

MODULE 2 THEORIES OF PERSONALITIES

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UNIT 1 SIGMUND FREUD'S PSYCHOANALYTIC THEORY OF PERSONALITY

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1.0 INTRODUCTION

This unit focuses on Sigmund Freud's psychoanalytic theory of personality. It is intended to acquaint you with the meaning of psychoanalysis; who Sigmund Freud is; his view of human nature, his different stages of personality development, and the therapeutic process employed by analysts in assisting clients.

Psychoanalysis is a method of treating individuals who have problems of psychological rather than physical nature. The originator of psychoanalysis was Sigmund Freud. Freud was born in Moravia (now Czechoslovakia) in 1856 and died in England in 1939. He studied medicine at the University of Vienna and after graduating in 1881, he became interested in psychiatry. Consequently, he went to Paris in 1885 and studied under Jean Martin Charcot. Freud's ideas permeated many contemporary theories of personality and is the basis of many

counselling practices. Individuals who accepted the basic Freudian principles and somehow modernised them are called Neo-Freudians. The major objective of the psychoanalytic therapy is to help individuals achieve an enduring understanding of their own mechanisms of adjustment and thereby help them resolve their basic problems. It is designed primarily for the treatment of neurosis but has been used successfully with a variety of psychological disorders.

It is expected that by the conclusion of this unit you should become familiar with the following objectives.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss Freud's view of human nature;
- identify the components of the personality structure;
- discuss how the human personality develops; and
- state the cause of anxiety in humans and how they are handle .

3.0 HOW TO STUDY THIS UNIT

- Read the objectives first to know what is expected to be achieved
- Go through the main content with the view to understand the personality structured of freud.
- Understand the three sources of personality ID, EGO and SUPEREGO
- Use examples if necessary.

4.0 WORD STUDY

- **ID:** The original source of personality found in newborn and operates with the pleasure principle
- **THE EGO:** this eminent out of the ID because of the need to deal with the world.

5.0 MAIN CONTENT

5.1 Freud's view of Human Nature

Freud believes that humans are shaped or determined by irrational forces, unconscious motivations, biological and instinctual drives as well as some psychosexual events which occur during the first five years of life. He sees man as essentially biological having been born with instinctual drives, and that behaviour is a function of these drives. These instinctual drives are a form of energy which can be described as

need. When a need arises in the human being, he experiences a state of tension or pressure. These instincts in man are grouped into two; life instinct (eros) and death instincts (thanatos). The life instincts drive the individual in search of pleasure and avoidance of pain. In other words they serve the purpose of survival of the individual by seeking to satisfy the need for food, water and sex. These life instincts, also equated with the libido, lead to growth, development and creativity. The death instincts on the other hand lead the individual to engage in aggressive drives such as the desire to destroy, conquer and kill.

Freud believes that both the life instincts (eros) and the death instincts (thanatos) are powerful determinants of why people behave or act the way they do. He sees the process of living as a continuous effort to cope with a central conflict which borders on how to satisfy the instincts (sexual and aggressive drives) without infringing on society's rules and without suffering much personal shame and guilt.

5.2 Personality Structure

Freud at various times developed different structures of the human personality but the most enduring was the last one which he developed in 1923. In this last structure, Freud saw personality as composed of three major systems: the id, the ego and the super ego. Each of these systems has its own functions, but the three interact to govern behaviour. In other words, one's personality functions as a whole rather than as three discrete segments. The id is the biological component, the ego is psychological component and the super ego is the social component (Corey, 1996).

THE ID

The id is the original source of personality, present in the newborn infant from which the ego and superego later develop. It consists of everything that is inherited, including the instinctual drives – sex and aggression. It is closely linked to the biological process and provides the energy source (libido) for the operation of all three systems. Increase in the energy level (from either internal or external stimulation) produce uncomfortable tension for the id, and the id seeks immediately to reduce the tension and return the organism to its normal state. Thus the id seeks immediate gratification of primitive, pleasure seeking impulses. The id, like the newborn infant operates on the pleasure principle, it endeavours to avoid pain and obtain pleasure regardless of any external considerations.

One process by which the id attempts to reduce tension is to form a mental image or hallucination of the object that will remove the tension.

Thus a starving man may form a mental image of a delicious meal. Freud called such attempts to satisfy needs irrationally, with no consideration of reality, primary process thinking (Hilgard, Atkinson and Atkinson, 1975). Thus the id lacks organisation and is blind, demanding and insistent. The id is illogical, amoral and driven by one consideration, to satisfy instinctual needs. The id never matures, remaining the spoiled brat of personality. It does not think but only wishes or acts. The id is largely unconscious, or act of awareness (Corey, 1996).

THE EGO

According to Hilgard et al (1975), mental images do not satisfy needs. The starving man cannot reduce his hunger by eating visual images. Reality must be considered. And this is the role of the ego. The ego develops out of the id because of the need to deal with the real world. The hungry man has to have food if the tension of hunger is to be reduced. He may not be immediately able to satisfy his hunger pangs if food is not present in the environment. Thus, the ego obeys the reality principle, which requires it to test reality and delay discharge of tension until the appropriate environmental conditions are available. The ego, thus operates by secondary process thinking which is realistic and logical, and plans how to achieve satisfaction. The id seeks immediate tension reduction by such primary processes as direct gratification of impulses or wish fulfilling imagery. The ego takes the real world into consideration. For example, it delays the gratification of sexual impulses until conditions are appropriate. Thus, the ego is essentially the executive of the personality because it decides what actions are appropriate, which id instincts will be satisfied, and in what manner. The ego mediates between the demands of the id, the realities of the world, and the demands of the superego.

THE SUPEREGO

The third structure of personality, the superego, is the internalised representation of the values and morals of society as taught to the child by the parents and others. The superego judges whether an action is right or wrong according to the standards of the society. The id seeks pleasure, the ego tests reality, and the superego strives for perfection. The superego develops in response to parental rewards and punishment. It is composed of the conscience, which incorporates all the things the child is punished or reprimanded for doing, and the ego ideal, which includes those actions the child is rewarded for doing. The conscience punishes by making the person feel guilty, and the ego-ideal rewards by making the individual feel proud of himself (Hilgard et al, 1975). Initially, the parents control the child's behaviour directly through

rewards and punishments. Through the incorporation of parental standards into the superego, behaviour is brought under self-control. The child no longer needs anyone to tell him it is wrong to steal, his superego tells him.

The main functions of the superego are:

1. To inhibit the impulses of the id, particularly those that the society prohibits, such as sex and aggression,
2. To persuade the ego to substitute moralistic goals for realistic ones, and
3. To strive for perfection.

Thus the superego is considered as the judicial branch of personality. Sometimes, however, the three components of personality are at odds: the ego postpones gratification that the id wants right away, and the superego battles with both the id and ego because behaviour often fall short of the moral code it represents. But more often in the normal person, the three work as a team, producing integrated behaviour.

5.3 Anxiety and Defence Mechanisms

Freud believes that the conflict between the id impulses – primarily sexual and aggressive instincts – and the restraining influence of the ego and superego constitute the motivating source of personality. Because society condemns free expression of aggression and sexual behaviour, such impulses cannot be immediately and directly expressed. The child learns early that he may not hit his sibling or handle the genitals in public. He eventually internalises parental restrictions on impulse satisfaction to form the superego. The more restraints a society places on impulse expression, the greater the potential for conflict between the three parts of the personality.

The desires of the id are powerful forces that must be expressed in some way. Prohibiting them does not abolish them. A person with an urge to do something for which he will be punished becomes anxious. Anxiety is a state of uncomfortable tension that the person is motivated to reduce. One way of reducing anxiety is to express the impulse in disguised form, thereby avoiding punishment by society and condemnation by the superego. For example aggressive impulses may be displaced to sports or championing political causes. Another method of reducing anxiety, called repression, is to push the impulses out of awareness into the unconscious. These methods of anxiety reduction are called defence mechanisms. Defence mechanisms are means of defending the personality against painful anxiety. They are never totally successful in relieving tension, and the residue spills over in the form of

nervousness or restlessness, which as Freud pointed out, is the price we pay for being civilised. Presumably, a society that places no restrictions on free expression of the id's instincts would produce people completely free of anxiety or tension. But such a society would probably not survive for long, all societies must place some restrictions on behaviour for the well-being of the group (Hilgard, Atkinson and Atkinson, 1975).

Brenner (1974) opined that defence mechanisms are generally used in clusters, rarely singly or even in pairs. A number of defence mechanisms have been postulated by Freud. Coleman (1950) gave a typical list of Ego-defence mechanisms, and their functions as follows:

Mechanism	Function
Denial of reality	Protecting self from unpleasant reality by refusal to perceive it.
Fantasy	Gratifying frustrated desires in imaginary achievements.
Compensation	Covering up weaknesses by emphasising desirable trait or making up for frustration in one area by over- gratification in another.
Identification	Increasing feelings of worth by identifying with person or institution of illustrious standing.
Introjection	Incorporating external values and standards into ego structure so that the individual is not at their mercy as external threats.
Projection	Placing blame for difficulties upon others or attributing one's unethical desires to others.
Rationalisation	Attempting to prove that one's behaviour is rational and justifiable and thus worthy of self and social approval.
Repression	Preventing painful or dangerous thoughts from entering consciousness.
Reaction formation	Preventing dangerous desires from being expressed by exaggerating opposed attitudes and types of behaviour and using them as "barriers".

Displacement	Discharging pent-up feelings, usually of hostility, on objects less dangerous than those which initially aroused the emotions.
Emotional insulation	Withdrawing into passivity to protect self from harm.
Isolation	Cutting off affective charge from hurtful situations or separating incompatible attitudes by logic-tight compartments.
Regression	Retreating to earlier developmental level involving less nature responses and usually a lower level of aspiration.
Sublimation	Gratifying frustrated sexual desires in substitute for non-sexual activities.
Undoing	Atoning for and thus counteracting immoral desires.

Defence mechanisms form the basis of Freud's theory of neurotic and psychotic behaviours. Individuals differ in the balance among id, ego and superego systems and in the methods they use to defend against anxiety. The way in which a person approaches a problem situation reflects the manner in which he has learned to cope with the conflicting demands of the three parts of his personality. Hilgard et al (1975) warned that in discussing defence mechanisms, we should bear in mind that all the mechanisms are to be found in the everyday behaviour of normal people. Used in moderation, they increase satisfaction in living and are therefore helpful modes of adjustment. It is when the mechanisms become the dominant modes of problem-solving that they indicate personality maladjustment.

5.4 Personality Development

Psychosexual stages of Development: Freud believed that the personality develops largely as the result of what occurs at certain fixed stages during the first five years of life. Individual differences in adult personality reflect the manner in which the person coped with the conflicts that may have arisen during the stages of psychosexual development. The id's energy, libido, attaches itself to the different activities at each stage of development. Each stage of development during the first five years is defined in terms of the modes of reaction of a particular zone of the body. In each stage there is conflict that must be

satisfactorily resolved before the child can move on to the next stage. Sometimes an individual is reluctant or unable to move from one stage to another because the conflict has not been resolved. In such a situation, the individual is said to be “fixated” at that stage of development. The infant is said to obtain a very diffuse form of bodily pressure, derived from the mouth, the anus, and the genitals. These are the erogenous zones of the body.

The Oral Stage: Birth – 1 Year

The baby’s first contacts with the world are through his mouth. Sucking the mother’s breasts satisfies the infant’s need for food and pleasure. As the mouth and lips are sensitive erogenous zones, sucking produces erotic pleasure. Two activities during this developmental period are oral-incorporative behaviour and oral-aggressive behaviour. These early behaviours are considered to be prototypes of some of the character traits of childhood. First to appear is the oral-incorporative behaviour, which involves pleasurable stimulations of the mouth. Adults who exhibit excessive oral needs such as eating, chewing, talking, smoking, drinking and kissing may have had oral fixation. The oral-aggressive behaviour begins when the infant begins teething. Biting is one activity at this time. The infant for the first time views the mother with hatred as well as love. Adult characteristics, due to fixation at this stage, such as sarcasm, hostility, aggression, gossip and making “biting” comments to others are related to events of his developmental period.

Freud believed that there were two dangers at this stage of development. If the infant’s relationship with the mother becomes too comfortable, the child would then fixate. This fixation would produce an overly dependent personality in adult life. On the other hand, the child who experiences a lot of anxiety in the interaction with the mother may feel insecure even in adult life (Uba, 1987).

The Anal Stage: 1-3 Years

The anal zone comes to be of great significance from the beginning of the second year up to the end of the third year. The manner in which toilet training is conducted at this stage is extremely important because the child begins to receive pleasure from bowel movements. The parents begin to place much emphasis on toilet training and show pleasure when the child succeeds to perform the act in the right place at the right time. The method of toilet training and the parents feelings, attitudes and reactions towards the child can have far reaching consequences on the formation of personality.

If strict toilet training methods are adopted, the child may discharge his feces at inappropriate places at times. Through this means, the child vents his anger. If he finds this a satisfactory technique for reducing frustration and uses it frequently, the child may develop what Freud called anal aggressive personality. This is the basis for all forms of hostile and sadistic behaviours in adult life, including cruelty, destructiveness, temper tantrums, etc.

Some parents might attach much attention to their children's bowel movements by giving praise whenever they defecate. This can lead to a child's exaggerated view of the importance of this activity. Such an idea may be the basis for creativity and productivity. Later adult characteristics have their roots in the experiences of this stage. For instance, certain adults develop fixations revolving around extreme orderliness, hoarding, stubbornness and stinginess. Freud described this as the anal-retentive personality.

The Phallic Stage: 3-5 Years

During this period there is a shift from the anal region and towards the genital erogenous zone. During this period, sexual activity becomes more intense, and the focus of attention is on the genital – the boy's penis and the girl's clitoris (Corey, 1996). The basic conflict of the phallic stage centres on the unconscious incestuous desire that children develop for the parent of the opposite sex. Because these feelings are of such a threatening nature, they are typically repressed; yet they are powerful determinants of later sexual development and adjustment. Along with the wish to possess the parent of the opposite sex, comes the unconscious wish of the child to "do away with" the competition – the parent of the same sex.

In the male phallic stage, the boy craves the attention of his mother, feels antagonistic towards the father, and develops fear that his father will punish him for his incestuous feeling towards the mother. This is known as "Oedipus Complex". Thus the mother becomes the love object for the boy. Both in his fantasy and his behaviour, he exhibits sexual longings for her. He soon realises that his more powerful father is a rival for the exclusive attention he desires from her. About the time when the mother becomes the object of love for the boy, repression is already operating which prevents a conscious awareness of a part of his sexual aims.

At this time the boy typically develops specific fears related to his penis. Freud described the condition of "castration anxiety", which is said to play a central role in the boy's life at this time. His ultimate fear is that his father would retaliate by cutting off his offending organ. The reality

of castration is emphasised when the boy notices the absence of the penis in girls. As a result of this anxiety of losing his prized organ, the boy is said to repress his sexual desire for his mother. If the oedipal conflict is properly resolved the boy replaces his sexual desire for the mother with more acceptable forms of affections. He also develops strong identification with the father. Through this identification with the father, the boy experiences satisfaction and adopts many of his father's mannerisms.

The "Electra Complex" is the girl's counterpart of the "Oedipus Complex". The girl's first love object is her mother, but the love is transferred to her father during this stage. She develops negative feelings towards her mother when she discovers the absence of a penis, the condition known as "penis envy". This is the girls counterpart to the boy's castration anxiety. She is said to have a desire to compete with her mother for her father's attention, and when she realises that she cannot replace her mother, she begins an identification process of taking on some of the characteristics of her mother's behaviour and represses her love for her father. Successful resolution of the Oedipal and Electra complexes with identification with the appropriate parents, is critical for healthy development. Any condition in the family that would alter the identification process should create real problems. For instance, if the mother is more powerful within the family than the father, this should create problem for the boy, who would then not fear his father sufficiently to lead a strong identification. The male phallic personality is seen to be self-assured, displaying a kind of "I don't care" attitude. On the other hand, the female phallic personality exaggerates her femininity and uses her talent and charms to overwhelm and conquer men.

The Latency Stage: 5-12 Years

During the latency period new interests replace infantile sexual impulses. Socialisation takes place and children direct their interests to the larger world. The sexual drive is sublimated to some extent, to activities in school, hobbies, sports, and friendships with members of the same sex.

The oral, anal and phallic stages taken together are known as the pregenital period. A major characteristic of this period is a 'narcissistic' orientation, or an inward and self-centred preoccupation. During the middle childhood years, there is a turning outward towards relationship with others. Children of this age have an interest in things of the external world as well as their internal world. This period prevails until the on-set of puberty.

The Genital Stage: 12 – 18 Years and Above

The further changes in hormones and the genital organs that take place during puberty reawakens the sexual energy of the child. Adolescents typically develop interest in the opposite sex, engage in some sexual experimentation, and begin to assume adult responsibilities. Freud placed some emphasis on the fact that not everyone works through this period to a point of mature heterosexual love, if there have been no major fixations at any of the earlier stages of development. There are still many societal sanctions and taboos concerning sexual expression to which the adolescent must conform. Conflict is minimised through the use of sublimation. As the adolescents at this stage move out of adolescence and into mature adulthood, they develop intimate relationship, become free of parental influence, and develop the capacity to be interested in others. There is a trend away from narcissism and towards altruistic behaviour and concern for others. Accordingly, working and loving, as well as deriving satisfaction from them are of paramount importance.

In conclusion, we have observed that Freud strongly emphasised the importance of the early years of childhood in determining the adult personality. Each of these stages is fraught with the potential for producing frustrations, conflicts, and threats. Freud believed that individuals deal with these tensions through identification, displacement and other defence mechanisms (Uba, 1978).

5.5 The Therapeutic Process

According to Corey (1996) the techniques of psychoanalytic therapy are aimed at increasing awareness, fostering insight into the client's behaviour, and understanding the meanings of symptoms. The basic techniques of psychoanalytic therapy are discussed.

FREE ASSOCIATION

The analyst instructs the patient to relax with his eyes closed, while clearing the mind of day-to-day thoughts and preoccupations, and as much as possible, to say whatever comes to mind, regardless of how painful, silly, trivial and irrelevant it may be. These associations will be centred around either a dream, day-dream, wish, thought or behaviour. It should be voiced aloud, and there must not be any omitting, rearranging or reconstruction of the memories.

The analyst listens, prods occasionally by asking questions when the verbal flow of the patient dries up, but does not interrupt when the patient is talking.

INTERPRETATION

Interpretation is a basic procedure used in analysing free associations, dreams, resistances and transferences. The procedure consists of the analyst's pointing out, explaining, and even teaching the patient the meanings of behaviour that is manifested by dreams, free associations, resistances, and the therapeutic relationship itself (Corey, 1996). The functions of interpretation are to allow the ego to assimilate new materials, and to replace superego functions with ego functions. In short, interpretation is designed to bring the patient step by step back to the world of reality, which should start from the surface and go only as deep as the patient is able to go while experiencing the situation emotionally. It is best in the process to point out a resistance or defence before interpreting the emotion or emotion that lies beneath it.

DREAM ANALYSIS

Dream analysis is an important procedure for uncovering unconscious material and giving the patient insight into some areas of unresolved problems. During sleep, defences are lowered, and repressed feelings surface. Freud sees dreams as the "royal road to the unconscious", for in them one's unconscious wishes, needs, and fears are expressed in disguised symbolic form rather than being revealed directly. Dreams have two levels of content: the latent content and the manifest content. The latent content consists of hidden, symbolic and unconscious motives, wishes and fears. Because they are so painful and threatening, the unconscious sexual and aggressive impulses that make up the 'latent content' are transformed into the more acceptable 'manifest content', which is the dream as it appears to the dreamer. The process by which the latent content of a dream is transformed into the less threatening manifest content is called 'dream work'. The therapist's work is to uncover disguised meanings by studying the symbols in the manifest content of the dream.

ANALYSIS OF RESISTANCE

Resistance is the client's reluctance to bring to the surface of awareness unconscious materials that have been repressed. This is because some experiences or memories are too painful to talk about, and the patient would refuse to disclose them. Freud called these moments resistance, which indicate that the treatment is going in the right direction and that the therapist should continue to probe more deeply into that area. He viewed resistance as an unconscious dynamic that attempts to defend people against intolerable anxiety, which would arise if they were to become aware of their repressed impulses and feelings. Resistance operates specifically in psychoanalytic therapy by preventing the patient

and analyst from succeeding in their joint efforts to gain insight into the dynamics of the unconscious. Part of the task of the analyst is to break down or overcome resistances by pointing it out so that the patient can face the repressed experience realistically. It is the process of assimilating insights into a meaningful composite that can be useful at the patient.

ANALYSIS OF TRANSFERENCE

According to Greenson (1967) transference reactions include the patient's experiences, feelings, drives, attitudes, fantasies and defences towards a person in the present which are inappropriate to that person, and are a repetition, a displacement of reactions originating in regard to significant persons of early childhood. Transference manifests itself in the therapeutic process at the point where the patient's past interactions with significant others cause him or her to distort the present and to react to the therapist as he or she did to his or her father or mother or to another early significant person. It makes sense that the patients react to the therapists as they did to a significant person. The transference situation is considered valuable because its manifestations provide patients with the opportunity to re-experience a variety of feelings that would otherwise be inaccessible. Through the relationship with the therapist, patients express feelings, beliefs and desires that they have buried in their unconscious. Through appropriate interpretations and working through of these current expressions early feelings, patients are able to change some of their longstanding patterns of behaviour. Transference could be positive or negative. Positive transferences are the different forms of sexual attraction including liking, loving, and respecting. Negative transferences are different forms of aggressiveness, including hate, anger, rage, dislike or argumentativeness.

Self Assessment Exercise

List the various techniques of therapy in psychoanalysis.

6.0 CONCLUSION

In this unit, you have been exposed to the general outlines of Freud's psychoanalytic theory of personality. These include Freud's view of human nature, personality structures, anxiety and defence mechanisms, personality development and the techniques and processes of psychoanalytic therapy.

7.0 SUMMARY

The major concepts of Freudian psychoanalytic theory include the struggle between the life and death instincts at the heart of human nature; the tripartite structure of personality, with its systems of the id, the ego and the superego, the role of anxiety and the ego defence mechanisms, and the development of personality at various life periods, including the oral, anal, phallic, latency and genital stages. The most important techniques employed in the psychoanalytic practice include free association, interpretation, dream analysis, analysis of resistance and analysis of transference.

8.0 TUTOR–MARKED ASSIGNMENT

1. Id, Ego and Superego constitute the basis of human personality structure. Discuss.
2. What are the possible values of defence mechanisms?
3. What do you understand by fixation; and what factors are responsible for its development?

9.0 REFERENCES/FURTHER READING

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UNIT 2 HARRY STACK SULLIVAN'S THEORY OF PERSONALITY

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1.0 INTRODUCTION

This unit explains Harry Stack Sullivan's inter-personal relation theory of personality, its structure, personality development and assessment techniques.

Harry Stack Sullivan was born in Norwick in New York in 1892 and died in France in 1949. He was the only surviving child of his parents who had earlier lost two children to death. Sullivan was known to be lonely in his childhood because of the very little affection shown him by his parents.

This loneliness had a profound effect on his view on personality in later life. In school, Sullivan found it difficult to get along with other children. He had no friends and his school mates isolated him and this made him to be shy and withdrawn. Thus, he was thrown into loneliness both at home and in school. This loneliness significantly affected his personality.

These unpleasant circumstances in his early life – inaffectionate parents, unfriendly school mates, being an only child, being a catholic in a predominantly protestant community, and being a homosexual, had considerable influences on his formulation of interpersonal relations in psychiatry and personality.

Sullivan entered the Cornell University at the age of sixteen in 1908 but eventually dropped out as a result of academic failure. Later at the age of nineteen, he entered a medical school in Chicago. On graduation, he

practiced as a medical officer and later acquired psychiatric experience from on- the job training through his wide exposure to psychiatric patients.

Although Sullivan was strongly influenced by psychoanalytic studies, he always related psychoanalytic interpretation to concepts developed by non-psychoanalytic psychiatrists. For instance, while Freud attributed sexual motives behind the early parent –child relationships, Sullivan looks at such relationship as a quest for security by the child. Here again, one sees Sullivan’s early experiences influencing his theoretical stand on personality.

According to Joe (1987), Sullivan strongly believes in the traits that bind human beings together than those that distinguish human beings. He rejected the psychology of individual differences because he felt they were rather subjective and difficult to study it. Sullivan was of the view that it was much easier to study the traits that are similar among men. The following objectives will be the focus in this unit.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- discuss the personality structure propounded by Sullivan;
- identify the stages in the development of personality; and
- discuss Sullivan’s assessment techniques.

3.0 HOW TO STUDY THIS UNIT

- Reflect on the previous unit that dealt with Freud’s psycho analysis
- Read the objective stated
- Read the content of interpersonal relations theory that is an extension of Freud’s psycho analysis
- Check the stages suggested by Sullivan and reflect them in real life situations
- Go back to the objectives to check whether you have achieved all them.

4.0 WORD STUDY

- **Psycho- analysis:** Freud’s theory of three stages of personality. ID, EGO and SUPEREGO.

5.0 MAIN CONTENT

5.1 Personality Structure

According to Joe (1987), Sullivan looked at personality as a psychological construct with a more or less enduring patterns of recurrent interpersonal situations which characterise a man. To Sullivan, the basic determinant of personality is the interpersonal situation. The individual does not live in isolation but with other people in society. So man's total personality is the product of his interaction with significant people around him, Sullivan equally recognises the role of heredity and maturation in the shaping of personality but subordinated them to the role of environmental factors. Sullivan believes that psychological processes like perceiving, remembering, thinking, imagining etc, which made up an individual's personality are interpersonal in nature. Thus for him the structure of personality is centred majorly on the following three processes, dynamism, personifications and cognitive processes.

Dynamisms

Sullivan described the term dynamism as the smallest unit in the study of personality. He sees dynamism as the stable pattern of energy transformations that characterise a human being as a living organism (Sullivan, 1953). An energy transformation is a form of behaviour. It could be overt like speaking, playing crying, etc, or covert like thinking, imagining, and day-dreaming. Sullivan's description of dynamisms as being stable and recurring makes them similar to habits. He believes that all humans have the same basic dynamisms but their expression is a function of interpersonal relations in the environment. Dynamisms are normally centred around particular zones like the mouth, the anus and the genitals (compare with Freud's body zones).

Dynamics or units of personality are useful in satisfying the basic needs of the individual like hunger, thirst, sexual desire, etc. There is however, an important dynamism which develops out of anxiety. This Sullivan calls the "Self" or the "Self System". The individual's efforts are continually geared towards pressuring the self-system.

The Self-System

The self system originates from one's experience with anxiety. The individual continually tries to reduce anxiety which is societal in origin and this he does by:

- i Approving certain behaviour patterns that he derives satisfaction from and which also meets societal approval (the good me)
- ii Suppressing some behaviours which are threatening to the self (the bad me)

iii Eliminating those that are totally intolerable (the not me)

If the self system becomes excessively preoccupied with reducing anxiety, it becomes separated from other parts of the personality. This makes the person to expend most of his energy in attempting to preserve the self from anxiety which is uncomfortable. In doing this, the person may become self-centred and have an inflated idea of himself even though this may actually conflict with what he really is. The self system acts as the custodian of odds security in the society. It is a protective device and its development starts with the infants interaction with the parents. Sullivan however believes that excessive use of the self system to reduce anxiety leads to an individual whose self system is distorted out of reality.

Personifications

Personification refers to the image that one has, first about himself and then of another person. Sullivan believes that personification grows out of interpersonal interactions: Personifications are developmental in nature. As the child grows, he first personifies himself in terms of the good and bad nature of himself. From this he notices and empathises with the good – bad nature of others as he interprets their behaviours. If for example, he always has good and pleasant experience with people from a particular state, anybody from that state was automatically regarded as good. If the experiences had been bad, any person who came from that state was regarded as bad. Personifications therefore, could become complex impressions of the individual about himself first and that of others as a result of his previous experience with people around him. Personifications may be distorted and exaggerated to protect the self against anxiety. This leads to the idea that some people are harmful and must be avoided while others are innocent and could be tolerated. According to Sullivan, the whole idea about personification is that interpersonal relations which the individual encounters daily as a result of living are full of tension and the reduction of this tension is necessary to protect the self system. This, he thought, could be done through personification.

Cognitive Processes

Cognitive processes refer to the role of cognition in the development of personality. Sullivan identified the following three types of cognitive experiences in the development of an individual's personality, prototaxic, parataxic and syntactic models of cognitive experiences.

i Prototaxic Experiences

These are raw feelings, images and sensations that flow through the mind, the so-called "Stream of Consciousness" process, Sullivan believes that these are found in the early months of life.

These prototaxic feelings, images and sensations are not coordinated as systematic manner as such. They are rudimentary and are preconditions to the other two types of modes.

ii Parataxic Experiences

These refer to seeing causal relationships between events occurring at the same time. Although two events might coordinate highly, they may logically be unrelated. For examples a person may think that because he sat at a particular area of an examination hall during an examination and performed well, he should sit at that particular area in another examination so as to do well again. This person sees casual relationship between a sitting place and doing well in an examination. Sullivan believes that all superstitions are examples of parataxic experience. He also believes that most people thinking do not proceed beyond parataxic experience. Quite often we are tempted to see casual relationships between experiences that have nothing in common except that these may have occurred together probably by chance previously. Sullivan believes that many of the thought processes of psychotics such as hallucinations and delusions are parataxic.

iii Syntactic Experiences

Syntactic experiences refer to the use of words and numbers as symbols carrying meanings. These symbols are mutually agreed upon by groups of people (in interpersonal relations) as means of communication among themselves. Sullivan describes this mode of thinking as the higher types of cognitive process in the development of one's personality. Syntactic experience enables a person to respond to people symbolically (by means of words and numbers) unlike the infant who responds by actions. As an individual grows, the personifications of both self and others are built around symbols like words. A child who is scolded often (you are too noisy, clumsy, troublesome etc) may develop the bad – me personification. A child who is praised, like you are nice, good boy, excellent performance etc. now develop the good – me image.

Syntactic mode of experiences enables interpersonal experiences to be systematically co-ordinated so that such experiences now have logical connections. The result is that people are able to communicate with one another symbolically, Sullivan believes that interpersonal communication is possible for those who can operate at this level. He is of the view that man operates daily in both syntactic and parataxic modes of experiences (Joe, 1987)

5.2 Personality Development

Sullivan believes that these are stages in the development of personality and consequently describes in detail the interpersonal situations and experiences that occur in each stages. He came up with the following seven stages of human personality development- Infancy, Childhood, Juvenile, Preadolescent, Early Adolescence, Late adolescence and Adulthood. Sullivan describes each stage under – age, body zone (centre of dynamisms), self system, cognitive experiences and direct interpersonal experiences.

Infancy Stage

The infancy period extends from birth to about 28 months and dynamisms (units of behaviour patterns) at this stage centre on the oral zone. The self system at this stage is just emerging. Cognitive experiences of the infant are largely prototaxic (mainly actions) and personifications are centred around the nursing parents like the mother. Portrait interpersonal experiences at this stage are nursing – breast or bottle and considerable emphasis on the nipple. The concept of the good or bad mother begins to appear as a result of the nursing interaction between the child and the mother. However, the child is still completely dependent on maternal and parental care. Articulate speech emerges at the end of this state.

Childhood Stage

This stage extends from about 18/20 months to 4-5 years and covers the preschooling period. This stage is characterised by the presence of articulate speech and the need for playmates. The self system now encompasses sex-role recognition (boys doing things expected of males and girls behaving as expected of females). The cognitive experiences are largely parataxic with syntactic experience just emerging. Important interpersonal experiences include personifications, where the child plays dramatisations, where the child plays at being an adult is common at this stage as well as the emergence of malevolent transformations, the syndrome of feeling that the world is against you (one lives among enemies). If this attitude is very strong, it leads the child to become very defensive and this considerably interferes with the child's interpersonal relation or experiences leading to isolation. The malevolent transformation is an attempt to protect the self system from tension and anxiety that result from unpleasant and painful experiences the child encounters with people as a result of daily living. The child is still dependent on the parents (Joe, 1987).

Juvenile Stage

This stage extends from around 5/6 to 11years. The stage covers the primary school period and the genital zones are dormant at this period.

The self system now encompasses integrating needs like self control. Cognitive experiences here are mostly syntactic. The Juvenile is fascinated with symbols. Interpersonal experiences at this stage include socialisation outside the family. The child experiences social subordination (i.e. obeying teachers and other school authorities). The child may interact with peers on cooperation and competitive bases. Learning controls by being inattentive or shutting off experiences that do not interest him and controlling his behaviour by developing more effective ways substituting threatening experiences with more accommodating experiences that are societal sanctioned. Sullivan calls this sublimation. The juvenile now orientates himself on how to live with people although he is still dependent on authority figures.

Preadolescence Stage

This stage covers the early period of secondary school 11-13 years. The genitals are now emerging from dormancy. The self-system stabilised and cognitive experiences are still mostly syntactic. The interpersonal experiences at this stage are:

- i Important need for peers of the same sex. Infact the individual's relation with a peer of the same sex can be so intimate that he could take problems to him/her and vice versa.
- ii Genuine human relationship with others who are not authoritative and adult figure. These relationships are based on equality, mutuality and reciprocity.
- iii Self is now emerging as an independent one but a confused one. The relationship with peers at this stage is so important to the individual that if these relationships are either disturbed or inappropriately formed, the result is that the individual experiences loneliness.

Early Adolescence Stage

This stage extends from 12-17 years and covers the later part of secondary education. The genitals are fully developed and the individual is highly heterosexual. While the peer relationship of the previous stage is still strong, the individual now becomes lustful as a result of physiological changes that have occurred because of puberty. The individual at this stage has double social needs- erotic need for the opposite sex and intimacy need for same sexual peers. If the double social needs are met, the self system becomes stabilised but if confusion arises between these two social needs, homosexuality results. Sullivan believes that most of the adolescent's problems arise because of the conflicts between sexual gratification on one side and intimacy and security on the other side. The individual is highly syntactic and highly independent.

Late Adolescence Stage

Late adolescence covers the period 17-19 years to the early twenties which normally coincide with the university years. The individual is fully matured and the self system is integrated and stabilised. Cognitive experiences are fully syntactic. The power of symbolisation is really outstanding and fascinating at this stage. Portrait interpersonal experiences include strong security against tension and anxiety to enhance self system. The individual enters into a prolonged period of initiation into the values, privileges, duties and responsibilities of being a full member of his society. By the time the individual completes this stage of development; he has mastered how to cope with anxiety and is now prepared to play an adult role.

Adulthood Stage

Adulthood covers late twenties and the years following that period. This is parenthood stage and the individual is completely stabilised. Syntactic mode of experience is fully developed and symbolisation is at its peak. After the individual has gone through all the preceding stages of personality development, he now becomes a full social animal created from a human animal as a result of interpersonal social relations. The individual at this stage is completely independent of paternal controls (Joe, 1987).

Assessment Technique

Sullivan developed his own assessment technique which he called the psychiatric Interview (Sullivan, 1954). This technique lays considerable emphasis on participant observation by the face to face contact between the patient and the therapist in an interview situation.

Sullivan (1954) held that the interview can be in one session or several sessions lasting a long time. He divided the interview into four stages as discussed below.

i. Formal Inception

This is the beginning of the contact (vocal) between the patient and the therapist. The therapist must be alert to notice every slight but important change in the way the patient behaves during the beginning of the interview. For example, the patient could change the tone of his speech. Sullivan held that apart from getting information from what the patient says, other important clues that could aid the therapist are the ways the patient brings out the information, like his speech pattern (rate of speech, intonation, and other overt behaviour patterns). The role of the therapist is that of an expert in interpersonal relations and he must strike a very good working relationship with the patient. In doing this he would not dominate the therapy session and he must make the patient aware of his own role as the therapist. If he does this

there is a greater likelihood that the patient will bring out more information about himself which the therapist would use to solve his problems. These centre mostly on distorted parataxic mode of thinking.

ii **Reconnaissance**

This is the period in which the interviewer (therapist) allows the patient to bring out his biographical data. The patient is allowed to talk about his past, present and future. The interviewer must take interview situation serious and should not encourage irrelevant and unimportant materials during the interview. The interviewer can capitalise on lapses in the memory of the patient during therapy sessions to teach him how to freely associate. This is the phenomenon of allowing thoughts to come out freely without inhibition or distortion. In both stages (i) and (ii) the emphasis is on good communication which enables information to flow freely from the patient. By the end of this stage, the therapist forms series of hypotheses about the patient's problem and their sources.

iii **The Details Inquiry**

This is the period in which the therapist attempts to prove or disprove the hypotheses he has formulated. He listens and asks the individual questions about some of his problems like eating habits, ambitions, sexual relationships and attitudes towards his own body, Sullivan employed the technique of empathy in getting at the root of the patient problems. This is a technique in which the therapist identifies with the patient and therefore visualises the way he feels.

iv **The Termination**

This is the end of the interview by which time the therapist has learned much from the patient. He now prescribes a course of action for the patient which he thinks can help solve his problems.

SELF ASSESSMENT EXERCISE

1. What are the processes upon which Sullivan's personality structure centres?

6.0 CONCLUSION

In this unit you have been exposed to Harry Stack Sullivan's Interpersonal relation Theory of Personality. In doing that, you have learnt about his concept of personality structure, the three processes in

which it is described, as well as stages in personality development and assessment technique.

7.0 SUMMARY

The early life of Sullivan was not a pleasant one and this influenced his theory of personality. His structure of personality centred on three processes namely, Dynamisms, personifications, and Cognitive processes. He came up with seven stages of personality development:- Infancy, Childhood, Juvenile, Preadolescence, Early Adolescence, late Adolescence and Adulthood. His assessment technique is called Psychiatric Interview and has the following four stages; Formal Inception, Reconnaissance, Detailed inquiry and Termination.

8.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the personality structure propounded by Sullivan.
2. What are Sullivan's stages of personality development?
3. What is Sullivan's assessment technique called and what are the stages in the process of the assessment?

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UNIT 3 ALFRED ADLER'S PERSONALITY THEORY

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1.0 INTRODUCTION

This unit deals with Alfred Adler's personality theory of individual psychology, his view of human nature, his theory of personality and the therapeutic process.

Alfred Adler was born in Vienna and died in 1937 at the age of 67 years. He had the same birth place as Sigmund Freud. Both graduated in the same medical school and equally served in the Austrian Army during the first world war as physicians. Interestingly, the two did not know each other then (Carew, 1987). After working as general medical practitioner in the university of Vienna, Adler developed interest in psychiatry. He then became a student of Freud. The two worked together for some time as members of the Vienna psychoanalytic society of which Adler was the first president. They later separated and Adler founded the society for Individual psychology in 1912. Adler along with his other colleagues labeled Neo – Freudians believed that social and cultural factors were of great significance in the shaping of personality. Thus, Adler was able to find his society and journal bearing the same name – individual psychology – which reached its influential peak in Europe about the early 1940's. The advent of Hitler and the rise of Nazism in Europe forced Adler and most of his colleagues to flee Europe about 1934. Adler moved to New York where he had a successful psychiatric practice. Adler's death came on 28th May 1937 in Aberdeen Scotland as a result of heart attack.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- discuss Adler's view of human nature;
- outline the major concepts in Adler's personality theory; and
- list the procedures in Adler's therapeutic process.

3.0 HOW TO STUDY THIS UNIT

- Read the stated objective carefully
- Read through Adler's on Human personality structure
- Check the objectives to assess whether they have been achieved by you.

4.0 WORD STUDY

- **Inferiority:** A feeling of low self esteem
- **Superiority:** A feeling of high self esteem

5.0 MAIN CONTENT

5.1 Adler's view of Human Native Personality Structure

Adler believes that what an individual becomes in adult life is largely influenced by the first six years of life, but Adler's focus was not simply on experiencing past events. Rather, he was interested in the person's perception of the past and how this interpretation of early event has a continuing influence. According to Adler, humans are motivated by social urges rather than by sexual urges. For him, behaviour is purposeful and goal – directed. Consciousness, not the unconscious, is the centre of personality. Adler stresses choice and responsibility, meaning in life, and the striving for success or perfection.

Adler's theory focused on inferiority feelings, which he sees as a normal condition of all people and a source of all human striving. Rather than being considered as a sign of weakness or abnormality, feelings of inferiority can be the wellspring of creativity. They motivate us to strive for mastery, success (superiority) and even perfection. We are driven to overcome our sense of inferiority and strive for increasingly higher levels of development (Schultz & Schultz, 1994). Indeed, at around six years of age, our fictional vision of ourselves as perfect is formed into a life goal. The life goal unifies the personality and becomes the source of human motivation; every striving and every effort to overcome inferiority is now in line with this goal.

From Adler's perspective, humans are not merely determined by heredity and environment. Instead, they have the capacity to interpret, influence and create events. Adler asserts that what we are born with is not the central issue. What is crucial is what we do with the abilities we possess. Adler recognises that biological and environmental conditions limit our capacity to choose and to create because Adler's approach is based on a growth model, Adlerians put the focus on reeducating individuals and reshaping society. Adler was the forerunner of a subjective approach to psychology, which focuses on internal determinants of behaviours such as values, beliefs, attitudes, goals interests and the individual perception of reality. He was a pioneer of an approach that is holistic, social, goal – oriented and humanistic (Corey, 1996).

5.2 Theory of Personality

Adlerians attempt to view the world from the clients' subjective frame of reference, an orientation described as phenomenological in that it pays attention to the individual way in which people perceive their world. This "subjective reality" includes the individual's perceptions, thoughts, feelings, values, beliefs, convictions and conclusions. Behaviour is understood from the vantage point of this subjective perspective. How life is in reality is less important than how the individual believes life to be.

Patterns of human Personality: A basic premise of the Adlerian approach, also known as "Individual psychology", is that personality can only be understood holistically and systematically, that is, the individual is seen as an indivisible whole, born, reared, and living in specific familiar, social, and cultural contexts. People are social creative, decision-making beings who have a unified purpose and can not be fully known outside of the contexts that have meaning in their lives (Sherman & Dinkmeyers, 1987).

The human personality becomes unified through the life goal. An individual's thoughts, feeling, beliefs, convictions, attitudes character and actions are expressions of his or her uniqueness, and all reflect a plan of life that allows for the movement towards a self-selected life goal. An implication of this holistic view of personality is that the client is an integral part of a social system. There is more focus on interpersonal relationships than on the individual's internal psychodynamics.

Behaviour as purposeful and Goal-Oriented: Individual psychology assumes that every human behaviour has a purpose. Humans set goals for themselves and behaviour becomes unified in the context of these

goals. Adler replaced deterministic explanations with teleological (purposive, goal oriented) ones. A basic assumption of individual psychology is that what we are striving for is crucial. Thus, Adlerians are interested in the future, without minimising the importance of past influences. They assume that decisions are based on the person's experiences, on the present situation, and on the direction in which the person is moving.

Adlerian's uses the term "fictional finalism" to refer to an imagined central goal that is influenced by the philosopher Hans Vaihinger's view that people live by fiction (or view of how the world should be). The guiding fiction might be expressed as; "Only when I am perfect can I be secure", or only when I am important can I be accepted". The fictional goal represents an individual's image of a perfect position, for which he or she strives in any given situation. The term "finalism" refers to the ultimate nature of the person's goal and the ever present tendency to move in a certain direction. Because of this ultimate goal, we have the creative power to choose what we will accept as truth, how we will behave, and how we will interpret events.

The Striving for Significance and Superiority: Adler stresses that striving for perfection and coping with inferiority by seeking mastering are innate (Adler, 1979). To understand human behaviour, it is essential to grasp the idea of basic inferiority and compensation. According to Adler, the second we experience inferiority, we are pulled by the striving for superiority. He maintains that the goal of success pulls people forward towards mastering and enables them to overcome obstacles. The goal of superiority contributes to the development of human community. However, it is important to note that superiority as used by Adler does not mean being superior to others, but rather attaining a perceived better position in life. Superiority is a striving from a perceived lower position to a perceived higher position, from a felt minus to a felt plus. We cope with feelings of helplessness by striving for competence, mastering, and perfection. We can seek to change a weakness into strength. The unique way in which we develop a style of striving for competence is what constitutes individuality (Corey, 1996).

Lifestyle

The term "lifestyle" refers to an individual's basic orientation to life, and includes the themes that characterise the person's experience. Synonyms for lifestyle are plan of life, life movement, strategy for living, and road map of life. It is through our lifestyle that we move towards our life goal which sees us as actors, creator, and develop a unique style of life. (Ansbacher, 1974). This concept accounts for why all our behaviours fit together so that there is some consistency in our actions. Understanding one's lifestyle is somewhat like understanding

the style of a composer: “we can begin wherever we choose; every expression will lead us in the same direction towards one motive; one melody; around which the personality is built” (Adler, 1964a, 332).

No two people develop exactly the same life style. In striving for the goal of superiority, some develop their intellect, others, their artistic talent, others, athletic skills, and so on. These styles of life consist of people’s view about themselves and the world and their distinctive behaviours and habits as they pursue their personal goals. Everything we do is influenced by this unique lifestyle, which is assumed to be influenced by forces during the first six years of life. Experiences within the family and relationships between siblings contribute to development of the lifestyle (Sherman & Dinkmeyer, 1987). But it is not the childhood experiences in themselves that are crucial; rather, it is our present interpretation of these events.

Social Interest

Social interest is probably Adler’s most significant and distinctive concept. The term refers to an individual’s awareness of being a part of the human community and to the individual’s attitudes in dealing with the social world; it includes striving for a better future for humanity. The socialisation process which begins in childhood, involves finding a place in one’s society and acquiring a sense of belonging and of contributing (Kefir, 1981).

Adler equated social interest with a sense of identification and empathy with others: to see with the eyes of another, to hear with the ears of another, to feel with the heart of another. The degree to which we successfully share with others and are concerned with the welfare of others is a measure of mental health (Sherman & Dinkmeyer, 1987). From the Adlerian perspective, as social interest develops, the individual’s feeling of inferiority and alienation diminish, social interest will develop if it is taught, learned and used. People express social interest through shared activity and mutual respect. Those without social interest become discouraged and end up on the useless side of life.

Individual psychology rests on a central belief that our happiness and success are largely related to this social connectedness. Because we are part of society, we cannot be understood in isolation from the social context. Humans seek a place in the family and in the society. There is a basic need to feel secure, accepted and worthwhile. Many of the problems we experience are related to the fear of not being accepted by the group we value. If our sense of belonging is unfulfilled, anxiety results. Our feelings about ourselves and our level of self- acceptance are determinants of how effectively we are able to form interpersonal relations.

Birth Order and Sibling Relationships

The Adlerian approach is unique in giving special attention to the relationships between sibling and the position in one's family. Adler identified five psychological positions; oldest, second of only two, middle, youngest, and only. It should be noted that the actual birth order itself is less important than the individual's interpretation of his or her place in the family. Since most Adlerians view most human problems as social in nature, they emphasise interfamily relationships. Adler (1958) observed that many people wonder why children in the same family often differ widely. It is a fallacy to assume that children of the same family are formed in the same family environment. Although they share aspects in common in the family of constellation, the psychological situation of each child is different from that of others. The following description on the influence of birth order is based on Ansbacher and Ansbacher (1964), Dreikurs (1953) and Adler (1958).

1. The Oldest Child

He/she generally receives a good deal of attention, and during the time she is the only child, she is typically somewhat. He/she spoiled as the centre of attention. She tends to be dependable and hardworking and strives to keep ahead. When a new brother or sister arrives on the scene, however, she finds herself outside from her favoured position. He/she is no longer unique or special. He/she may readily believe that the new comer (intruder) will rob her of the love to which he she is accustomed.

2. The Second Child

He/she is in a different position. From the time he/she is born, he/she shares the attention with another child. The typical second child behaves as if he/she were in a race and is generally under full steam at all times. It is as though this second child were in training to suppress the older brother or sister. This competitive struggle between the two first children influences the later course of their lives. The younger child develops a knack for finding out the elder child's weak spots and proceeds to win praise from parents and teachers by achieving success where the older sibling has failed. If one is talented in a given area, the other strives for recognition by developing other abilities. The second born is often opposite to the first born.

3. The Middle Child

He/she often feels squeezed out. He/she may become convinced of the unfairness of life and feel cheated. This person can assume a "poor me" attitude and can become a problem child. On the other hand, especially in families characterised by conflicts, the middle child will become the switch board and the peace maker, the person who holds things together.

4. The Youngest Child

He/she is always the baby of the family, and tends to be the most pampered one. He/she has a special role to play, for all the other children are ahead of him/her. Youngest children tend to go their own way. They often develop in ways no other in the family have thought about.

5. The Only Child

He/she has a problem of her own. Although she shares some of the characteristics of the oldest child (namely, high achievement drive) she/he may not learn to share or cooperate with other children. He/she will learn to deal with adults well, as they make up her original family world. Often, the only child is pampered by her parents and may become dependently tied to one or both of them. She/he may want to have centre stage all of the time, and if her position is challenged, she will feel it is unfair.

In summary, Adler's Individual Psychology assumes that people are motivated by social factors; are responsible for their own thoughts, feelings and actions are the creators of their own lives, as opposed to helpless victims; and are impelled by purposes and goals; looking more towards the future than to the past.

5.3 The Therapeutic Process

The Adlerian therapy rests on a collaborative arrangement between the patient (client) and the therapist. In general, the therapeutic process includes identifying and explaining 'mistaken goals' and 'faulty assumptions' followed by a reeducation of the patient towards more constructive goals. The main aim of therapy is to develop patients' social interest, which is accomplished by increasing their self awareness and challenging their fundamental premises, life goals and basic concepts (Dreikus, 1967).

Adlerians do not see clients as being "sick" and in need of being "cured". Rather the goal is to reeducate clients so that they can live in society as equals, both giving to society and recovering from others (Mosak, 1995). Thus the therapeutic process focused on providing information, teaching, guiding and offering encouragement to discouraged patients. Encouragement is the most powerful method for changing a person's beliefs. It helps patients build self-confidence and stimulates courage. Courage is the willingness to act "even when fearful" in ways that are consistent with social interest. Fear and courage always go hand in hand, because without fear, there would be no need for courage. The loss of courage or discouragement results in mistakes and dysfunctional behaviour. Adlerian therapists educate patients on

new ways of looking at themselves, others, and life. Through the process of providing patients with a new cognitive map, or fundamental understanding of the purpose of their behaviour, therapists assist them in changing their perceptions.

SELF ASSESSMENT EXERCISE

What do you understand by striving for significance and superiority?

6.0 CONCLUSION

In this unit you have been exposed to the view of human nature as held by Adler and his followers. You also learnt about Adlers pattern of personality development. Finally the therapeutic process in Individual psychology was discussed.

7.0 SUMMARY

On the view of human nature, Adler believes that what an individual becomes later in life is shaped by the experiences in the first six years of life. He also believes that behaviour is purposeful and is influenced by social urges rather than sexual urges. He also believes that inferiority feelings motivates individuals to strive for superiority. On the pattern of personality, five principles that shape personality were discussed, Finally, the therapeutic process in individual psychology was highlighted.

8.0 TUTOR- MARKED ASSIGNMENT

Discuss fully Adler's view of human nature.

What are the major principles that shape an individual personality as propounded by Adler?

Outline the procedures in Adler's therapeutic process.

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UNIT 4 ERICH FROMM'S PERSONALITY THEORY

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1.0 INTRODUCTION

This unit focuses on Erich Fromm's personality theory. The unit delved into Erich's view of human nature theory of personality and the therapeutic process. Erich Fromm was born in Frankfurt, Germany in 1900. He studied Psychology and Sociology in his undergraduate years. He obtained his Ph.D in 1922 from Heidelberg. He trained in Psychoanalysis in Munich and the Berisn Psychoanalytic Institute. He later went to the United States of America in 1933 as a lecturer at Chicago and later entered into private practice in New York City. Erich wrote so many books and *Escape from Freedom* appears to be his most popular book.

One of the basic themes of his writings is that man feels lonely and alienated because he has become separated from nature and other men. Fromm says that people have freed themselves from the old bonds of slavery and feudalism and become individuals, enjoying certain rights and liberties, but have not gained freedom in the positive sense of realising their intellectual and artistic possibilities (Fromm, 1941). The individual has gained too much freedom from traditional controls, too little freedom to live actively and spontaneously (Shertzer and Stone, 1980) Fromm sees the root of this freedom in the nature of modern industrial civilisation – in its large scale organisation, its mobility and competitiveness, its impersonality, its sheer bigness. Gone is the old framework of custom and authority, of life in small groups and stable communities. The machine age has made people rich in material things, but in the face of today's vast problems and responsibilities, they feel insecure, helpless, isolated and powerless and lost. Individuality is an illusion. Any form of society that man developed, says Fromm,

represents an attempt to resolve this feeling of isolation and insecurity. Various needs arise out of these conditions of existence, and these needs are realised in accordance with the social arrangements under which man lives.

The bridging concept between the individual and the society according to Fromm is 'social character'. Fromm sees social character as the nucleus of the character structure which is shared by most members of the same culture. To him, its function is to shape the energies of the members of society in such a way that their behaviour is not a matter of conscious decision as to whether or not to follow the social pattern, but one of wanting to act as they have to act, and at the same time finding gratification in acting according to the requirements of the culture, and for the purpose of the continued function of the society. Towards this end, Fromm identified five social character types found in today's society. These are receptive, exploitative, hoarding, marketing and productive character types.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- discuss Erich Fromm's view of human nature;
- identify and briefly discuss the personality types based on Fromm's theory; and
- outline the therapeutic process of Fromm.

3.0 HOW TO STUDY THIS UNIT

- As with the previous unit, read the objectives carefully.
- Go through the content with the intention of understanding Fromm's view of human nature
- Read the theory of personality properly with the intend of understanding the five social character of today's society that could be applied to theory
- Reflect or whether the objectives have been achieved by you.

4.0 WORD STUDY

- **Conforming:** Something that agrees or tally's with a positive act or expectations.
- **Powerlessness:** To loss control

5.0 MAIN CONTENT

5.1 Fromm's View of Human Nature

Fromm sees human nature as being animalistic, and as an animal, one has certain physiological needs that must be satisfied. Fromm does not see man as basically evil. He feels that man has a few basic needs – hunger, thirst, sex, etc, but those drives which determine individual personality – love, hate, lust for power, yearning for submission, etc are products of social process and not part of a fixed biological nature. Fromm believes that the two aspects of a person – being both animal and human – constitute the basic conditions of human existence. Animal nature according to Fromm is biochemical and psychological bases and mechanism for physical survival. While the human, certainly, has an animal nature, it is the only organism possessing a human nature as well. Man shares his biological needs with other animals, but the manner in which these needs are satisfied is culturally or social determined. That man possesses certain needs is a biological fact; how he satisfies them lies in the realm of culture (Brown, 1964). Man according to Fromm, tends to move from the animal towards the human nature. This is man's quest for freedom – freedom from nature, freedom from conformity. It is man's attempt to become himself, distinct from the world and from others. This process, Fromm calls "individuation", is irreversible.

Fromm postulates that man soon finds this freedom. He is able to assert himself, to control nature. He has gained freedom 'from' the world. Man, however, discovers too soon that he is an infinitesimal entity and cannot compete with the infinitude of nature. He consequently starts to develop a feeling of aloneness. He does not know what to do with his newly acquired freedom. He has gained freedom FROM the world, but freedom TO do something constructive, be what he should be is yet to come. He is overwhelmed by nature which he has gained freedom from. But he cannot go back into oneness with this former master of his. He now becomes anxious under this new feeling of powerlessness. Impulses start arising for him to give up his individuality in order to overcome the feeling of aloneness and powerlessness by submerging himself in the world outside. He wants to ESCAPE FROM FREEDOM. To Fromm, the way an individual handles this dilemma is determined by his drives and prevailing social character of his environment and determines the individual's personality type.

5.2 Fromm's Theory of Personality

Fromm, according to Mallum (1987) believes that the specific manifestation of needs, the actual ways in which a person realises inner potentialities, are determined by the social arrangements under which he

lives. It is obvious that one's personality develops in accordance with the opportunities that a particular society offers one. Thus a person's adjustment to society usually represents compromise between inner needs and outer demands. He or she develops a social character in keeping the requirements of the society.

Fromm identified and described the five social characters types that are found in today's society which are regarded as Fromm's categorisation of personality or character orientations.

(a) Receptive Orientation

According to Fromm, a person with a receptive orientation feels that "source of all good" to be outside, and believes that the only way to get what he wants is to receive it from that outside source. Consequently, he is a receptor and not a generator of ideas, materials, affection, knowledge, pleasure, etc. He shows a particular kind of loyalty as sign of gratitude to the hands that feed him. Unfortunately, these hands may be very many in order to satisfy all the different ramifications of his needs. Thus, in his attempt to please all these benefactors, he may find himself battling with reconciling the irreconcilable. The person with receptive personality orientation usually becomes anxious when the source is threatened and may take to excessive consumption of food and drinks as a way of coping with his anxiety and depression. Generally, the person with a receptive orientation is friendly and optimistic.

(b) The Exploitation Orientation

Like in the receptive orientation, a person with an exploitative orientation feels the source of all good is outside and that one can not produce anything by himself. He, however, does not receive things from his sources (others) as gifts but takes them away by force or cunning, whether such things be affection or ideas. A prominent feature of persons with this orientation is a biting mouth. Seducers and bullies fall into this category.

(c) The Hoarding Orientation

In this orientation, the individual is skeptical of anything new. Consequently, he gains security in hoarding and saving money, affection, ideas, etc. He is miserly and sees spending as a threat. Hoarding individuals are possessive and jealous in love, conservative in thinking, and undisclosed in communications. Their characteristic facial feature is tight-lipped mouth. Their attitude is withdrawn, their thoughts and feelings are orderly but sterile and rigid.

(d) The Marketing Orientation

This orientation involves a feeling in the person that success depends largely on how well he sells himself. This, in turn, depends on some abstract and impersonal demands such as degree of cheerfulness, aggressiveness, ambition, type of club one belongs to, his family background, etc. these demands make him both a seller on the one hand, and the commodity to be sold, on the other hand. Thus, his esteem depends on conditions beyond his control. If he is successful, he is considered valuable, and if not, he is worthless. A person with a marketing orientation is, therefore, always seeking ways of making himself acceptable. This he may do with heavy application of cosmetics, dressing in a flashy manner, always trying to be in tune with the pervading fashion (in dressing, thinking, etc) or going out of his way to ensure that he is in other people's good books.

(e) The Productive Orientation

To Fromm, this is the ideal character type. It refers to a mode of relatedness in all realms of human experiences and covers mental, emotional and sensory responses to others, oneself, and things. It involves man's realisation and readiness to use the vast potentialities inherent in him in free creative activity independent of any external control. It is that state in human development in which man is wholly guided by reason. The truly productive person would not be predictable. Consequently no fixed characteristic traits could be found for him. Productivity does not involve sticking to a job or acting in a repetitive way, but rather, something more like creativity, transcendence, imagination, etc.

The above types or orientations represent different ways in which individuals can relate to the world and to each other. Only the last of these is considered by Fromm to be healthy. Any given individual is a blend of these five types of orientations; although one or two of the orientations may stand out more prominently than the others (Mallum, 1987). Therefore, according to Fromm, it is possible for a person to be either a productive – hoarding type or non-productive hoarding type. A productive hoarding type might be a person who acquires land or money in order to be more productive, while a non-productive hoarding type may be a person who hoards just for the sake of hoarding without any benefit to society (Hall, 1978).

5.3 The Therapeutic Process

Fromm's technique of investigation is a combination of different techniques. He used experimental method, philosophical method,

interviews, observations and empirical method. The decision to use each of the techniques or a combination of some of them depends on the issue being handled at a point in time.

SELF-ASSESSMENT EXERCISE

What do you understand by productive orientation as used by Fromm?

6.0 CONCLUSION

In this unit, you have been exposed to the personality theory of Erich Fromm. His view of human nature was described. The five categories of human orientation which are the foundations of his personality theory were fully treated. Finally, his method of investigation which comprised so many other techniques were highlighted.

7.0 SUMMARY

Fromm does not see man as evil. He sees man as being animalistic with certain needs. Fromm propounded five personality types, four of which are non-productive and one which is productive. Fromm adopted a variety of techniques in his investigation.

8.0 TUTOR-MARKED ASSIGNMENT

1. What is Erich Fromm's view of human nature?
2. List and briefly discuss the five personality orientations as propounded by Fromm.
3. What are the techniques of investigation adopted by Fromm?

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UNIT 5 ABRAHAM MASLOW'S NEED THEORY OF PERSONALITY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 How to Study this Unit
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 - 5.1 View of Human Nature
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 - 5.3 The Therapeutic Process
- 6.0 Conclusion
- 7.0 Summary
- 8.0 Tutor-Marked Assignment
- 9.0 References/Further Reading

1.0 INTRODUCTION

This unit deals with Abraham Maslow's need theory of personality. The unit concisely looked into Maslow's view of human nature, his need theory of personalities and the therapeutic process. Abraham Maslow lived between 1908 and 1970. He was born in Brooklyn, New York, of low class Jewish parents. His childhood was marked by considerable material deprivation. Added to this, he lacked friendship and company of other children because his father migrated from Russia to America. This difficult early life probably denied him of luxury and forced him into serious academic pursuits aimed at overcoming his initial deficiencies. It also probably accounted for the inclination of his personality theory which emphasised the primary of physiological and belongingness needs (Onyehalu, 1987).

Even though Maslow studied behaviourism, he later abandoned it and embraced the humanistic orientation. His dislike for inhuman treatment and the horrors of the second world war sensitised him to make serious efforts to prove that man has positive virtues and not only negative ones like cruelty, hatred, destruction and prejudice. Because of his serious academic enterprise, Maslow was able to earn his Ph.D at the age of 23 from the University of Wisconsin in 1931. He lectured in many universities and was a member of several psychological associations. He was a prolific writer and he died in 1970.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- give a highlight of Maslow’s view of human nature;
- list and explain the seven potent needs that shape an individual’s personality; and
- highlight the therapeutic process of Abraham Maslow.

3.0 HOW TO STUDY THIS UNIT

- Read the objectives stated
- Go through Maslow’s view of human nature.
- Try to understand Maslow’s hierarchy of needs
- Go back to the early stated objectives and cross check whether you have achieved them all.

4.0 WORD STUDY

- **Positive Virtue:** Love, kindness, sympathy
- **Negative Virtue:** Cruelty, hatred, destruction

5.0 MAIN CONTENT

5.1 Maslow’s View of Human Nature

Maslow sees man as an integrated whole organism whose activities are largely goal-oriented. He emphasised even more than Rogers the positive optimistic trends in human existence. Maslow believes that each person has an essential nature, a “skeleton” of “psychological structure”, part of it shared with all other human beings, some of it unique. There is a strong genetic component to each person’s nature. The healthy person constantly tends to actualise his or her personality to fulfill basic potentialities - to self-actualise. Maslow thought that the study of emotionally disturbed people was bound to produce a distorted psychology. Instead, he looked for models of self-actualised people – people who had, in other words, fulfilled their basic potentialities. Schultz (1981:225) summarised Maslow’s forward-looking disposition and optimism about human nature thus:

His focus is on psychological health rather than malfunction, on growth and progress rather than stagnation, and human virtues and potentials, not weaknesses and limitations. Basically, he had a strong sense of confidence, even trust in our ability to shape our own positive and constructive growth.

Maslow is a strong believer in the reality of individual differences. He equally believes that human personality is influenced and shaped by both nature and nurture. Furthermore, Maslow believes that an individual can still catch up and make progress in life despite initial setbacks and unpleasant experiences of early life.

5.2 Maslow's Need Theory of Personality

According to Onyehalu (1987), Maslow's personality theory is centred on serious consideration of motives or goals that basically precipitate observed human behaviour. His theory identifies basic "needs" as the driving force and categorized them into a hierarchy according to their relative potency and urgency to the organism in question. Maslow's assumptions include:

- that man and most organisms are permanently wanting or needy.
- that total satisfaction is almost impossible,
- that these are graded by the organism in their order of importance,
- that as soon as a more urgent and pressing need is satisfied, another higher need immediately emerges, assumes utmost importance, and automatically becomes the active determinant or organiser of behaviour, and
- that a currently satisfied need becomes unimportant and underestimated by the organism and no longer controls and dominates behaviour.

Maslow's Hierarchy of Human Needs

Maslow identified seven very potent needs in the human being. Based on their order potency and urgency, they are

Physiological needs

Safety needs

Love and affection needs

Achievement needs

Self-esteem needs

Aesthetic needs, and

Self-actualisation needs

These are discussed below—

Physiological Needs

According to Maslow, physiological needs are biological in nature and when they are in force, all other needs become relatively unimportant. Biological needs include the need for food, water, oxygen, sex, and elimination of waste products. Generally, physiological needs include all needs which are directly necessary for organic survival. Maslow

emphasised that a person who needed food, safety, and self-esteem, would in all likelihood opt for food more than for any of the other items.

Safety Needs

As soon as physiological needs are satisfied, safety needs become the next most important requirement. Safety needs are needs for protection against danger or threat of deprivation of certain comforts as is amply demonstrated during wars, famine and time of violence. It is common knowledge that human beings and other animals perpetually seek self-preservation and security. As in the case of physiological needs, all talents and resources of the organism will now be channeled towards warding off dangers and threats. In the words of Maslow, safety needs are dramatised in emergencies like wars, diseases, natural disasters, crime waves, societal disorganisation, anarchy and chronically unfavourable situations. In such circumstances, safety considerations become the most dominant controller of the organism's actions.

Love Needs

As soon as the physiological and safety needs otherwise called biological needs are satisfied, attempts to satisfy social needs directs man's behaviour. In the hierarchy, the next in importance is the love and affection needs otherwise called belongingness needs. This need is manifested in our desire to make friends and to maintain cordial relationships with people generally. If for any reasons this need is obstructed or thwarted, adverse psychological reactions or pathological behaviours (maladjustment) could result. While love is not exactly the same as sex, it has to be noted that in several instances, our sexual behaviour and response is defined by our need for love, affection and intimacy.

Achievement Needs

Maslow (1943) sees achievement needs as human desires for great personal strength, for adequacy, or confidence and for independence and freedom. This need can be said to have been attained when the individual earns and enjoys respect from other people based on his demonstration of real capacity. It can be assumed that it is this need that motivates and fuels human curiosity and continuing human efforts for knowledge and technology, for exploration and for mastery of our immediate environment and even beyond.

Self-Esteem Needs

Esteem needs are of two types. The first are those needs that relate to one's self-esteem - need for self-confidence, self initiative, self respect, competence and knowledge. The second type are those needs that relate to one's reputation – need for status, recognition, respect from others and need for appreciation. Humans naturally have a strong desire for

reputation and prestige, for recognition and attention, and for feelings of being important, useful and appreciated by the society. Successful satisfaction of these needs gives rise to a positive and salutary feeling of self confidence and high self esteem. On the other hand, failure to gratify this need results in feelings of inferiority, weakness, and helplessness. According to Onyehalu (1987) most cases of bizarre traumatic behaviour (neurosis) can be traced to thwarted self-esteem needs.

Aesthetic Needs

Ideally, human beings show strong attraction towards beauty, decency orderliness and symmetry. They wish to admire and possess beautiful things. Huge investments on interior and exterior decoration of private homes and public institutions are testimonies and responses to this psychological goal (Onyehalu, 1987).

Self-Actualisation Needs

Normally, human beings are always motivated by the need to find self-fulfillment and to realise their potentials. They aspire towards rare heights and to achieve distinction and eminence – to be extra-ordinary. There is always that desire to break new grounds. Maslow observed that self-actualising individuals are “filled with feelings of ecstasy, wonder and awe....”. Leadership qualities, good reputation and eminence are pointers to self-actualisation, otherwise called self-realisation. According to Onyehalu (1987) individuals who have successfully developed and applied their talents and potentials effectively in any field of human endeavour are said to have actualised themselves. In other words, the concept of self-actualisation according to Maslow implies “doing what one is fitted for”. It is a unique sense of self-fulfillment. Self-actualisation drive is known to take different forms in different individuals. For instance, Maslow (1943) said that in some people it may take the form of a desire to be an ideal mother, in some it may be an intention to excel in athletics, while yet in some other person, it may be manifested in making inventions and discoveries.

5.3 Maslow’s Therapeutic Process

Maslow was very inquisitive by nature and consequently turned out to be a curious observer of people and events. Consequently, he had a large collection of data through various forms of observation, personal interviews, and free association. His other source of data was by administration of personality tests such as the Rorschach Inkblot Test and Henry Murrays Thematic Apperception Test. He equally gathered a lot of information from biographies of various great and popular men. Maslow also studied both living and non-living beings as well as normal patients and psychological patients.

SELF-ASSESSMENT EXERCISE

List the various techniques of information collection adopted by Maslow.

6.0 CONCLUSION

You have learnt about the early life of Abraham Maslow and its effect on his later life and personality theory formulation. You have also been exposed to his optimistic view of human nature. You also learnt of the seven basic needs of man which are the pivot of his theory formulation. Finally the techniques of investigation adopted by Maslow were also highlighted.

7.0 SUMMARY

In this unit, you have learnt that Maslow, just like Rogers, has an optimistic view of human nature. His need theory of personality is partly influenced by his early life experiences of deprivation and isolation. His methods of inquiry include observation, interviewing, testing and interpretation of data.

8.0 TUTOR-MARKED ASSIGNMENT

1. According to Maslow, the healthy person constantly tends to self actualise. Discuss.
2. Illustrate with specific examples, Maslow's belief that higher order needs cannot appear until lower order needs are at least relatively well satisfied.
3. What are the techniques of inquiry applied by Maslow?

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UNIT 6 CARL JUNG'S THEORY OF PERSONALITY

CONTENTS

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1.0 INTRODUCTION

This unit is on Carl Gustav Jung's analytic theory of personality, his view of human nature, structure of personality and the therapeutic process.

Carl Gustav Jung was born in July 26, 1875 in Switzerland and he grew up in Basel. After obtaining his medical degree from the University of Basel, he later turned his interest away from surgery or internal medicine in which he intended to specialise, to psychology and psychopathology. In December 1900 Jung became an assistant in the Burgholzli Mental Hospital, Zurich, and its psychiatric clinic at Zurich and thus embarked upon a career in psychiatry. He assisted and later collaborated with Evgen Bleuler, the eminent psychiatrist who developed the concept of schizophrenia, and studied briefly with Pierre Janet, Charcot's pupil and successor in Paris. In 1909 Jung gave up his work at Burgholzli and in 1913 his instructorship in psychiatry at the University of Zurich in order to devote full time to private practice, training, research, travelling and writing.

Carl Jung is acknowledged to be one of the greatest living thinkers of his time. For over a half century, he has devoted with great energy and singularity of purpose to analysing the deep-lying processes of personality.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- give a highlight of Jung's view of human nature;
- discuss the structure of personality as propounded by Jung; and
- list the Techniques of therapy adopted by Jung.

3.0 HOW TO STUDY THIS UNIT

- As with the other units studied previously, study the objectives ;
- Try to understand Jung's human nature;
- Then on his theory of personality
- Try to find out whether the objectives have been achieved

4.0 WORD STUDY

- **Psyche:** Concept used to describe all thoughts, feelings and behaviors
- **Autonomy:** freedom to decide or take decision, independence.

5.0 MAIN CONTENT

5.1 Jung's View of Human Nature

Carl Jung's view of human nature is that of progressive positivism (Boyinbode, 1987). Jung sees man as constantly striving towards growth, development and improvement. He is of the view that human nature focuses towards achieving self actualisation. The aim is to attain individuation or selfhood. This drive is inborn but is modifiable by experience and learning. Jung believes that human personality is much more influenced by mid-life experiences and expectations for the future.

Jung upholds the idea of causality (that is, that everything has its cause), and equally recognises teleology or finalism. In causality, the therapist endeavours to locate the cause of the patient's present difficulty in his past life, while in finalism, man's current behaviour is determined by the future. Human nature, Jung posited, is modified by both past and future considerations. It is not surprise then that many of Jung's ideas on the development of the psyche are finalistic because they are goals, individuation, integration and selfhood. He also proposed the principle of synchronicity as also influential on human behaviour (Boyinbode, 1987).

Jung (1953) admits the multidimensionality of human nature. Jung in Read, Fordham, and Adler (1953) spoke of "the demonism that still clings to the human spirit". His concept of the shadow, an archetype on the collective unconscious, as animalistic, primitive and crude possibly attests to this "evil" that is in the psyche. Thus it appears that Jung shares Freud's idea of an inborn evil in human nature. However, in line

with the principles of opposites, human nature in Jungian psychology must consist of both good and evil.

5.2 Jung's Structure of Personality

In Jungian psychology, the personality is called 'psyche', a concept used to describe all thoughts, feelings, and behaviour, both conscious and unconscious. This Latin word, 'psyche', originally meant "spirit" or "soul" but in contemporary times, it has come to be used as "mind". The total personality or psyche, as it is called by Jung, consists of a number of separate but interacting systems. The principal ones are consciousness, the ego, the personal unconscious and its complexes, the collective unconscious and its archetypes, the persona, the anima or animus, and the shadow. In addition to these interdependent systems, there are the attitudes of introversion and extraversion, and the functions of thinking, feeling, sensing, and intuiting. Finally, there is the 'self' which is the fully developed and fully unified personality.

Consciousness

Consciousness in an individual is the only part of the mind that is known directly by the individual. Right from birth, this conscious awareness is apparent in a baby in his identification of a response to his mother, toys and other strange people that come around. The consciousness grows daily through the application of the four mental functions.

Thinking consists of connecting ideas with each other in order to arrive at a general concept or a solution to a problem. Feeling is an evaluative function, which rejects an idea on the basis of whether it is pleasant or unpleasant. Sensation is sense perception which comprises all conscious experiences produced by stimulating the sense organs – sight, sound, smell, taste and touch as well as sensations originating inside the body. In intuition, there is no judgement, it is more or less a belief, a hunch or an inclination, the sources of which may be unidentifiable.

Thinking and feeling are regarded as rational functions because they involve the use of reason, judgements, evaluations, and abstraction of experience. While the feeling function evaluates in terms of likes or dislikes; the thinking function evaluates whether an experience is true or not. The other two functions – sensing and intuiting are considered irrational because they do not utilise reason. Jung (1968:61) explains the four functions as follows:

...These four functional types correspond to the obvious means by which consciousness obtains its orientation to experience. Sensation tells us that something exists,

thinking tells you what it is; feeling tells you whether it is agreeable or not, and intuition...

Ego

The Ego according to Jung is the gatekeeper of consciousness. Except it permits an idea, a feeling or a memory, such idea, feeling or memory cannot manifest into consciousness or awareness. Ego is selective and does not allow all psychic and experiences to find a place in our awareness. By the selection and elimination of psychic material, the ego maintains a balance in the individual's personality. Also, the extent of a person's individuation is related to the extent to which the ego allows external experiences to come in consciousness. Hall and Nordby (1973) summarise the factors that affect which experiences or materials the ego will accept or reject. These are

- 1) Which psychological functions dominant.
- 2) The amount of anxiety the experience arouses in the ego.
- 3) The level of individuation reached, and
- 4) The intensity of the experience.

The Personal Unconscious

The personal unconscious is a region adjoining the ego. It consists of experiences that were once conscious, but which have been repressed, suppressed, forgotten, or ignored and of experiences that were too weak in the first place, to make a conscious impression upon the person. The content of the personal unconscious, like those of Freud's preconscious materials, are accessible to consciousness when needed, and there is a great deal of two-way traffic between the personal unconscious and the ego. Jung also posited the concept of complexes. These are a cluster or constellation of feelings, thoughts, memories, perceptions, wishes or emotions regarding a particular theme. They are like mini personalities. They are autonomous, and can be very forceful in controlling thoughts or behaviour. To say that a person has a complex means that he is dominated by something. That is why Jung remarked that "a person does not have a complex, the complex has him".

Complexes are in different forms. These include power complex, mother complex, beauty complex, achievement complex, inferiority complex, etc. A complex can be harmful or useful.

The Collective Unconscious

Jung's theory of personality borders on the mystical. He went beyond Freud's idea of person unconscious and proposed a collective unconscious, which consists of all the memories and patterns of behaviour inherited from man's ancestral past. All human beings have the same collective unconscious, which predisposes them to act in certain ways.

The collective unconscious is the residue that accumulates as the result of repeated experiences over many generations. It is separate from the personal experiences of the individual. For example, since every human being has a mother, infants are born with the tendency to perceive and react to their mother in certain predetermined ways. Because of our collective unconscious, we are born with predispositions for thinking and feeling according to certain patterns. Thus, we are predisposed to be afraid of the dark, and of snakes because it may be assumed that primitive man encountered many dangers in the dark and was a victim of poisonous snakes. These latent fears may never develop in modern man unless they are strengthened by specific experiences, but nonetheless, the tendency makes one more susceptible to such experiences.

The two unconscious regions of the mind, the personal and the collective, can be of immense service to man. It (the unconscious) holds possibilities which are locked away from the conscious mind, for it has at its disposal all subliminal contents, all those things which have been forgotten or overlooked, as well as the wisdom and experience of uncounted centuries, which are laid down in its archetypal organs.

On the other hand, if the wisdom of the unconscious is ignored by the ego, the unconscious may disrupt the conscious rational processes by seizing hold of them and twisting them into distorted forms. Symptoms, phobias, delusions, and other irrationalities stem from neglected unconscious process.

Archetypes

Archetypes refer to the collective patterns of images, called primordial images, common to all people of all times. They are universal experiences or ideas laden with emotions. They are a permanent deposit in the mind of an experience that has been constantly repeated for many generations. Having been imprinted in the human psyche, archetypes are capable of being experienced by all humans. Some archetypes are more fully developed than others, and thus influence the personality more consistently. These are the 'persona', the 'anima', the 'shadow' and the 'self'.

The Persona

According to Jung, the persona is the mask or façade we put on in order to get on well in social life, in order to have a favourable public image. It may be called the conformity archetype. The persona is necessary for survival. It is the basis of social and community life. For instance, if an individual takes on a job that demands a certain peculiar or unique personal conduct or behaviour, there is a natural tendency for him to put up with the requirements or demands of his job, both to keep the job and

present a good image of himself. His actual lifestyle may be inconsistent with his behaviour pattern at work. Thus he may be living a dual life – one dominated by the persona, the other satisfying his psychic needs (Boyinbode, 1987).

The Anima and the Animus

Man is essentially a bisexual animal. On a physiological level, the male secretes both male and female sex hormones, as does the female. Masculine and feminine characteristics are found in both sexes. Homosexuality is just one of the conditions, but perhaps the most striking one, that has given rise to the concept of bisexuality. Jung ascribes the feminine side of man's personality and the masculine side of a woman's personality to archetype. The feminine archetype in a man is called the anima, the masculine archetype in a woman is called the animus. These archetypes, although they may be unconditioned by the sex chromosomes and the sex glands, are the products of racial experiences of man with woman, and woman with man. In other words by living with woman throughout the ages, man has become feminised; by living with man, the woman has become masculinised. Not only do those archetypes cause each sex to manifest characteristics of the opposite sex, they also act as images which motivate each sex to respond and understand the opposite sex. Man apprehends the nature of the woman by virtue of his anima, and woman apprehends the nature of the man by virtue of her animus.

The Shadow

An archetype that represents one's own gender is the 'shadow'. It accounts for the quality of one's relationship with one's sex. It is primitive, animalistic, and very powerful. It is the source of all that is best and worst in man's relationship with people of his own sex. Because of its animalistic nature, man tends to tame the shadow or suppress it by developing a strong persona as a counter force. However, its suppression is essentially the suppression of spontaneity, creativity, vitality, vivacity, and strong emotions in one's life. It is the shadow that gives inspirations, insights and instincts. To suppress altogether may be quite unprofitable (Boyinbode, 1987). Infact Jung (1953) in reference to the shadow warned that the animal in us only becomes more beast like when it is repressed.

The Self

The self is the mid-point of personality, around which all the other systems are constellated. It holds these systems together and provides the personality with unity, equilibrium, and stability. The self is life's goal, a goal that people constantly strive for, but rarely reach. Like all archetypes, it motivates man's behaviour and causes him to search for wholeness especially through the avenues provided by religion. Before

a self can emerge, it is necessary for the various components of the personality to become fully developed and individuated. For this reason, the archetype of the self does not become evident until the person has reached middle age. At this time, he begins to make a serious effort to change the center of personality from the conscious ego to one that is midway between consciousness and unconsciousness. This midway region is the province of self. Jung counsels that knowledge of the self can be reached through the study of one's dreams and through true religious experiences or spiritual development (not by supernatural phenomenon). According to him, it is through self knowledge that the path to self-realisation can be trodden. A man cannot fulfill himself without a knowledge of himself. By making conscious that which is unconscious, man would know himself more and is better able to live in harmony with himself and with others.

5.3 The Therapeutic Process

Schultz (1981) classified Jung's techniques of inquiry into four, namely

- (1) word association, (2) symptom analysis
- (3) life history reconstruction, and (4) dream analysis.

These techniques require both orthodox methods, and both scientific and supernatural or mystical approaches.

Word Association

In word association test, a list of words is read to the subject one at a time and the person is instructed to respond with the first word that comes to mind. The time taken to respond to each word is measured by a stop watch. The patient's physiological reactions to each word is also measured through laboratory procedure. These two measures then indicate evidence of the emotional effects of the stimuli, that is the words. These measures were used by Jung to unravel complexes in his patients.

Symptom Analysis

Symptom analysis requires focusing on the symptoms being experienced by the patient, with the patient made to freely associate with possible symptoms. The psychoanalyst then analyses, explains, and interprets the symptoms during which the patient would experience some relief.

Life History

Life history reconstruction involves an individual's past experiences as a means of understanding the present. This requires the application of the principle of causality in explaining the existence of present difficulties and the use of the principle of finalism in further understanding,

evaluating, and in reshaping the thinking, ideas or feelings of the patient. It is more or less a case study approach (Boyinbode, 1987).

Dream Analysis

Jung sees dreams as serving prospective, retrospective, and compensatory functions. In being prospective, dreams help an individual to prepare himself from the experiences or events he anticipates in the immediate future. While the retrospective function relates to a re-enactment of past activities; the compensatory function helps to bring about a balance between opposites in the psyche by compensating for the over-development of any single psychic structure. Jung believes that dreams are more than unconscious wishes. Hall and Lindzey (1978) listed dream series method, active imagination method, and method of amplification as basic procedures Jung used in his dream analysis.

SELF-ASSESSMENT EXERCISE

What is the difference between personal unconscious and collective unconscious?

6.0 CONCLUSION

In this unit, you have been exposed to the view of human nature held by Carl Jung, the structure of personality and the components. The three levels in the psyche were explained. The techniques of investigation used by Jung were also treated.

7.0 SUMMARY

You have learnt that Jung's view of human nature is that of progressive positivism. He sees man as constantly striving towards personal improvement. The structure of personality is made up of three components – the conscious, the personal unconscious and the collective unconscious. Jung's techniques of investigation include word association, symptom analysis, life history reconstruction and dream analysis.

8.0 TUTOR-MARKED ASSIGNMENT

1. Describe Carl Jung's view of human nature
2. The total personality or psyche as it is called by Jung consists of a number of separate but interacting systems. Discuss.
3. What are the major techniques of investigation in Jung's theory?

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UNIT 7 **CARL ROGER'S THEORY OF PERSONALITY**

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1.0 INTRODUCTION

In this unit we will study the theory of personality which was propounded by Carl Ransome Rogers. The theory has at various times been called non-directive, client-centred and, lastly, person-centred theory of personality. In this unit, we are going to look at a brief life history of Carl Rogers, his view of human nature and the therapeutic process.

Carl Ransome Rogers was born in 1902 in Winsconsin, Illinois in the United States of America. He had four brothers and a sister. His family was a highly conservative protestant Christian one, characterised by close and warm relationships. Play was discouraged and the virtues of the Protestant ethics were extolled. His boyhood was a somewhat lonely one in which he pursued scholarly interests instead of social ones.

During his college years, his academic major changed from agriculture to history, then to religion, and finally to clinical psychology. Rogers received his Bachelor's Degree from the University of Wisconsin (1924) and his Masters (1928) and Ph.D (1931) from Columbia University. In 1933, Rogers became the first director of the Rochester Guidance Centre. The following year, he went to Ohio State University as Professor of Clinical Psychology by 1945. In 1957, Rogers was appointed Professor of Psychology and Psychiatry at the University of Wisconsin. By 1963, he finally left for the West Behavioural Science Institute at Lajolla in California State.

Various periods have been identified in tracing the major turning points in Roger's approach. The first was during the 1940's, specifically 1942,

when he developed what was known as “nondirective counselling” as a reaction against the directive and traditional psychoanalytic approaches. Next was in 1951 when he renamed his approach “client-centred therapy” to reflect its focus on the client rather than our nondirective methods. The last period was in the 1970s when his theory became known as person-centred approach.

2.0 OBJECTIVES

At the end of this unit you should be able to:

- write out at least five of the basic views of man held by Rogers;
- identify at least ten of Rogers propositions relative to personality; and
- outline the six necessary and sufficient conditions for personality change.

3.0 HOW TO STUDY THIS UNIT

- Read the instruction carefully because it is a biography of the proponent of the theory, so that you will understand his ideas better
- Go through the summary of the ideas which are many (19).
- Read the critique which person centered approach which streamlined the process of counseling.
- Check the objectives again to see if you have really achieved all of them.

4.0 WORD STUDY

- **Reality:** The real world of individual or situation
- **Purposive:** Done for a purpose or with a purpose

5.0 MAIN CONTENT

5.1 Roger’s View of Human Nature

The person-centred theory of personality is optimistic in its view of human nature. Rogers, the chief proponent of this theory sees man as follows:

1. Man is social, forward-moving, purposive, rational, realistic and striving to actualise himself. Man is not pushed by forces beyond his control.
2. Man is the architect of his own fortune.

3. Man can realise himself in his society because he has the power to make helpful changes in his life, though their potentials vary.
4. Man is able to make constructive decisions, survive and solve his own problems if he is given the right setting or environment free from criticism and threat, hunger, wickedness, poverty, ignorance, superstition and illiteracy.
5. Man is naturally good and bad. His bad aspect is provoked by the society and environment.
6. Man is trustworthy, constructive, and is entitled to his own opinions and beliefs (Rogers, 1961).

Seeing people in this light means that the therapist focuses on the constructive side of the human nature, on what is right with the person, and on the assets that people bring with them to therapy.

5.2 Rogers Theory of Personality

Rogers (1951) specified some conditions which constitute the premise on which the human personality can be adequately and meaningfully understood. It is only on the basis of such understanding that any effective personality change can be fostered and it is upon these that the person – centred therapy draws its principles. To this end Rogers (1951) presented his theory of personality in the form of nineteen propositions. These are presented below.

1. Every individual exists in a changing world of experience of which he is the center.
2. The organism reacts to the field as it is experienced and perceived. This perceptual field is for the individual's "reality".
3. The organism reacts as an organised whole to his phenomenal field.
4. The organism has one basic tendency and striving to actualise, maintain and enhance the experiencing organism.
5. Behaviour is basically the goal – directed attempt of the organism to satisfy its needs as experienced in the field as perceived.
6. Emotion accompanies and in general facilitates such goal – directed behaviour, the kind of emotion being related to the seeking versus the consummatory aspects of the behaviour and the intensity of the emotion being related to the perceived significance of the behaviour for the maintenance and enhancement of the organism.

7. The best vantage point for understanding behaviour is from the internal frame of reference of the individual himself.
8. A portion of the total perceptual field gradually becomes differentiated as the self.
9. As a result of interaction with the environment and particularly as a result of evaluational interaction with others, the structure of self is form – an organised, fluid, but consistent conceptual pattern of perception for characteristics and relationships of the ‘I’ or the ‘me’ together with values attached to these concepts.
10. The value attached to experience and values introjected or taken over from others, but perceived in distorted fashion, as if they had been experienced directly.
11. As experiences occur in the life of the individual, they are either:
 - a. Symbolised, perceived and organised into some relationship to the self,
 - b. Ignored because there is no perceived relationship to the self structure,
 - c. Denied symbolisation or given a distorted symbolisation because the experience is inconsistent with the structure of the self.
12. Most of the ways of behaving which are adopted by the organism are those which are consistent with the concept of self.
13. Behaviour may in some instance be brought about by organic experience 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.
14. Psychological maladjustment exists when the organism denies awareness to 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.
15. Psychological adjustment exists when the concept of the self is such that all sensory and visceral experiences of the organisms are, or may be, assimilated on a symbolic level into a consistent relationship with the concept of self.

16. Any experience which is inconsistent with the organisation or structure of 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.
17. Under certain conditions, involving primarily complete absence of any threat to the self-structure, experiences which are inconsistent with it may be perceived and examined and the structure of self revised to assimilate and include such experiences.
18. When the individual perceives and accepts into one consistent and integrated system all his sensory and visceral experience, then he is necessarily more understanding of others and is more accepting to others as separate individuals.
19. As the individual perceives and accepts into his self structure more of his organic experiences, he finds that he is replacing his present value system based so largely upon introjections which have been distorted symbolised with a continuing organismic valuing process.

Thus, self-concept is fundamental to the person – center therapy of Rogers. It is a construct that cannot be undermined in an attempt to gain a good understanding of people and their behaviour. The self-concept affects every aspect of the individual's experiences. It is tied intimately to the three components of self – the cognitive, affective and behavioural. Calhoun and Acocella (1978) defined self – concept as ones own view of self.

5.3 Roger's Therapeutic Process

Rogers adopted a pragmatic attitude towards seeking a more effective approach to counselling and psychotherapy in 1941. He did not prescribe specific rules of operation that must be followed dogmatically in the process of counselling but emphasised that the counselling relationship should be entered into by both counsellor and client as people. The sole objective of therapy is to empower the client with the opportunity to realise his potentials, understand self and self-actualise. Therapy is anchored on the power of the individual to attain self actualisation without impositions or suggestions from the counsellor. The counsellor's attitude in sessions is very important according to Rogers (1957) for releasing the potentials towards growth and self-actualisation. The necessary and sufficient conditions of therapeutic personality change according to Rogers (1957) include:

1. genuineness, realness or congruence
2. acceptance, caring, prising or unconditional positive regard;
3. a sensitive and accurate empathic understanding of the client;
4. the client and therapist being in psychological contact,
5. the client should be vulnerable, anxious, and in a state of incongruence and
6. the client perceives or 'registers' the therapist of offered-conditions.

1. **Genuineness, Realness or Congruence:** is the feelings the counsellor is experiencing and by which he comes into a direct personal encounter with his client, meeting him on a person – to – person basis in responding fully to him, interacting and accepting the person regardless of his role definition as client as neurotic, as psychotic etc. the therapist must be a genuine person; one who is accurately aware and accepting of his own total experience, be it positive or negative, at any given time in his relationship with the client – that is he must be himself not phony, without pretence or façade. If appropriate, the therapist should communicate this to the client. On the other hand the client must sense that the therapist is being genuine and not just taking a professional role or being polite.
2. **Acceptance, Caring, Prising or Unconditional Positive Regard** – implies that the counsellor accepts the client as he is, as well as valuing him as a person without being influenced by his behaviour or thoughts. The counsellor is not expected to appraise but to prise. The counsellor's attitude is to accept the client as a fallible but basically trustworthy human being. When caring blends with empathic understanding of the client, then clients' growth towards positive change is enhanced. Rogers developed the term unconditional positive regard to emphasise that there are no conditions attached to the acceptance of the person. None of the client's self-experiences are discriminated as being more or less worthy of positive regard. It is contrary to creating conditions for the acceptance of another, as when we say we like a person when he does certain things and dislike him when he does otherwise. This however does not presuppose the demonstration of likeness and acceptance in its absolute form. Rogers (1957) admits that it could vary in degree; however, the degree that could facilitate therapy is not specified. On the other hand, Rogers pointed out that the counsellor must experience the feelings behind the concept of unconditional positive regard. He must not take this attitude or operate in pretence.
3. **Accurate empathic understanding** – of the client's internal frame of reference by the therapist. That is to sense the client's

inner world of private, personal meanings as if it were your own, but without ever losing the “as if” quality. Empathy according to Rogers is to sense the hurt or pleasure as another senses it, to perceive the causes of his problems as he perceives them but without ever losing the recognition that it is “as if” you were hurt or pleased. If the “as if” quality is missing, then it ceases to be empathy but identification. It must be noted here that for most people this kind of understanding is extremely rare. For Rogers, accurately understanding the other person is very important. But most important is being able to communicate this understanding to the client so that he senses it. It communicates to the client that much value is placed on him as an individual and that the feelings and meanings which he attaches to his experiences are respected, worth attending to and understood.

4. **The Client and Therapist Being in Psychological contact:** They must come together or in contact with one another and establish a minimal relationship for some time that could facilitate communication in order for the therapeutic process to begin. This is a precondition for the remaining conditions to be meaningful.
5. **The Client should be vulnerable, anxious and in a state of incongruence:** The therapeutic process is more likely to get started and succeed if the client is uneasy and does not know the cause of the tension he is experiencing, that is being anxious. The client should be conscious of the discrepancy between his self-concept and the real experience of the organism. Such consciousness makes him anxious and vulnerable. This is a condition that is often characteristic of clients who come for counselling, particularly those with problems that have serious emotional undertones.
6. **Client perceives or registers the therapist’s conditions (empathic understanding of his internal frame of reference) –** The therapist is expected to endeavour to communicate his attitude – genuineness, unconditional positive regard and empathic understanding – to the client in verbal and non-verbal terms. This implies that the display of the required attitudes must be obvious. If the presence of these conditions are not perceivable by the client, it is not likely that the therapeutic process would begin. All that the counsellor says or does in the counselling relationship must be geared towards the achievement of this goal.

From the above it is clear that emphasis is on a genuine person – to – person relationship which is crucial for therapy effectiveness.

Stages in the Counselling Process

A person enters the counselling relationship in a state of incongruence arising from the discrepancies between his self-concept and the actual experiences of the organism. Consequent to such internal conflict, many people employ defences and shift their references point for valuations to others. Thus, they visit a counsellor with some measure of uncertainty in terms of their expectations. But given the necessary conditions as described above, the client will gradually experience freedom in expression of initially concealed feelings in verbal and non-verbal ways. He would gradually shift the reference point for valuation to himself. Progressively, he finds it easier admitting previously denied or distorted experiences to consciousness. He will in turn be able to express his feelings in relation to the discrepancies that exist between his perceived self-concept and his ideal self. Gradually, he ceases to employ defences due to his experience of continued unconditional positive regard shown by the counsellor. As the process continued, the previously distorted or denied experiences become acceptable to awareness and the true self-concept is accepted with little or no need for self-defence. There comes a gradual change in self-perception with a stronger feeling of self-regard and a better understanding of his experience in relation to his environment. He is thereby restored, once more to the normal process based on the actualising tendency.

A critique of the trend of development in the counselling relationship of the person-centred approach shows that the different stages overlap each other in a sequential manner. These stages can be stream-lined as:

1. The client comes for counselling
2. The counselling situation is defined
3. The counsellor encourages free expression of feelings in regard to the problem
4. The counsellor accepts, recognises and clarifies these negative feelings.
5. When the individual's negative feelings have been quite fully expressed, they are followed by the faint and tentative expressions of the positive impulses which make for growth.
6. The counsellor accepts and recognises the positive feelings which are expressed, in same manner in which he has accepted and recognised the negative feelings.

7. This insight, this understanding of the self and acceptance of the self is the next important aspect of the whole process.
8. Intermingled with this process of insight – and it should again be emphasised that the steps outlined are not mutually exclusive, nor do they proceed in a rigid order – is a process of clarification of possible decisions, possible courses of actions.
9. Then comes one of the fascinating aspects of such therapy, the initiation of minute, but highly significant positive actions.
10. There is, first of all, a development of further insight – more complete and accurate self – understanding as the individual gains courage to see more deeply in his own actions.
11. There is increasing integrative positive action on the part of the client. There is less fear about making choices and more confidence in self-directed action.
12. There is a feeling of decreasing need for help and a recognition on the part of the client that the relationship must end.

In the person-centred approach, the person and not the problem is the focus of attention. The counsellor explores the affective rather than the cognitive aspect of the person. Counselling is based on the current experiences of the client rather than the previous. The expected outcome of the counselling relationship is emotional growth which could facilitate self-directed behaviour.

Goals of Person-Centred Approach

At the end of therapy, the client is expected to exhibit some changes according to Oladele (1987) like

1. The person comes to see himself differently.
2. He accepts himself and his feelings more fully.
3. He becomes self-confident and self-directing.
4. He becomes more like the person he would like to be.
5. He becomes more flexible, less rigid, in his perceptions.
6. He adopts more realistic goals for himself.
7. He behaves in a more matured fashion.
8. He changes in maladjustive behaviours, even though a long established one as chronic alcoholism has been in existence.
9. He becomes more accepting of others.
10. He becomes more open to the evidence both to what is going on outside him and what is going on inside him; and
11. He changes in his basic personality characteristics in constructive ways.

SELF-ASSESSMENT EXERCISE

Identify a major difference between the person-centred and the psychoanalytic theories of personality.

6.0 CONCLUSION

Carl Rogers theory of personality called Person-Centred Approach has been looked at with reference to his view of human nature, the theory proper and the therapeutic process. A major point to note is that Rogers has a positive view of human nature, stressing that man is the architect of his own fortune.

7.0 SUMMARY

In this unit you have learnt that:

- i. Rogers has a positive view of man and as such sees him as social, purposive and forward moving.
- ii. Rogers theory of personality was presented in form of nineteen propositions.
- iii. Rogers presented six conditions that are necessary for personality change.
- iv. Rogers identified twelve overlapping stages in the therapeutic process.

8.0 TUTOR-MARKED ASSIGNMENT

List at least five of the basic views of man hold by Carl Rogers.

Identify at least ten of Rogers' propositions on personality.

Give an outline of the six necessary and sufficient conditions for personality change.

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