that personality is no more (or less) than a collection of learned behaviour patterns. They do not give importance to the internal causes of behaviour. Personality, like other learned behaviour, is acquired through classical and operant conditioning, observational learning, reinforcement, extinction, generalisation, and discrimination. Children can learn things like kindness, hostility, generosity, or destructiveness. In the present unit we will discuss two important learning theories of personality. First, we will focus our attention to Pavlov' theory of learning and then we will turn to explain the important features of Skinner theory of personality.

3.1   OBJECTIVES

After reading this unit, you will be able to:

- Define learning concepts underlying learning theories of personality;

- Explain the learning theories of personality;

- Delibeate the process of classical conditioning;

- Describe principles of classical conditioning;

- Explain how classical conditioning develops and maintains behaviours; and

- Explain the applications of classical conditioning in the modification of behaviour.

3.2   PAVLOV: LEARNING THEORY OF PERSONALITY

Ivan Petrovich Pavlov (1849-1936) was born in Ryazan, Russia, and attended the religious school and seminary there, where he studied natural science. He did not complete his studies, but entered St Petersburg University in 1870, where he continued to study natural science, and decided to make his career as a physiologist. After graduation in 1875, he went to the Military Medical Academy to pursue his research. He completed his doctorate there in 1883, and then went to Germany (1884–6), where he studied in Leipzig with Carl Ludwig, and in Breslau. In 1890 he was appointed professor in the department of pharmacology in the Military Medical Academy. In 1904 he received the Nobel Prize for his work on the physiology of digestion. From 1925 to 1936 he worked mainly in three laboratories: the Institute of Physiology of the Soviet Academy of Sciences (which is now named after him), the Institute of Experimental Medicine, and the biological laboratory at Koltushy (now Pavlov), near St Petersburg. Pavlov was a skillful ambidextrous surgeon; using dogs as experimental animals, he established fistulas from various parts of the digestive tract by which he obtained secretions of the salivary glands, pancreas, and liver without disturbing the nerve and blood supply.

Pavlov was a behaviourist. This means that his theories focused on observable behaviour, because behaviour can be measured and thought can not. Pavlov viewed individual differences in personality as the result of learning and different environmental experiences. Scientific evidence is the keyword in his theory. Pavlov studied reflexes, that is the automatic behaviours that are caused by a stimulus from the environment. Some reflexes, such as blinking our eyes when a puff of air comes in it, or the sucking of a baby when something is put in his/ her mouth. This automatic behaviour can be manipulated. This is called conditioning.

Conditioning has been defined as a form of learning in which capacity of eliciting a response is transferred from one stimulus to another. In the conditioning process, an unconditioned stimulus is given to a person. This stimulus causes a reflex on its own. In order to explain Pavlov's learning theory of personality, first we will focus our attention on the process and principles of classical conditioning, and see how these processes and principles are found to be helpful in the development and change of personality.

3.2.1 Process of Classical Conditioning

In order to examine the process of classical conditioning in a systematic manner, Pavlov first performed a simple operation on his dog, in which a rubber tube was inserted into salivary gland so that the precise amount of saliva secreted during the experiment could be measured. After making these initial preparations a neutral stimulus (e.g., a bell) was presented for a brief period of time, followed quickly by a second stimulus known to elicit salivation response and called unconditioned stimulus (e.g., Meat Powder). Each pairing of conditioned stimulus (CS) and unconditioned stimulus (UCS) served as conditioning trials, and a number of such pairings were conducted in rapid succession. As a result of repeated pairing the CS (bell) acquired the ability to evoke the salivation. Because the salivation to the bell (CR) began to occur only after the conditioning, it was termed conditioned response (CR). On the other hand the salivation response to the meat powder which seems to occur automatically was termed unconditioned response (UCR).

CS (Bell) ————————→ ? (Exploratory responses)

UCS (Food) ————————→ CR (Saliva)
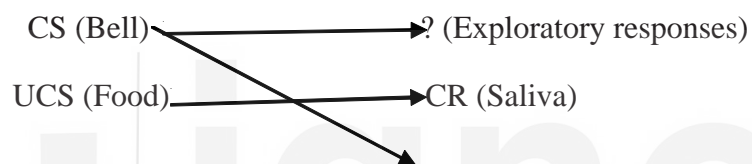
Pavlov further stated that a conditioned stimulus can serve as the basis for further conditioning, which is demonstrated by Pavlov. In the experiment of *first-order conditioning*, food was removed from the situation, and a new stimulus (e.g., light) was paired with bell. This new stimulus (light) also acquired the property of eliciting the response. Rescorla (1973) suggested that under appropriate circumstances even *third order conditioning* can be established.

3.2.2 Principles of Classical Conditioning

Now we will focus on some of the important principles of classical conditioning which governs:

i)   Acquisition

ii) Generalisation and Discrimination

iii) Extinction and Spontaneous recovery

3.2.2.1 Acquisition

There are two important factors which exert strong influence upon the ability of a conditioned stimulus to elicit a response.

1) First is the number of pairings between this stimulus and the unconditioned stimulus. As the number of pairings increases, the conditioned stimulus comes to evoke a conditioned response with increasing strength. The strength of the response is measured in terms of magnitude, latency and probability of occurrence of the conditioned response.

2) The second factor which exerts an important effect upon the process of classical conditioning is the interval, which elapses between the presentation of conditioned stimulus and unconditioned stimulus. For many different responses, conditioning appears to be maximal when this interval is 0.50 seconds. However, further researches suggest that in some cases, it can be much longer and still produce conditioning.

For example in an experiment of Garcia, McGowan, and Green, (1972), rats were given a sweet tasting liquid to drink, and were then injected with a drug which makes them sick in stomach. The rats were found to acquire an aversion to the taste even when the interval between drinking and nausea was more than an hour.

Martin Seligman (1972) noted that humans, too, learn strong aversion to the tastes of foods which makes them sick many hours after they have eaten. The acquisition of irrational fears or phobias, sexual hang-up (fetish), prejudice and hostile feelings has successfully been explained through the process of classical conditioning. In both cases, stimuli initially incapable of eliciting strong reaction acquire this ability through repeated pairing with the unconditional stimuli.

For example a child while playing a new pet suddenly hears the loud sound of a backfiring truck. In all probability the noise (which may be viewed as an unconditional stimulus) will frighten the child greatly (an unconditioned emotional response), so that the child burst into tears. If the child happens to live near a busy road and often plays with the pet, this situation may be repeated – quite by accident – on several other occasions. The child now no longer will play with the pet; instead he may recoil in terror and seek to escape from its presence.

Similarly sexual hang-up can also be explained through the process of classical conditioning. Assume that a person for whom an article of clothing (CS) is initially nothing to do with sexual arousal. Now imagine that the man sees the nude body of his lover (UCS) along with that clothing article, and it happens to take place repeatedly. Now what will happen? The sexual arousal which is a natural response to the nude body of the lover will be associated with that article of cloth. In the same way development of prejudice and hostility can also be accounted by the process of classical conditioning.

3.2.2.2 Generalisation and Discrimination

Once the organism is conditioned to one stimulus, it is often found that it will respond to other stimuli, similar in some dimensions to it. This phenomenon is known as stimulus generalisation. Stimulus generalisation plays a very important adaptive role. For example, the sounds made by angry bees, wasps, and hornets are highly similar, but certainly not identical. Because of stimulus generalisation, however an individual who has learned through painful experience to react with the fear and caution to one of the sound may also respond in a similar manner to others as well.

Opposite to this phenomenon is stimulus discrimination. Within the framework of classical conditioning, the ability to discriminate between two stimuli is developed when one of the two similar stimuli is consistently followed by an unconditioned stimulus while the other is not. Under such conditions, tendencies to respond to the first are strengthened, while the tendencies to respond to the second are weakened. Although the ability of human beings and other organisms to discriminate between various objects is quite impressive, but it has some limits. The disconcerting effects may result when these limits are exceeded is suggested by experiments dealing with the phenomenon of experimental neurosis. Let us what this experimental neurosis is.

In a famous experiment by Shenger-Krestovnika (1921) a circle was used as a conditional stimulus before feeding, and the dog was also trained to associate an ellipse with not being fed. By small steps the ellipse was then made more and more like a circle. When the ellipse was almost round, initially the dog could usually distinguish it from a circle. But after a few weeks the dog became neurotic: it ceased to be able to recognise obvious ellipses and a circle, became very excited, and was no longer calm during experiments. Pavlov termed the animal's abnormal condition as experimental neurosis and he attributed it to a disturbance of the balance between excitatory and inhibitory processes in the nervous system.

This explanation of experimental neurosis is grounded in Pavlov's theory of personality. He explained personality by variation in the excitation of the nervous system. He did not, however, attribute neurosis solely to external factors, such as contradictory stimuli. His experiments on experimental neuroses showed that dogs with different 'personalities' were differentially susceptible to the treatment: the same treatment on different dogs could produce quite different neuroses. Although the experiment was conducted on an animal,   the results of such experiments however, suggest that while the ability of human beings to discriminate between stimuli is impressive, their ability to discriminate between highly similar stimuli has definite limits. When the environmental conditions require that these limits be exceeded, extreme stress may be induced.

3.2.2.3   Extinction and Spontaneous Recovery

When a conditioned stimulus is repeatedly presented but is never followed by the unconditioned stimulus with which it was formerly associated, its ability to elicit conditioned response gradually decreases, and may fade completely. This phenomenon is known as extinction. But if the same extinguished stimulus is then presented again at a later time, its capacity to evoke the response is found to reappear. This phenomenon is termed spontaneous recovery.

Extinction of conditioned response is also very important for the development of normal personality. If we lack some mechanism for getting rid of useless reactions to stimuli which no longer serve as reliable cues for the occurrence of such events, we would become a walking bundle of useless conditioned responses.

3.2.3   Principles of Behaviour Modification

The principles of classical conditioning are found to be very useful for the modification of behaviour The principles of classical conditioning have also been applied in the treatment of neurosis and phobias. Rather than focusing on the root of the problem like a traditional psychopathologist, a behaviourist could focus on eliminating the symptom by bringing classical conditioning into play. By reinforcing the extinction of the symptom, the psychopathological illness of the patient could be eliminated (Schwartz & Lacy, 1982). For example, the therapeutic technique, known as flooding which is used to treat phobias relies on the principles of extinction. Systematic desensitisation is still another important technique successfully in dealing with a wide range of mal-adaptive behaviours, including examination anxiety, phobias, nightmares, stuttering, depression, obsession, impotence, and anorexia nervosa, based on the principles of extinction

3.2.4   Process of Behaviour Modification

The process of classical conditioning was also found useful for treating alcoholism and nicotine addiction. According to Pavlovian principles, addiction occurs

because of both the pleasurable physiological effects of nicotine and alcohol, unconditioned stimuli, and the taste of nicotine and alcohol, conditioned stimuli. When one stops ingesting the substance, as in traditional treatment procedures, it is extremely easy to become addicted again. After all, "simply not presenting a conditioned stimulus does not eliminate the relation between it and the unconditioned stimuli" (Schwartz & Lacy, 1982).

With just one use, the taste and unconditioned pleasurable effects become associated with each other again. However, if the taste of nicotine or alcohol, the conditioned response, is paired with a new unpleasant effect such as nausea and vomiting, the result will be a negative aversion to the substances in question. Such was the case when both an old alcoholic man and a young chain smoking adolescent were given apomorphine paired with alcohol and nicotine, respectively. The drug apomorphine induced severe feelings of nausea and vomiting which caused both of them to give up these addictive substances for life. This process is called counter-conditioning and has had remarkable success in curing addictions (Schwartz & Lacy, 1982), and the therapy based on the principles of counter-conditioning is termed as Aversion Therapy.

3.2.5 Evaluation

Pavlov started his career as a physiologist. He was interested in studying the process of digestion and at the time of studying the digestive system he discovered what has later been termed as classical conditioning. So, originally his theory was aimed to explain the leaning process. The principles of classical conditioning were found to be applicable for explaining the development of many psychopathologies. Although Pavlov's theory is able to explain the development and change of a number of aspects of personality, but it is unable to explain the total personality of human beings. Moreover, since many of his principles are drawn from the experiments conducted on animals, it is also doubtful if these principles can also be applied to human beings.

Self Assessment Questions

1) Explain the important features of Pavlov's theory.

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2) Discuss the process of classical conditioning.

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3) Describe the main principles of classical conditioning, and discuss their roles in the development of personality.

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4) The principles of classical conditioning have extensively been used in behaviour modification. Explain it.

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3.3 B. F. SKINNER: LEANING THEORY OF PERSONALITY

Burrhus Frederic Skinner was born on March 20, 1904, in a small Pennsylvania town of Susquehanna. His father was a lawyer, and his mother a strong and intelligent housewife. His upbringing was old-fashioned and hard-working. He received his BA in English from Hamilton College in upstate New York. He didn't fit in very well, not enjoying the fraternity parties or the football games. He wrote for school paper, including articles critical of the school and the faculty.

To top it off, he was an atheist — in a school that required daily chapel attendance. He wanted to be a writer and did try, sending off poetry and short stories. When he graduated, he built a study in his parents' attic to concentrate, but it just wasn't working for him. Ultimately, he resigned himself to writing newspaper articles on labour problems, and lived for a while in Greenwich Village in New York City as a "bohemian." After some traveling, he decided to go back to school, this time at Harvard. He got his masters in psychology in 1930 and his doctorate in 1931, and stayed there to do research until 1936. Also in that year, he moved to Minneapolis to teach at the University of Minnesota. There he met and soon married Yvonne Blue. They had two daughters, the second of which became famous as the first infant to be raised in one of Skinner's inventions, the air crib. In 1945, he became the chairman of the psychology department at Indiana University. On August 18, 1990, B. F. Skinner died of leukemia after becoming perhaps the most celebrated psychologist since Sigmund Freud.

Skinner's theory of personality, like other learning theories of personality did not grow out of the therapeutic situations, rather it emerged from the works carried out in laboratory settings. Skinner derived his principles of learning from the study of individual subjects in precisely controlled condition. He focused on the study of individual subjects instead of generalised group which reflected his belief that lawful control can be seen in individual behaviour.

While other personality theorists attempted to understand personality by studying groups, Skinner attempted to develop general laws by studying individual. Skinner, in his theory of personality, emphasised some particular aspects of human nature like determinism, elementalism, changeability, objectivity, reactivity and knowability, while rejected the other aspects like rationality-irrationality and homeostasis-hetrostasis completely because he did not consider the internal sources of human behaviour important for explaining behaviour.

According to Skinner study of personality can be done on the basis of systematic and precise evaluation of individual's genetic and idiosyncratic learning history. It means that for studying the personality one has to study and discover the relationship between the behaviour of the organism and its reinforcing consequences. Skinner's theory is based on the assumptions that behaviour is lawful, it can be predicted, and it can be controlled. Skinner's theory can be explained in the following headings:

- Operant behaviour

- Schedule of reinforcement

- Aversive Stimuli

- Secondary Reinforcement

- Successive approximation or Shaping

- Superstitious behaviour

- Abnormal Behaviour

Now let us discuss these aspects of Skinner's theory in some detail.

3.3.1 Operant Behaviour

According to skinner personality of an individual can be understand through the study of his behaviour. He further stated that behaviour can be distinguished in two types, viz., (i) respondent and (ii) operant. Respondent behaviours are those which are elicited by the stimuli of the environment that are well-known and can be identified easily. These behaviours are involuntary and automatic in the sense that if the stimuli is presented before the organism, the behaviour related to that stimuli will occur automatically. The organism has no control over it. Constrictions of pupil, salivation, sweating etc. are examples of such behaviours. These behaviours are usually not learned by the organism at simple level, but at complex level.

Operant behaviours, on the other hand, are those behaviours which are not caused by any specific stimuli of the environment. The stimuli of the operant behaviour are difficult to identify. These behaviours are performed by the individual voluntarily. Skinner was of the opinion that behaviours of human beings are predominantly operant in nature.

Operant behaviours or responses can be tied to a readily identifiable stimulus. These responses seem to be spontaneous and voluntary. Another property of this kind of behaviour is that its frequency of occurrence is changed according to the event that follows. More specifically, the strength of these responses increases when the response occurs and is followed by reinforcement.

The peculiarity of this class of response gives rise to Skinner's use of the term "operant". An operant is a response that operates in the environment and changes

it. The changes in the environment affect the subsequent occurrence of the response. In operant conditioning, therefore, the reinforcer is not associated with an eliciting stimulus. Instead it is associated with the response.

Skinner prepared a special cage (called "Skinner box") that has a bar or lever on one wall that, when pressed, causes a little mechanism to release a food pellet into the cage. The rat is bouncing around the cage, doing whatever it is rats do, when he accidentally presses the lever. So in operant conditioning it is essential that the reinforcer be presented after the occurrence of the response. A reinforcer is defined as anything that strengthens a tendency to behave in a particular way (food satisfies hunger so you eat; money reinforces the likelihood that you will keep working; a child will behave well overtime because mum and dad approve him).

In other words a reinforcer is a stimulus event which if it occurs in the proper temporal relation with a response, tends to maintain or to increase the strength of a response. Reinforcer may either be positive or negative. The likelihood of the behaviour will be increased by the positive reinforcement (adding something pleasant) and also by the negative reinforcement (turning of/removing something unpleasant).

Skinner's entire system is based on operant conditioning. Skinner's process of operant conditioning is given below: A rat is moving around the cage doing what a rat does normally. Accidentally it presses the lever and a food pellet falls into the cage. The operant (pressing the lever) is the behaviour just prior to the reinforcer, which is the food pellet, of course. In no time at all, the rat is furiously peddling away at the lever, hoarding his pile of pellets in the corner of the cage. The behaviour followed by a reinforcing stimulus results in an increased probability of that behaviour occurring in the future. What if you do not give the rat any more pellets? Apparently, after a few futile attempts, he stops his lever-pressing behaviour. This is called *extinction* of the operant behaviour. A behaviour no longer followed by the reinforcing stimulus results in a decreased probability of that behaviour occurring in the future.

Now, if you were to turn the pellet machine back on, so that pressing the lever again provides the rat with pellets, the behaviour of lever-pressing will return right back into existence, much more quickly than it took for the rat to learn the behaviour the first time. This is called *spontaneous recovery*. This is because the return of the reinforcer takes place in the context of a reinforcement history that goes all the way back to the very first time the rat was reinforced for pressing on the lever.

3.3.2 Schedules of Reinforcement

Skinner decided to reduce the number of reinforcements he gave his rats for whatever behaviour he was trying to condition, and observed that the rats kept up their operant behaviours, and at a stable rate, no less. This is how Skinner discovered schedules of reinforcement. Following schedules of reinforcement were applied by Skinner:

1) *Continuous reinforcement:* In continuous reinforcement schedule, every time that the rat does the behaviour (such as pushing the lever), it gets the food.

2) ***Intermittent Reinforcement Schedule:*** In intermittent reinforcement schedule the rat does not get the reinforcement every time he presses the lever. It is further divided into two types: (a) The fixed ratio (b) The fixed interval

   a) The *fixed ratio schedule* was the first one Skinner discovered: If the rat presses the lever three times, say, he gets reinforcement. Or five times. Or twenty times. Or "x" times. There is a fixed ratio between behaviours and reinforcers.

   b) The *fixed interval schedule* uses a timing device of some sort. If the rat presses the lever at least once during a particular stretch of time (say 20 seconds), then he gets reinforcement. If he fails to do so, he does not get it. Even if he presses the bar a hundred times during that 20 seconds, he still only gets one reinforcement. One strange thing that happens is that the rats tend to "pace" themselves: They slow down the rate of their behaviour right after the reinforcer, and speed up when the time for it gets close.

Skinner also looked at *variable ratios and variable schedules*.

Variable ratio means you change the "x" each time — first it takes 3 presses to get the food, then 10, then 1, then 7 and so on. Variable interval means you keep changing the time period — first 20 seconds, then 5, then 35, then 10 and so on.

With the variable interval schedule, they no longer "pace" themselves, because they can no longer establish a "rhythm" between behaviour and reward. Most importantly, these schedules are very resistant to extinction.

3.3.3 Aversive Stimuli

An aversive stimulus is the opposite of a reinforcing stimulus, something we might find unpleasant or painful. A behaviour followed by an aversive stimulus results in a decreased probability of the behaviour occurring in the future. This both defines an aversive stimulus and describes the form of conditioning known as punishment. If you shock a rat for making a response, the rat will stop to make that response. If you spank the baby for throwing his toys he will throw his toys less and less (maybe). On the other hand, if you remove an already active aversive stimulus after a rat or baby performs a certain behaviour, you are doing negative reinforcement. If you turn off the electricity when the rat stands on his hind legs, he will do a lot more standing.

Skinner (contrary to some stereotypes that have arisen about behaviourists) does not "approve" of the use of aversive stimuli. It is not because of ethics, but because they do not work well. That's because whatever was reinforcing the bad behaviours has not been removed, as it would have been in the case of extinction. This hidden reinforcer has just been "covered up" with a conflicting aversive stimulus. All baby needs to do is wait till you are out of the room, or find a way to blame it on its brother, or in some way escape the consequences, and thus the baby is back to its old ways. In fact, because the baby now only gets to enjoy its reinforcer occasionally, the baby has gone into a variable schedule of reinforcement, and it will be even more resistant to extinction than ever.

3.3.4 Secondary Reinforcement

A neutral stimulus presented at the time of delivering the response also tends to acquire the reinforcing ability. For example in the Skinner box at the time of delivering reinforcement a sound of click is also produced repeatedly each time. It was found that this click of sound itself acquires the reinforcing characteristics being associated with the original reinforcer. The sound of click is now called secondary reinforcer.

Skinner believed that the conditioned or secondary reinforcers are of great importance in controlling human behaviour. It is obvious that our every action is not maintained by the presentation of unconditioned or primary reinforcers such as food, water, and sex. It is possible to reason that much of our behaviours relies on secondary reinforcement. The most common example of secondary reinforcer is money. It has no intrinsic value of its own, but being paired with a number of different unconditioned primary reinforcers, it has itself acquired the reinforcing quality. The notion of secondary reinforcement is important in Skinner's theory of personality, and he used it effectively to account for the maintenance of many responses that takes place as part of our social behaviour.

3.3.5 Successive Approximation or Shaping

A question Skinner had to deal with was how we get to more complex sorts of behaviours. He responded with the idea of *shaping*, or "the method of successive approximations." Basically, it involves first reinforcing a behaviour only vaguely similar to the one desired. Once that is established, you look out for variations that comes a little closer to what you want, and so on, until you have the organism performing a behaviour that would never show up in ordinary life. Skinner and his students have been quite successful in teaching animals to do some quite extraordinary things.

3.3.6 Superstitious Behaviour

The type of conditioning, in which there is no causal relationship between the response and the reinforcer, is referred by Skinner as superstitious conditioning. When the reinforcement happens to occur purely due to chance factor at the time the individual made a particular response, the individual started to believe that the particular response made by him was the cause for getting the reinforcement, while there was no functional or causal relationship between the response he made and the reinforcement he got.

According to Skinner many of our superstitious beliefs are the result of this conditioning. The members of the primitive tribe, for example, may practice rain making by the performance of some ritualised dance. On some occasions rain does happen to follow the performance. Thus the rain-making dance is reinforced and tends to be repeated. The tribal people believe that a causal relationship exists between the dance and the rain. Similarly, take another example of a cat crossing your way: a superstition commonly found in Indian society. Suppose you were going for some important work, say, for example, to appear in your annual examination. When you were on the way, a cat happens to cross the way. If you could not do well in the examination due to one or other reasons, you started to attribute your failure to the cat crossing your way. While in reality there was no functional relationship between the cat crossing your way and the performance in the examination.

3.3.7 Abnormal Behaviour

The constructs like repressed wishes, an identity crisis, conflicts between ego and superego, etc. did not appeal to Skinner for explanation of the abnormal behaviours. He advocated that the framework on which his theory is based is sufficient to understand and explain the abnormal behaviour. Abnormal behaviour is assumed to be the same in its principles of development as normal behaviour.

In putting forward a programme for the treatment of abnormal behaviour, skinner repeatedly asserted that the goal is simply to replace abnormal behaviour with normal behaviour. The undesirable behaviour can be modified by the manipulation of the environment in a manner determined by the techniques of operant and respondent conditioning.

Through these techniques, we can extinguish an undesirable behaviour (by removing the reinforcer) and replace it with a desirable behaviour by reinforcement. It has been used on all sorts of psychological problems such as addictions, neuroses, shyness, autism, even schizophrenia. It has been observed that this technique works particularly well with children.

The other technique used for behaviour modification is *token economy*. This technique is used primarily in institutions such as psychiatric hospitals, juvenile halls, and prisons. Certain rules are made explicit in the institution, and behaving appropriately is rewarded with tokens, including poker chips, tickets, funny money, recorded notes, etc. The tokens can be traded in for desirable things such as candy, cigarettes, games, movies, time out of the institution, etc.

3.3.8 Evaluation

Skinner's theory of personality' like other theories of personality, also has certain strengths and also some weaknesses. Some of the strengths of the Skinner's learning perspectives on personality are as follows:

Skinner based his theory upon impressive experimental evidence. It is supported by a number of scientific and testable constructs supported by research findings.

Skinner, in his theory personality, places great emphasis on the importance of the environment to explain the situational variations in behaviour

The theory has useful therapeutic applications. Psychotherapists have used the principles of operant conditioning for treating a variety of behaviour problems successfully.

However, in spite of the above merits Skinner's theory has also been criticized on the following grounds:

Skinner's theory tends to explain specific behaviour and behaviour changes but not a comprehensive theory of personality. The word personality itself seems missing from the theory.

The role of biological factors has been ignored. Skinner overlooked the individual differences present from birth.

In-depth case studies are lacking, partly because comprehensive personality assessment tests have not been developed from the learning perspective.

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The role of biological factors has been ignored. Skinner overlooked the individual differences present from birth.

Skinner's theory is unable to cover the whole story of personality. For example language is certainly acquired to some degree via learning processes: i.e. operant conditioning, reinforcement and shaping all play a part. However, according to Noam Chomsky (1959) these concepts do not explain fully how a child learns to speak. How for example do children come up with sentences they have never heard before? Why the incredible similarity in language development across cultures?

Boulding (1984) questions Skinner's application of principles of animal behaviour to the much more complex human behaviour. In using animals as substitutes for humans in the exploration of human behaviour, Skinner is making the big assumption that general laws relating to the behaviour of animals can be applied to describe the complex relations in the human world.

If this assumption proves false, then the entire foundation upon which Skinner's theory rests will come crashing down. More experiments with human participants must be done to prove the validity of this.

Self Assessment Questions

1) What are the main characteristics of learning theory of personality?

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2) Discuss the salient features of Skinner's theory of personality.

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3) Explain the procedures of operant conditioning.

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4) What do you mean by 'operant behaviour?

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5) What do you mean by schedule of reinforcement?

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6) How does a superstitious behaviour acquired? Explain it in the light of Sinner's theory.

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7) How can the principles of operant conditioning be applied in the modification of undesirable behaviours?

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3.4 LET US SUM UP

Learning theory of personality presents a model of personality that emphasises observable behaviour, the relationship between stimuli and responses, and the impact of learning. The behaviourist position is that personality is no more (or less) than a collection of learned behaviour patterns. Personality, like other learned behaviour, is acquired through classical and operant conditioning, observational learning, reinforcement, extinction, generalisation, and discrimination. In the present unit we have discuss two important learning theories of personality. First, we focused on Pavlov' theory of learning and then we explained Skinner theory of personality.

Classical conditioning, called Pavlovian conditioning, explains how a previously neutral stimulus can come to have a learned effect on someone. This takes place by pairing (associating) an unconditioned stimulus (which already produces an unconditioned response) with a neutral stimulus (conditioned stimulus). In this way, the organism learns to respond to the conditioned stimulus with a conditioned response which is like the unconditioned response. The strength of a conditioned response depends on the number of pairings between the conditioned stimulus and the unconditioned stimulus and also on the interval, which elapses between

the presentation of conditioned stimulus and unconditioned stimulus. The acquisition of irrational fears or phobias, sexual hang-up (fetishm), prejudice and hostile feelings has successfully been explained through the process of classical conditioning. Once the organism is conditioned to one stimulus, it is often found that it will respond to other stimuli, similar in some dimension to it. This phenomenon is known as stimulus generalisation. Stimulus generalisation plays very important adaptive role. Opposite to this phenomenon is stimulus discrimination. Within the framework of classical conditioning the ability to discriminate between the two stimuli is developed when one of the two similar stimuli is consistently followed by an unconditioned stimulus while the other is not. This phenomenon is accounted for developing the experimental neurosis.

The principles of classical conditioning are found very us effective for the modification of behaviour. It has been applied in the treatment of neurosis, phobia, alcoholism and nicotine addiction Rather than focusing on the root of the problem like a traditional psychopathologist, a behaviourist could focus on eliminating the symptom by bringing classical conditioning into play. By reinforcing the extinction of the symptom, the psychopathological illness of the patient could be eliminated.

According to Skinner's theory, individual differences in behaviour are largely the result of different kinds of learning experiences encountered by different people. Some behaviour patterns may be learned through direct experience Skinner stated that the personality of an individual can be understood through the study of his behaviour. He further stated that behaviour can be distinguished in two types – respondent and operant. Operant behaviours are those behaviours which are not caused by any specific stimuli of the environment. Classical conditioning is labeled by Skinner as respondent conditioning, whereas his own conditioning procedure is termed by him as operant conditioning.

Skinner's entire system is based on operant conditioning. In operant conditioning the desired behaviour of the organism is strengthened by presenting the reinforcement. A reinforcer is defined as anything that strengthens a tendency to behave in a particular way. In other words a reinforcer is a stimulus event which if it occurs in the proper temporal relation with a response, tends to maintain or to increase the strength of a response. Reinforcer may either be positive or negative. The likelihood of the behaviour will be increased by the positive reinforcement (adding something pleasant) and also by the negative reinforcement (turning of/removing something unpleasant).

Skinner identified different schedules of reinforcement. In continuous reinforcement schedule, the organism gets reinforcement every time he does the behaviour. In the fixed ratio schedule the reinforcement is given to the organism if he made the response at certain number of times. For example if the rat presses the lever three times, say, he gets reinforcement, Or five times, Or twenty times, Or "x" times. In fixed interval schedule a timing device of some sort is used. If the rat presses the lever at least once during a particular stretch of time (say 20 seconds), then he gets reinforcement. If he fails to do so, he does not get it. Variable ratio means you change the "x" each time — first it takes 3 presses to get the food, then 10, then 1, then 7 and so on. Variable interval means you keep changing the time period — first 20 seconds, then 5, then 35, then 10 and so on. With the variable interval schedule, they no longer "pace" themselves, because they can no longer establish a "rhythm" between behaviour and reward. Most importantly, these schedules are very resistant to extinction.

An aversive stimulus is the opposite of a reinforcing stimulus, something we might find unpleasant or painful. A behaviour followed by an aversive stimulus results in a decreased probability of the behaviour occurring in the future. But Skinner doesn't "approve" of the use of aversive stimuli - not because of ethics, but because they don't work well. Instead of extinguishing the behaviour it only suppresses it. Skinner, on the other hand believed that conditioned or secondary reinforcers are of great importance in the control of human behaviour.

It is obvious that our every action is not maintained by the presentation of unconditioned or primary reinforcers. The most common example of secondary reinforcer is money. It has no intrinsic value of its own, but being paired with a number of different unconditioned of primary reinforcers, it has itself acquired the reinforcing quality. The notion of secondary reinforcement is important in Skinner's theory of personality, and he used it effectively to account for the maintenance of many responses that takes place as part of our social behaviour. According to Skinner method of successive approximation or shaping helps us in learning of complex behaviours. It involves first reinforcing a behaviour only vaguely similar to the one desired. Once that is established, you look out for variations that come a little closer to what you want, and so on, until you have the animal performing a behaviour that would never show up in ordinary life.

Process of operant conditioning is found useful for the development and treatment of superstitious and abnormal behaviour. According to Skinner when the reinforcement happens to occur purely due to the chance factor at the time the individual made a particular response, the individual started to believe that the particular response made by him was the cause for getting the reinforcement, while there was no functional or causal relationship between the response he made and the reinforcement he got.

According to Skinner many of our superstitious beliefs are the result of this conditioning. The constructs like repressed wishes, an identity crisis, conflicts between ego and superego, etc. did not appeal Skinner for the explanation of the abnormal behaviour. He advocated that the framework on which his theory is based is sufficient to understand and explain the abnormal behaviour. Abnormal behaviour is assumed to be the same in its principles of development as normal behaviour. In putting forward a programme for the treatment of abnormal behaviour, skinner repeatedly asserted that the goal is simply to replace abnormal behaviour with normal behaviour.

3.5 UNIT END QUESTIONS

1) How does the learning theory of personality differ from the psychoanalytic theory of personality?

2) What are the main features of Behaviouristic theory of personality?

3) Discuss the principles of classical conditioning..

4) Discuss the process of classical conditioning.

5) Describe the principles of classical conditioning, and discuss how it can be applied in explaining the development of personality.

6) What are the salient features of Skinner's theory of personality? Discuss it.

7) What is 'operant behaviour'? How does it differ from the' respondent behaviour'?

8) What do you mean by schedule of reinforcement? Discuss its importance in the acquisition of behaviour.

9) How does a superstitious behaviour acquired? Explain it in the light of Sinner's theory.

10) How can the principles of operant conditioning be applied in the modification of undesirable behaviours?

3.6 GLOSSARY

Classical conditioning	:	A form of leaning in which stimuli initially incapable of eliciting certain responses acquire the ability to do so through repeated pairing with other stimuli that are able to elicit such responses.
Conditioned response	:	A response evoked by a conditioned stimulus.
Conditioned stimulus	:	A stimulus which acquires the capacity to evoke particular responses through repeated pairing with another stimulus capable of eliciting such reactions.
Continuous reinforcement	:	Condition under which a particular form of behaviour is followed by reinforcement on every occasion it is emitted.
Experimental neurosis	:	Disturbances in behaviour produced in the laboratory by requiring organisms to make discriminations of which they are incapable.
Extinction	:	The process through which conditioned response is weakened and eventually eliminated.
Fixed interval schedule of reinforcement	:	A schedule in which the first response following the passage of a fixed interval of time yields reinforcement.
Fixed ratio schedule of reinforcement	:	A schedule in which the first response following the emission of a specific number of responses yields reinforcement.
Generalisation	:	The process by which a learned response will occur in more situations than those in which was first learned; it will be also applied to similar situations.
Higher-order conditioning	:	A process in which previously established stimuli serve as the basis for further conditioning.
Operant	:	Responses freely emitted by organisms. The frequency with which such responses appear may be strongly affected by the application of various schedules of reinforcement.
Operant conditioning	:	A form of learning in which responses that yield positive consequences or lead to escape from negative outcomes are strengthened.

Schedules of reinforcement	:	Rules governing the delivery of reinforcement. When a given schedule is in effect, reinforcement can be obtained only by meeting its requirements.
Secondary reinforcer	:	A stimulus which acquires reinforcing properties through association with a primary reinforcer such as food or water.
Second–order conditioning:		Classical conditioning established on the basis of earlier conditioning. That is, previously conditioned stimuli are employed as the basis for the further conditioning.
Successive approximation	:	Small changes in the behaviour in the direction desired bt a trainer. Such changes are reinforced during the process of shaping.
Superstitious coditioning	:	The type of conditioning, in which there is no causal relationship between the response and the reinforcer, is referred by Skinner as superstitious conditioning.
Unconditioned response	:	A response evoked by an unconditioned stimulus.
Unconditioned stimulus	:	A stimulus possessing the capacity to elicit reactions from the organisms in the absence of prior conditioning.

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UNIT 4 HUMANISTIC AND SELF THEORY (MASLOW AND ROGERS)

Structure

4.0 INTRODUCTION

The theories which focus on the entire person and emphasise the view that persons are inherently good with unique attributes for greatness has been labeled as humanistic, or organismic, or person-centered theories of personality. In this unit we will first discuss the characteristic features of humanistic theories, and then we will come across to explain the distinctive features of Abraham Maslow's Humanistic Theory of Personality. After that we will turn to discuss the Carl Rogers's Person-Centered Theory of Personality.

4.1 OBJECTIVES

After reading this unit, you will be able to:

- Define the humanistic approach of Maslow and Rogers;
- Explain the theories of Maslow and Rogers;
- Describe the characteristic features of Maslow's theory of personality;
- Explain the hierarchy of needs as given by Maslow;
- Differentiate between deficit needs and growth needs;
- Explain the characteristics of self-actualised person; and
- Analyse various methods used in social psychology.

4.2 HUMANISTIC AND SELF THEORIES OF PERSONALITY

The Humanistic Approach began in response to concerns by therapists against perceived limitations of Psychodynamic theories, especially psychoanalysis. Psychologists and psychoanalysts such as Carl Rogers and Abraham Maslow felt that the existing (psychodynamic) theories failed to adequately address issues such as the meaning of behaviour, and the nature of healthy growth. However, the result was not simply new variations on psychodynamic theory, but rather a fundamentally new approach.

There are several factors which distinguish the Humanistic Approach from other approaches, that is, the difference can be seen in the emphasis on subjective meaning, a rejection of *determinism*, and a concern for positive growth rather than pathology.

While one might argue that some psychodynamic theories provide a vision of healthy growth (including Jung's concept of *individuation*), the other characteristics distinguish the Humanistic Approach from every other approach within psychology (and sometimes lead theorists from other approaches to say the Humanistic Approach is not a science at all).

Most psychologists believe that behaviour can only be understood objectively (by an impartial observer), but the humanists argue that this results in concluding that an individual is incapable of understanding their own behaviour—a view which they see as both paradoxical and dangerous to well-being.

Instead, humanists like Rogers argue that the meaning of behaviour is essentially personal and subjective; they further argue that accepting this idea is not unscientific, because ultimately all individuals are subjective: what makes science reliable is not that scientists are purely objective, but that the nature of observed events can be agreed upon by different observers (a process Rogers calls *intersubjective verification*).

The main aim of humanistic approach is to provide concepts and methods for stimulating learning, growth and development both in individual persons as well as in society, thus enhancing well-being and the overall quality of life. Maslow coined the term "the Third Force" to describe the Humanistic Approach, to emphasise how it differed from the Psychodynamic and Behaviourist Approaches, which dominated psychology in the 1950's.

This "third force", in contrast with clinical psychology, influenced by Freudian psycho-analysis, which studies mental illness, i.e. the negative side of human behaviour, and traditional academic, experimental psychology, influenced by behaviourism, which tends to reduce human behaviour to statistical correlations between different kinds of stimuli, responses and personality traits. Instead of merely modeling normal behaviour or of curing clear dysfunctions, a humanistic psychologist tries to help people to develop in a better way, thus making them more competent, more aware, happier, in the hope of reaching some state of "optimal" mental health.

The central theme in humanistic theories is the drive towards self-actualisation, to realise one's full potential. Other themes include personal growth, openness to experience, living in the present, personal responsibility, and inherent goodness of people. For the humanists, the unit of analysis is the perceived reality.

Probably the best known proponent of this approach is Abraham Maslow. What distinguishes his work from that of other "humanists", such as Carl Rogers or Erich Fromm is that he proposes a model of how a happy, healthy, well-functioning person behaves, which is based on concrete observations of real people, rather than on formulating ideal requirements.

Also Maslow proposes a simple and intuitively appealing theory of motivation, which explains where such a "self-actualising" personality comes from. In parallel with systems theory, Maslow reacts against too much reductionism in psychological modeling, and proposes an alternative holistic approach of personality research.

In recent years, a number of initiatives have appeared which, while influenced significantly by humanistic ideas and theories, have new directions. Perhaps the most significant is *positive psychology*, a term coined by Dr. Martin Seligman when he was President of the American Psychological Association in 2000. Positive psychology, like the humanistic approach, focuses on enhancing human potential, but embraces research methods (e.g., surveys, group data) which humanists have traditionally avoided.

Another area influenced by the humanistic approach has been *coaching psychology*. While the term originated in "personal coaching" in sports, it more generally refers to a focus on enhancing individual potential, and the field has gradually become a specific area within many psychology associations.

4.3 ABRAHAM MASLOW: HUMANISTIC APPROACH TO PERSONALITY

Abraham Maslow, widely regarded as one of the founders of the Humanistic Approach, was born on April 1, 1908 in Brooklyn, New York. He received his BA in 1930, his MA in 1931, and his PhD in 1934, all in psychology, all from the University of Wisconsin. A year after graduation, he returned to New York to work with E. L. Thorndike at Columbia, where Maslow became interested in research on human sexuality. He began teaching full time at Brooklyn College. During this period of his life, he came into contact with the many European intellectuals who were migrating to the US, and Brooklyn in particular, at that time. Persons like Adler, Fromm, Horney, as well as several Gestalt and Freudian psychologists also migrated to Brooklyn initially. Maslow served as the chair of the psychology department at Brandeis from 1951 to 1969. While working here he met Kurt Goldstein, who had put forward the idea of self-actualisation in his famous book, *The Organism* (1934).

It was also here that he began his crusade for a humanistic psychology, something ultimately much more important to him than his own theorising. He spent his final years in semi retirement in California, until, on June 8 1970, he died of a heart attack after years of ill health.

Maslow developed a theory of personality that has influenced a number of different fields. This wide influence is due in part to the high level of practicality of Maslow's theory. His theory accurately describes many realities of personal experiences. Humanists do not believe that human beings are pushed and pulled by mechanical forces, either of stimuli and reinforcements (behaviourism) or of unconscious instinctual impulses (psychoanalysis).

Humanists focus upon potentials. They believe that humans strive for an upper level of capabilities. Humans seek the frontiers of creativity, the highest reaches of consciousness and wisdom. This has been labeled "fully functioning person", "healthy personality", or as Maslow calls this level, "self-actualising person." Maslow's theory of personality can be explained under the following headings:

1) Hierarchy of needs, 2) Deficit needs, 3) Growth needs, 4) Self-actualisers

4.3.1 Hierarchy of Needs

Maslow proposed a theory of human motivation based on hierarchy of needs. The lower a need in the hierarchy the more prepotent or dominating that need is. In other words, when several needs are active, the lowest need will be most compelling. The higher order needs emerge only when the lower level needs are satisfied.

The first four levels are considered *deficiency* or *deprivation needs* ("D-needs") in that their lack of satisfaction causes a deficiency that motivates people to meet these needs.

For instance the Physiological needs which are at the lowest level on the hierarchy, include necessities such as air, food, and water. These tend to be satisfied for most people, but they become predominant when unmet. During emergencies, *safety needs* such as health and security rise to the forefront. Once these two levels are met, *belongingness needs,* such as obtaining love and intimate relationships or close friendships, become important. The next level, *esteem needs,* include the need for recognition from others, confidence, achievement, and self-esteem. The highest level is *self-actualisation*, or the self-fulfillment.

Behaviour in this case is not driven or motivated by deficiencies but rather one's desire for personal growth and the need to become all the things that a person is capable of becoming (Maslow, 1970). Now we will discuss each level of needs one by one:

The lowest level in the Maslow's hierarchy is the *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. These needs are such that if they are not satisfied the organism dies. If the threat of dying because of perturbation of the physiological equilibrium has vanished, the organism can direct its attention to more indirect threats, such as the danger of being caught by a predator, and try to avoid them

The next needs in the hierarchy are *safety 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 neighbourhoods and shelter from the environment.

At the third level of the hierarchy are *belongingness 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.

At the fourth level of hierarchy are *self-esteem needs*

After the first three needs have been satisfied, esteem needs becomes increasingly important. Maslow noted two versions of esteem needs, a lower one and a higher one.

The lower one is the need for the respect of others, the need for status, recognition, fame, prestige, and attention.

The higher one is the need for self-respect, the need for strength, competence, mastery, self-confidence, independence and freedom. These needs rank higher because it rests more on inner competence won through experience. Deprivation of these needs can lead to an inferiority complex, weakness and helplessness. Satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength, capability and adequacy of being useful and necessary in the world. These feelings in turn give rise to either basic discouragement or else compensatory or neurotic trends. An appreciation of the necessity of basic self-confidence and an understanding of how helpless people are without it, can be easily gained from a study of severe traumatic neurosis

The highest level need is *self-actualisation*.

"What a man can be, he must be**".** This forms the basis of the perceived need for self-actualisation. This level of need pertains to what a person's full potential is and realising that potential. Maslow describes this desire as the desire to become more and more what one is, to become everything that one is capable of becoming. This is a broad definition of the need for self-actualisation, but when applied to individuals the need is specific.

For example one individual may have the strong desire to become an ideal parent, while for another it may be expressed athletically, and in the third it may be expressed in painting, pictures, or inventions. As mentioned earlier, in order to reach a clear understanding of this level of need one must first not only achieve the previous needs, physiological, safety, love, and esteem, but master these needs. Below are Maslow's descriptions of the consequences that what will happen if these needs are not satisfied.

4.3.2 Deficiency Needs

It has been stated in the earlier discussion that the first four levels of needs are called *deficit needs, or D-needs.* If you don't have enough of something, then it is said that you have a deficit that is you feel the need.

But if you get all you need, you feel nothing at all! In other words, they cease to be motivating. He also talks about these levels in terms of *homeostasis*. Homeostasis is the principle by which the bodily system (thermostat) operates. In other words, when it gets too cold, the thermostat switches the heat on and when it gets too hot, it switches the heat off. In the same way, human body, when it lacks a certain substance, develops a hunger for it; when it gets enough of it, then the hunger stops.

Maslow simply extends this homeostatic principle to needs, such as safety, belongingness, and esteem about which we do not ordinarily think of in these terms. In terms of overall development, we move through these levels a bit like stages.

As newborns, our focus (if not our entire set of needs) is on the satisfaction of the physiological needs. Soon, we begin to recognise that we need to be safe. Soon after that, we crave attention and affection. A bit later, we look for self-esteem. Mind you, this is in the first couple of years! Under stressful conditions, or when survival is threatened, we can "regress" to a lower need level.

When you find that your great career falls flat, you might seek out a little attention. When your family decides to leave you, it seems that love is again all you ever wanted. If you have significant problems along your development, that is a period of extreme insecurity such as hunger as a child, or the loss of a family member through death or divorce, or significant neglect or abuse, it is possible that one may "fixate" on that set of needs for the rest of one's life.

4.3.3   Growth Needs

Maslow has used a variety of terms to refer to the last level of needs. He has called it growth motivation (in contrast to deficit motivation). They are called the *being needs* (or *B-needs*, in contrast to D-needs), and self-actualisation. These are needs that do not involve balance or homeostasis. They involve the continuous desire to fulfill potentials, to "be all that you can be". If you want to be truly self-actualising, you need to have your lower needs taken care of, at least to a considerable extent. This makes sense, which is if you are hungry, you are scrambling to get food; if you are unsafe, you have to be continuously on guard; if you are isolated and unloved, you have to satisfy that need; if you have a low sense of self-esteem, you have to be defensive or compensate. When lower needs are unmet, you can not fully devote yourself to fulfilling your potentials.

The question becomes, of course, what exactly Maslow means by self-actualisation. To answer that, we need to look at the kind of people he called self-actualised persons. Fortunately, he did this for us, using a qualitative method called biographical analysis. He began by picking out a group of people, some historical figures, some people he knew, whom he felt clearly met the standard of self-actualisation. Included in this august group were Abraham Lincoln, Thomas Jefferson, Albert Einstein, Eleanor Roosevelt, Jane Adams, William James, Albert Schweitzer, Benedict Spinoza, and Alduous Huxley, plus 12 unnamed people who were alive at the time Maslow did his research. He then looked at their biographies, writings, the acts and words of those he knew personally, and so on. From these sources, he developed a list of qualities that seemed characteristic of these people, as opposed to the great mass of us.

4.3.4   Characteristics of Self-actualisers

According to Maslow, people who are self actualised, were

1)   *Reality-centered*, which means they could differentiate what is fake and dishonest from what is real and genuine.

2)   *Problem-centered*, meaning they treated life's difficulties as problems demanding solutions, not as personal troubles to be railed at or surrendered to.

3)   Had a different *perception of means and ends*. They felt that the ends do not necessarily justify the means, that the means could be ends themselves, and that the means, that is the journey was often more important than the ends.

4)   Had different ways of relating to others. First, they enjoyed solitude, and were comfortable being alone. And they enjoyed deeper personal relations with a few close friends and family members, rather than more shallow relationships with many people.

5)   Enjoyed *autonomy,* a relative independence from physical and social needs.

6)   Resisted *enculturation*, that is, they were not susceptible to social pressure to be "well adjusted" or to "fit in" . They were, in fact, nonconformists in the best sense.

7)   Had an *unhostile sense of humor.*   They preferred to joke at their own expense, or at the human condition, and never directing their humor at others.

8)   Had a quality of *acceptance of self and others*, by which he meant that these people would be more likely to take you as you are than try to change you into what they thought you should be.

   This same acceptance applied to their attitudes towards themselves: If some quality of theirs wasn't harmful, they let it be, even enjoying it as a personal quirk.

9)   They were often strongly motivated to change negative qualities in themselves that could be changed.

10)   They possessed qualities such as *spontaneity and simplicity*.

11)   They preferred being themselves rather than being pretentious or artificial.

12)   They had a sense of *humility and respect* towards others — something Maslow also called democratic value.

13)   They had a quality Maslow called *human kinship,* that is social interest, compassion, and humanity.

14)   Were strong in their ethical behaviours.

15)   They were spiritual but never conventionally religious in nature.

16)   They had a certain *freshness of appreciation*, an ability to see things, even ordinary things, with wonder.

17)   They had the ability to be *creative, inventive, and original*.

18)   They tended to have more *peak experiences* than the average person. A peak experience is one that takes you out of yourself, that makes you feel

very tiny, or very large, to some extent one with life or nature or God. It gives you a feeling of being a part of the infinite and the eternal. These experiences tend to leave their mark on a person, change them for the better, and many people actively seek them out. They are also called mystical experiences, and are an important part of many religious and philosophical traditions.

Maslow did not however think that self actualised persons were perfect. There were several flaws or imperfections he discovered along the way as well. These were as given below:

1)   They often suffered considerable anxiety and guilt. These anxiety and guilt were realistic ones rather than misplaced or neurotic versions.

2)   Some of them were absent minded and overly kind.

3)   Also some of them had unexpected moments of ruthlessness, surgical coldness, and loss of humor.

4)   Maslow also stated that when a self actualised person does not get their needs fulfilled, they respond with metapathologies. That is they respond with a list of problems.

5)   When forced to live without these values, the self-actualiser develops depression, despair, disgust, alienation, and a degree of cynicism.

4.3.5   Evaluation

Maslow has been a very inspirational figure in personality theories. In the 1960's in particular, people were tired of the reductionistic, mechanistic messages of the behaviourists and physiological psychologists. They were looking for meaning and purpose in their lives, even a higher, more mystical meaning. Maslow was one of the pioneers in that movement to bring the human being back into psychology and the person back into personality.

Moreover, Maslow's unique contribution lies in his preoccupation with healthy people rather than sick ones and his feeling that studies of two groups generate different types of theory. Maslow chose the more direct course of studying healthy people whose wholeness and unity of personality are readily apparent. But in spite of this unique contribution Maslow's theory has been criticized on many grounds.

The most common criticism concerns his methodology: Picking a small number of people that he himself declared self-actualising, then reading about them or talking with them, and coming to conclusions about what self-actualisation is in the first place does not sound like good science to many people.

Another criticism is that Maslow placed certain constraints on self-actualisation. First, Kurt Goldstein and Carl Rogers used the phrase to refer to what every a living creature does, that is to try to grow, and to fulfill its biological destiny. Maslow limits self actualisation to be achieved only by about two percent of the human species, while most do not achieve this. While Rogers felt that babies were the best examples of human self-actualisation, Maslow saw it as something achieved only rarely by the young.

Another criticism is that we take much take care of our lower needs before self-actualisation comes to the forefront. And yet we can find many examples of

people who exhibit least aspects of self-actualisation and were far from having their lower needs taken care of. Many of our best artists and authors, for example, suffered from poverty, bad upbringing, neuroses, and depression.

Self Assessment Questions

1) Discuss the importance of humanistic approach in the study of personality.

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2) Describe the salient features of Maslow's theory of personality.

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3) Critically evaluate Maslow's need hierarchy theory.

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4) Distinguish between deficiency needs and growth needs.

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5) Explain the characteristics of self-actualising person.

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4.4 CARL ROGER'S THEORY OF PERSONALITY

Carl Rogers was born on January 8, 1902, in Oak Park, Illinois. Raised on a farm from the age of twelve, Rogers entered the Agricultural College of the University of Wisconsin in 1919, where he graduated with a degree in history. While in college he felt a religious calling and eventually began training to become a Protestant minister, and after graduating in 1924 he enrolled at the Union Theological Seminary in New York City. From there he transferred to Teachers College at Columbia University in order to pursue counseling rather than the strictly religious aspect of his ministerial profession.

He subsequently focused on clinical and educational psychology, writing his doctoral dissertation on personality adjustment in children. Throughout the 1930s, Rogers worked in the field of child psychology, and in 1940 he accepted a position as a professor of psychology at Ohio State University. It was at this time that he began to develop the theories and methodology for which he would later become renowned. The incipient concepts of Rogers's therapeutic approach appeared in his 1942 book *Counseling and Psychotherapy,* and within the next few years he developed his concept of the self as the organising element in human personality and the principles of the "nondirective," or client-centered, style of therapy.

In 1945 he took a position as professor of psychology and head of the counseling center at the University of Chicago, where, over the next twelve years, he further refined and articulated his ideas, publishing *Client-Centered Therapy* (1951) during this time. A charismatic figure, Rogers's influence over students, colleagues, and various collaborators, as well as his publication of best-selling books such as *On Becoming a Person* (1961) and *Person to Person* (1967) made him the central figure in American humanistic psychology throughout his lifetime.

Carl Rogers was not only one of the founders of the Humanistic Approach, but also arguably the most influential therapist in the 20th century. Rogers's theory is basically phenomenological, in that it placed a strong emphasis on the experience of the person, their feelings, their values, and all that is summed up by the expression "inner life". His theory is also known as self-theory. The other name of his theory is person-centered theory. His theory grew out of his own experience in working with individual in the therapeutic relationship

In terms of his theory, there are two fundamental ideas which are particularly worth noting. First, Rogers talked about healthy development in terms of how individuals perceived their own being. Healthy individuals will tend to see *congruence* between their sense of who they are *(self)* and who they feel they should be *(ideal self)*. While no one tends to experience perfect congruence at all times, the relative degree of congruence is an indicator of health.

The second fundamental idea is Rogers's concept of the *conditions for healthy growth*, and the role of a therapist in fostering healthy growth. Through a process Rogers called person-centered therapy; the therapist seeks to provide empathy, openness, and unconditional positive regard. Rogers called his technique non-directive therapy, based on the concept that the therapist is simply a "mirror" who reflects the individual's thoughts and feelings.

Rogers's theory can be explained under the following three headings:

1) Enduring aspects of personality
2) Self-actualisation
3) Development of self

4.4.1 Enduring Aspects of Personality

Rogers' theory of personality evolved out of his work as a clinical psychologist and developed as an offshoot of his theory of client-centered (later called person-centered) therapy. Since the main aim of his theory is to explain the growth and development within the individual, so his theory does not appear to lay much emphasis on personality development, rather prefer to devote his attention to such constructs that are of fundamental importance to his theory. These are: (i) the organism and (ii) the self.

4.4.1.1 The Organism

Rogers approach to the study of persons is phenomenological and idiographic. His view of human behaviour is that it is "exquisitely rational". Furthermore, in his opinion: "the core of man's nature is essentially positive" and he is a "trustworthy organism".

According to Rogers the organism is the locus of all experience, including everything potentially available to awareness, at any given moment. The totality of experience constitutes the phenomenal field. The phenomenal field is the individual's frame of reference that can only be known to the person. It can never be known to another, except through empathetic experience and at that level too, can never be known perfectly.

Rogers emphasised that the individual's way of behaving depends upon the phenomenal field (subjective reality) and not upon the stimulating conditions (external reality). The phenomenal field at any given moment is made up of conscious and unconscious experiences. The person tends to check his or her experiences against the reality. This testing of reality provides with dependable knowledge of the world so that one is able to behave realistically. In most of the cases the person accepts his or her experiences as true representation of reality, while in reality they may not be the true representation. As a result the person may develop misconceptions about himself/herself and about the external world.

4.4.1.2 The Self (Real and Ideal)

Rogers developed one of the most systematic models of self, in relation to the personality-functioning. The self or self-concept, is one of the central concepts in his theory, and the theory is often referred to as the self-theory of personality. Rogers defined self as the organised, consistent, conceptual gestalt composed of perceptions of the characteristics of the "I" or "me", and the perception of the relationship "I" or "me" to various aspects of life, together the values attached to those perceptions.

In short, it is one's picture of him or hers. Rogers further distinguishes two aspects or subsystems of self: The real self and the ideal self. The real self is the "you" that, if all goes well, you will become, while the ideal self is what the person would like to be.

By ideal, Rogers is suggesting something not real, something that is always out of our reach, the standard we can not meet. Thus, Rogers's personality theory distinguishes between two personalities. The real self, which is created and developed through the actualising tendency, it is the self that one can become. The demands of society, however, do not always support the actualising tendency and we are forced to live under conditions that are out of step with our tendencies. The ideal self is the ideal created through the demands of society. Rogers does not see it as something to strive for (that is the real self) but an ideal imposed on us we can never fully reach. Rogers' view of 'hidden' personality relates to the person one could be given the right circumstances within society and for an individual to be truly happy (and for self-actualisation to be realised) their public and private selves must be as similar as possible. For an individual to be truly happy and for self-actualisation to be realised, the public and hidden selves must be as similar as possible. Rogers believed that when all aspects of a person's life, surroundings and thoughts are in harmony then the ideal state of congruence is reached (Pervin & Oliver 1997).

4.4.1.3 Congruity and Incongruity

The importance of the concept of organism and self, in Rogers theory becomes clear when we examine the idea of congruence and incongruence between this self as perceived, and the self as actually experienced by the organism. When the symbolised experiences that constitute the self, faithfully mirror the experiences of the organism, the self and organism are said to be congruent, that is the individual is believed to be adjusted, mature and fully functioning. Otherwise, there would be incongruence. According to Rogers, most of the ways of behaving that are adopted by the organism are those that are consistent with the concept of self. In some instances, behaviour may be brought about by organic experiences and needs which have not been symbolised. Such behaviour may be inconsistent with the structure of the self but in such instances the behaviour is not "owned" by the individual.

Rogers suggests that the incongruent individual who is always on the defensive and cannot be open to all experiences is not functioning ideally and may even be malfunctioning. They work hard at maintaining/protecting their self concept. Because their lives are not authentic this is a difficult task and they are under constant threat. They deploy *defense mechanisms* to achieve this. He describes two mechanisms: *distortion* and *denial*.

Distortion occurs when the individual perceives a threat to their self concept. They distort the perception until it fits their self concept. This defensive behaviour reduces the consciousness of the threat but not the threat itself. And so, as the threats mount, the work of protecting the self concept becomes more difficult and the individual becomes more defensive and rigid in their self structure.

If the incongruence is immoderate this process may lead the individual to a state that would typically be described as neurotic. Their functioning becomes precarious and psychologically vulnerable. If the situation worsens it is possible that the defenses cease to function altogether and the individual becomes aware of the incongruence of their situation. Their personality becomes disorganised and bizarre; irrational behaviour, associated with earlier denied aspects of self, may erupt uncontrollably.

Thus, it may be concluded that psychological adjustment exists when the concept of the self is such that all the sensory and visceral experiences of the organism are, or may be, assimilated on a symbolic level into a consistent relationship with the concept of self. Psychological maladjustment exists when the organism denies awareness of significant sensory and visceral experiences, which consequently are not symbolised and organised into the gestalt of the self structure.

When this situation exists, there is a basic or potential psychological tension. Any experience which is inconsistent with the organisation of the structure of the self may be perceived as a threat, and the more of these perceptions there are, the more rigidly the self structure is organised to maintain itself.

4.4.2   Self-Actualisation

According to Rogers, only the single motive is there that impels human beings to action, and that motive can be described as the actualising tendency. Rogers (1959) maintains that the human "organism" has an underlying "actualising tendency", which aims to develop all capacities in ways that maintain or enhance the organism and move it toward autonomy. This tendency is directional, constructive and present in all living things.

The actualising tendency can be suppressed but can never be destroyed without the destruction of the organism (Rogers, 1977). The concept of the actualising tendency is the only motive force in the theory. It encompasses all motivations; tension, need, or drive reductions; and creative as well as pleasure-seeking tendencies (Rogers, 1959).

Only the organism as a whole has this tendency, parts of it (such as the self) do not. Maddi (1996) describes it as a "biological pressure to fulfill the genetic blueprint'. Each person thus has a fundamental mandate to fulfill one's potential. This tendency is selective, and pays attention only to those aspects of the environment which promises to move the person constructively, in the direction of fulfillment and wholeness. Therefore, as already stated, the single motivating force is 'the self-actualisation drive' and single goal of life is 'to become self-actualised'

4.4.3   The Development of Self

Rogers, unlike Freud, Sullivan, and Erikson, did not try to propose a stage theory of personality development. In other words, Rogers did not explain the personality development in steps or stages; rather he emphasised the importance of congruence between the self of the person and his experiences in the development of personality.

Adjustment and psychological health have also been explained in terms of realistic self-concept that is congruent with self. Rogers maintained that unless we are taught inappropriately by those whose love we need, our self-concept in based on our own perceptions, and fits well with our experiences.

If we are taught to have a self-concept that does not match what we actually experience, we are going to have difficulty. For example, you might learn that nice people never get angry and then find yourself in a situation in which you are insulted; your self-concept does not allow you to perceive your feeling of anger accurately.

The greater the discrepancy between our self and our experiences, the greater the maladjustment and anxiety, and the harder we must reconcile what we believe ourselves and what we encounter in the world around us.

Rogers also suggests that if there is a large self-experience discrepancy, and if there is no way to avoid all of the relevant experiences, the defensive system may be unable to handle anxiety; it may breakdown and result in a disorganisation of personality.

Early in our lives, we each have direct experience with pleasure and pain; for example, we obviously learn that it is good to eat and bad to be hungry, good to be in mother's arm and bad to touch a hot stove and so on. Beyond these simple physical reactions, there is a need for positive regard. That is, we want to be loved and respected as individuals. Our parents tend to be the primary source of love and affection, and it is desperately important to maintain their good will.

We want them to praise us, say that we are good, and express positive feelings toward us. When we do something they dislike and they let us know it, the experience is painful one. We strive to alter our behaviour to get back in their good graces.

The crucial problem occurs when the beliefs, values, and perceptions of parents do not fit the child's experiences and feelings. Let us look at an example of the process. A three year old boy is upset when his mother gives birth to a second baby**.** He must share love and attention with the new addition, be quiet when the baby is sleeping and so on. From the brother's perspective, the situation involves rejection and loss of status: most likely he feels not only depressed but hostile. The obvious target of his hostility is the new sister. One day his mother finds him deliberately pinching the sister's arm to make her cry. What does the mother do? Her decision at this point is described by Rogers as a critical one in the development of the boy's self-concept. The usual response of the mother will be to punish the child and reject him because of his hostility and force him to love his sister. The conflict for the boy is clear. Since the need for mother's love is vitally important, so he may alter his self-concept to conform to what the mother wanted. In this case, the mother's reaction might serve to help give this child a self-concept, inconsistent with his experiences.

Rogers recognised the three crucial points for the parents to keep in mind.

1) First, the child's feeling must be recognised and accepted.

2) Second, the mother should avoid threatening the child with the most threatening punishment of all – loss of love.

3) Third, the hostile behaviour must be clearly and unmistakenly rejected and prevented.

4.4.4 Evaluation

The person-centered approach, being the unique approach to understanding personality and human relationships, found wide application in various domains such as psychotherapy and counseling, organisations, and other group settings. Rogers's greatest contribution may lie in his encouraging a humane and ethical treatment of persons, approaching psychology as a human science rather than a natural science.

Rogers's person-centered approach has been criticised on many grounds. The most important being the charge that many psychologists tend to impose their views based upon naïve phenomenology. For instance, Rogers accepted client's statement to be always true and reliable, when self-reports normally lack credibility.

Rogers has also been criticised for ignoring unconscious determinants of behaviour, attested by psycho-analytic investigators over a long period.

It is also criticised on the ground that the theory deals only with surface issues and does not explore deeper areas.

Self Assessment Questions

1) Discuss the salient features of Rogers's theory of personality.

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2) Explain the importance of self-concept in Rogers's theory of personality.

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3) What do you mean by congruence and incongruence of self. What role dose it play in the development of personality?

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4) Discuss the development of personality from Rogers's phenomenological point of view.

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4.5   LET US SUM UP

The central theme in humanistic and self theories is the drive towards self-actualisation, to realise one's full potential. Other themes include personal growth, openness to experience, living in the present, personal responsibility, and inherent goodness of people.

For the humanists, the unit of analysis is "perceived reality".

Probably the best known proponent of this approach is Abraham Maslow. Maslow proposes a model of how a happy, healthy, well-functioning person behaves, which is based on concrete observations of real people, rather than on formulating ideal requirements. Moreover Maslow proposes a simple and intuitively appealing theory of motivation, which explains where such a "self-actualising" personality comes from. Maslow's theory can be explained in terms of Hierarchy of needs, deficiency needs, growth needs and characteristics of self-actualising persons.

Maslow proposed a theory of human motivation based on hierarchy of needs. The lower a need in the hierarchy the more prepotent or dominating that need is. In other words, when several needs are active, the lowest need will be most compelling. The higher order need emerge only when the lower level needs are satisfied.

The first four levels are considered *deficiency* or *deprivation needs* ("D-needs") in that their lack of satisfaction causes a deficiency that motivates people to meet these needs.

Physiological needs, the lowest level on the hierarchy, include necessities such as air, food, and water. These tend to be satisfied for most people, but they become predominant when unmet.

During emergencies, *safety needs* such as health and security rise to the forefront. Once these two levels are met, *belongingness needs,* such as obtaining love and intimate relationships or close friendships, become important.

The next level, *esteem needs,* include the need for recognition from others, confidence, achievement, and self-esteem.

The highest level is *self-actualisation*, or the self-fulfillment. Behaviour in this case is not driven or motivated by deficiencies but rather one's desire for personal growth and the need to become all the things that a person is capable of becoming.

In order to study the characteristics self-actualisers of Maslow studied a group of people, whom he felt clearly met the standard of self-actualisation. Using a qualitative method called biographical analysis; he developed a list of qualities that seemed characteristic of the self-actualisers, as opposed to the great mass of us.

Rogers's theory, also known as self-theory, is basically phenomenological, in that it placed a strong emphasis on the experience of the person, their feelings, their values, and all that is summed up by the expression "inner life". His theory grew out of his own experience in working with individual in the therapeutic relationship

In terms of his theory, there are two fundamental ideas which are particularly worth noting. First, Rogers talked about healthy development in terms of how the individual perceived their own being. A healthy individual will tend to see *congruence* between their sense of who they are *(self)* and who they feel they should be (*ideal self*). While no one tends to experience perfect congruence at all times, the relative degree of congruence is an indicator of health.

The second fundamental idea is Rogers's concept of the *conditions for healthy growth*, and the role of a therapist in fostering healthy growth. Rogers's theory is explained under the three headings: enduring aspects of personality, self-actualisation and development of self.

Organism and the self are of the fundamental importance in Rogers's theory. According to Rogers the organism is the locus of all experience, including everything potentially available to awareness, at any given moment. The totality of experience constitutes the phenomenal field.

The phenomenal field is the individual's frame of reference that can only be known to the person. Rogers emphasised that the individual's way of behaving depends upon the phenomenal field (subjective reality) and not upon the stimulating conditions (external reality). Rogers developed one of the most systematic models of self, in relation to the personality-functioning. The self or self-concept is one of the central concepts in his theory. Self is one's picture of him or hers. Rogers further distinguishes two aspects or subsystems of self: The real self and the ideal self. The real self is the "you" that, if all goes well, you will become, while the ideal self is what the person would like to be.

Thus, Rogers's personality theory distinguishes between two personalities. The real self, which is created and developed through the actualising tendency and the ideal-self, which is created through the demands of society. Rogers, unlike Freud, Sullivan, and Erikson, did not try to propound a stage theory of personality development. He emphasised the importance of congruence between the self of the person and his experiences in the development of personality. Adjustment and psychological health have also been explained in terms of realistic self-concept that is congruent with self.

4.6   UNIT END QUESTIONS

1)   Discus the characteristic features of Humanistic approach to personality.

3)   What are the main features of Maslow's theory that makes it applicable in organisation?

3)   Critically evaluate the main tenets of Maslow's theory of personality.

4)   What do you mean by need hierarchy?

5)   Discuss the importance of deficiency needs and growth needs in the development of personality

6)   What are the main characteristics of self-actualising person? Discuss it in detail.

7)   On what ground does Maslow's theory differ from Rogers's theory of personality?

8) Critically evaluate Rogers's theory of personality.

9) Discuss the importance of self in Rogers's theory of personality.

10) In the light of Roger's theory explain the development of personality

11) What do you mean by phenomenal field? Discuss its importance in the light of Rogers's theory.

4.7 GLOSSARY

Client-centered therapy	:	The therapeutic approach developed by Carl Rogers in which therapist helps clients to clarify their true feelings and come to value who they are.
Deficiency needs	:	In Maslow's Need hierarchy model, the first four levels of need- physiological, safety, belongingness, and esteem- are referred as deficit needs.
Growth needs	:	In Maslow's Need hierarchy model, the fifth level need, i.e. self-actualisation is called growth needs.
Humanistic psychology	:	An approach to understand personality that emphasises self-fulfillment and growth as the prime motivators of behaviour.
Ideal self	:	In Rogerian theory, the self-concept an individual would like to have.
Self-actualisation	:	According to Maslow's view, the highest motive of human behaviour, the motive to realise oneself fully as a person.
Self-concept	:	In Rogerian theory, the attitudes and beliefs and individual has about himself.

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