

**MIDTERM SCKWRK 1202 (72)
TRAIT PARADIGM
GORDON ALLPORT (1897-1967): PSYCHOLOGY OF
INDIVIDUALS**

Gordon Allport was **born on November 11, 1897**, in Montezuma, Indiana, USA. His *father* was a physician, while his *mother* was a teacher. The youngest child of four brothers, he was independent and too young to be his brothers' playmates.

Allport ranked second in a class of 100 high school graduating students. He admitted to initially being "uninspired and uncurious and having no idea of what to do next. His interest in social ethics and social service, acquired from his parents, was reinforced at Harvard, where he volunteered with the boys' club. He received his **MA in 1921 and his Ph.D. in psychology from Harvard University in 1922**. His dissertation was "*An Experimental Study of the Traits of Personality*." He married a clinical psychologist whom he met as a graduate student.

Allport was elected **president** of the **American Psychological Association** and received many awards, including the American Psychological Foundation Gold Medal and the American Psychological Association Award for Distinguished Scientific Contribution. He was the **first personality theorist** to study the psychologically healthy individual. His own **childhood experiences mirrored his later theory**. Out of boyhood conditions, isolation, and rejections, he compensated by trying to excel. As Gordon matured, he began to identify himself out of envy of his older brother Floyd, by choosing the same course and obtaining a Ph.D. as his brother did. This idea of a compensatory mechanism was **formalized** in his concept of **Functional Autonomy**.

Together with **Leo Postman**, Allport *authored: Personality: A Psychological Interpretation (1937), Reaction Study and Study of Values, Pattern and Growth in Personality (1961), and Psychology of Rumor (1947)*.

Gordon Allport **taught** at Harvard University until his **death on October 9, 1967**.

VIEW OF HUMAN NATURE

Allport's theory is **known** as the **Trait Theory** because he emphasized the **nature and evolution of personality traits**. His theory is also called the **Psychology of Individuals** because it emphasizes a **person's uniqueness**.

For Allport, **motivation is always a contemporary process**. An individual's current self-image is more important than whatever he or she has been in the past (except in pathological cases). No central motive, even for abnormal personalities, is ever totally independent of the contemporary ego structure. The most withdrawn catatonic will speak, upon recovery, of events he or she attempted but ultimately failed to respond to during the deepest state of their catatonic condition.

The most **important driving force** of human beings is not the past but what the person is doing at present for his or her future. However, not all individuals seem to guide their behavior in terms of rational principles.

Allport ran counter to the current generally accepted practice of assuming that all behaviors have a continuum basis. For him, many aspects of life are not on a continuum; what we do is not always a matter of degree but one with a difference in kind. Where there appears to be a continuum, it is actually a

continuum of symptoms and not processes. **Appearances can be deceiving**.

Allport found great differences in the lives of people. A human being is not a continuum of another human being, but must be considered an entity of and by itself.

Allport suggested a discontinuity between the child and adult motivational structure, which creates, in effect, two theories of personality. The theory of personality for the **CHILD is based on tension reduction, avoidance of pain, seeking pleasure, and a biological model**. Some infant behavior can be instinctive or reflexive. The **ADULT personality operates from a matrix of organized and highly focused traits**. The adult no longer derives power from organic, primitive sources but from the functional autonomy motivating system

Structure of Personality

Allport defined and developed the concept of individual traits, later called **personal dispositions (1961)**. He divided this into three kinds, according to its scope and importance to the individual.

- A. Cardinal Disposition** - traits that dominate the personality, influencing almost everything a person does. It is a disposition for which a person is known and is present only in a small number of people.
- B. Central disposition** - characteristics that typify a person's behavior. Each person has a few (usually five to ten) central traits.
- C. Secondary disposition** - responses to particular stimuli which may occur on rare occasions. These are not really considered important dispositions, e.g., habits, interests, and preferences.

Traits

Eight criteria of traits:

- 1. Have more than nominal existence
- 2. More generalized than a habit
- 3. Dynamic, or at least determinative
- 4. May be established empirically or statistically
- 5. Relatively independent of each other
- 6. Not the same as moral quality
- 7. Acts and habits inconsistent with a trait are not proof of the non-existence of the trait
- 8. Present within the personality that contains it or within a population at large

Allport saw elements in traits that can be used as accurate and meaningful units of study for personality. These are the following:

- 1. Traits have the capacity to motivate, inhibit, or select appropriate human behavior.
- 2. Mutually interdependent traits are the main elements in behavior.
- 3. Traits help explain the consistencies that we find in personality. Although traits are highly interdependent and often consistent, this is not always and necessarily the case.
- 4. Traits are not directly observable but must be inferred. Traits are difficult to classify.
- 5. A trait begins with a neuropsychic system.
- 6. There are individual and common traits. Individual traits are possessed by a person, while common traits are shared by a group of people. Allport considered habits to be an individual trait. "It is just a shift in terms because no one fully understood the sharp difference between my conceptions of 'common and individual trait.'"

7. A trait is a combination of two or more habits. Habits do not have the capacity to dominate traits, but traits may force the creation of new habits. These new habits must be compatible with the trait. Traits may be regarded as stylistic and dynamic. Stylistic trait tells how one is to behave; dynamic trait tells why one behaves the way one does. The first gives style while the second gives motivating factors.
8. Traits may drive as well as direct. They may push as well as dictate the path. Traits guide and initiate behavior.
9. Traits have a strong connotation of contemporaneity or a state of being and a "nowness" of things. Traits do not exist directly from the past.

The degree to which traits are independent of childish origins represents a measure of the normality of the person. A mature personality must meet the following criteria (1961):

1. **Self-extension** - has diverse interests
2. **Warm human interaction** - respects and appreciates the rights of others
3. **Self-acceptance or emotional security** - accepts frustrating situations and has an optimistic point of view
4. **Realistic perception** - looks at situations in an objective manner and solves the practical problems of everyday living
5. **Self-objectification** - has insight or awareness of one's strengths and weaknesses, and has a good sense of humor
6. **Unifying principle of life** - has a sense of purpose, belief, or goal in life

Ten units of the study of personality

1. **Intellectual Capacity.** Measuring and analyzing intellectual ability may be a fruitful approach, but at present, the field is not developed enough to give many clues to motivation and personality.
2. **Syndromes of Temperament.** Sheldon, Thurstone, Cattell, Guilford, and others have made valuable contributions to personality theory.
3. **Unconscious Motives.** This is the dimension with a Freudian flavor in the study of personality.
4. **Social Attitudes.** This is primarily used by social psychologists.
5. **Ideational Schemata.** The structuring of motives.
6. **Expressive Traits.** Postures are primarily studied, but gestures and possibly handwriting may also be studied.
7. **Stylistic Traits.** Studies behavioral traits lying on the surface of human behavior. This unit is not yet well developed.
8. **Pathological Trends.** This unit is widely accepted in the study of personality.
9. **Factorial Clusters.** Uses statistical methods.

Character and attitudes may also be used as units of study, but these present some complications. **Character** involves the judgment of moral rights and wrongs. **Attitudes**, or a disposition to an object or toward an object of value, involve an emotional response from a very narrow range of stimuli towards an object of value. **Attitude** can be evaluated, but a trait cannot be evaluated because it naturally exists within the individual. Thus, attitude is difficult to work with as a unit of measurement.

Allport **used the idiographic and the nomothetic approaches** in studying personality, borrowing terms from the philosopher **W. Hindelband**:

The **idiograph method** is the intensive study of a simple case. It emphasizes the uniqueness of the individual. This is strongly recommended by Allport, who felt that the only way to learn about a particular person is to study that person.

The **nomothetic method** studies a group of individuals and analyzes them. Allport emphasized common traits or generalized patterns that could be used to make comparisons among groups of people.

Functional Autonomy

Functional autonomy represents the **present "go" of interests and tendencies** that initiate and sustain current behavior. It means a strong inclination for a motive system to develop independently of the primary drive that originated in an action.

Two types of functional autonomy:

1. **Preservative functional autonomy** - a closed or almost closed system which continues on its own with little or no outside reinforcement. It is a self-sustaining circuit mechanism.
2. **Propionate functional autonomy** - an open system which presupposes that the individual is constantly bombarded with stimuli.

Although both types are essential to motivation, propionate functional autonomy is more important because of its open system, and the personality is led to achieve progressively higher levels of behavior.

- **Preservative functional autonomy** gives consistency and coherence to personality, while propionate functional autonomy causes one to respond appropriately to life's challenges in order to progressively produce greater achievements.
- **Functional autonomy** helps to express the unique motives that confer distinctiveness to a person's characteristic adjustment. The concept of functional autonomy indicates that a behavioral pattern originally instrumental to the satisfaction of a biological need remains an independent aspect of living even after the biological need is no longer an important force. The maturity of personality is indicated by the degree of functional autonomy of its motives.

Processes that are not functionally autonomous:

1. **Biological Drives** - need for air, sleep, hunger, and elimination
2. **Reflex Action** - example: eye blink and knee jerk
3. **Constitutional Equipment** - raw materials of physique, intelligence, and temperament
4. **Habit**
5. **Primary Reinforcement** - behavior that stops after the goal is gained
6. **Infantilism and Fixations** - behavior due to repressed infantile motives in the Freudian sense
7. **Some Neuroses** - those in which therapy, by going backward, traces the original causal behavior to create a cure

Two methods in which functional autonomy can be created in the personality pattern:

1. **Quasi-mechanical.** Functional autonomy may emerge in a gradual sense, from stimulus-object-response or from the learning theory methods.

2. **Propitiate.** The self-attempt to enhance itself. The self-image demands a continuation of ego-involvement.

Learning Principle

Allport found that learning is an important mode of motivation. **Self-actualization** helps one to advance towards his or her goals. People learn to do things and create a personality because of (1) **mechanical determinism** and (2) **self-actualization - "becom-ing"** even if they appear to be contradictory. "**Becoming**" means an advance towards goals. One learns how to have a personality through differentiation and integration.

Allport used the term **propium** to mean the main source of learning about the self and finding the personality. **Propium** refers to "*the aspects of personality which together (make for) seem singularly one's own. These aspects taken together make for individuality.*"

Propium includes all the collected aspects of an individual's personality that are uniquely his or her own. These are what make a person unique and give one some inward unity. The propium develops through maturity and learning.

Personality Development

Allport believed that, at birth, an individual lacks the unique distinctiveness that will make up his or her personality. The formation of personality develops with growth and maturation.

Crucial to personality development is the role played by functional autonomy. This principle states that, although one set of circumstances may originally explain the existence of a motive, that motive can exist in an adult independent of those circumstances.

Hence, an earlier motive that started as a means can later on become an end in itself. This causes important changes between infancy and adulthood.

The **self (propium)** is likewise essential in the development of personality. It undergoes seven stages, namely:

1. **Bodily Sense** - awareness of bodily sensations and physiological systems (0-3 years old)
2. **Self-identity** - awareness of "Who am I" and relationship with others (infancy to death)
3. **Self-esteem** - exploration of his or her world; the tendency to assert oneself may occur as early as two years old. This state often takes the form of negativism. It is the fulfillment of a sense of pride. (adolescence to adulthood)
4. **Extension of Self** - concerned with the importance of possessions; experiences a deeper level of contact with things and people (4-6 years old)
5. **Self-image** - awareness of social expectations (4-6 years old)
6. **Self as Rational Coper** - ability to find various solutions to problems (6-12 years old)
7. **Propriate Striving** - focuses on life goals and intentions (adolescence). At this point, the person's hopes, wishes, and aspirations are called intentions.

RAYMOND B. CATTELL (1905-1998): Factor Analysis

Raymond B. Cattell was born in Staffordshire, England, in 1905. He had happy childhood memories, but later, at the age of nine, experienced the harrowing turmoil and distraction brought about by war. This made him aware of the "*brevity of life and the need to accomplish while one might.*" His dedication to his work might have originated

during these times. Cattell felt a sense of competitiveness with his older brother.

At the age of 16, Cattell entered the **University of London to study physics and chemistry**. After three years, he graduated with high honors. In 1924, against the advice of his friends, he began graduate studies at the same university, working with **psychologist statistician Charles E. Spearman**, and **finished his Ph.D. in psychology in 1929**. During this period, he developed **chronic digestive disorders as a result of overwork, poor food, and living in a cold attic**. Unable to maintain a life of comfort, his wife left him. This abandonment did not discourage him from continuing his work but rather drove him to go on. He **focused** on practical problems rather than theoretical issues.

After earning his doctoral degree, Cattell **worked** full-time as a **psychologist at Columbia University, New York, USA**, under the **American psychologist Edward L. Thorndike**. There, he met and married a mathematician who shared his research interest. He transferred to the **University of Illinois as a research professor** when he was **40 years old**.

Cattell published more than **400 articles** and **35 books**. His writings on the **Laboratory of Personality and Group Analysis** earned him worldwide recognition as a personality theorist. Later, he joined the graduate school faculty of Harvard University. Raymond B. Cattell **died on February 2, 1998, at the age of 93**.

VIEW OF HUMAN NATURE

Cattell believed that a person's traits vary from one situation to another. Such a specification is called **trait loading**. Aside from a person's stable traits, other behaviors may be acquired due to the influence of temporary conditions such as illness, fatigue, and boredom. These temporary conditions are called **situation modulators**, since they are thought to modulate behavioral expressions.

Personality, according to Cattell, is that which permits the prediction of what a person will do in a given situation. Hence, behavior, whether overt or hidden, must be properly evaluated.

Methods used by Cattell

1. **L-Data** - life record method
2. **Q-Data** - questionnaire data method or self-rating questionnaire
3. **T-Data** - objective test given to elicit responses from subjects

Structure of Personality

1. **Surface Traits** - observable traits
2. **Source Traits** - traits that are the underlying causes of overt behavior
 - a. **Constitutional Source Traits** - genetically determined traits
 - b. **Environmental mold traits** - source traits that are shaped by one's culture and experience

Modality of expression as:

1. **Ability traits** - source traits that determine how effectively a person works toward a desired goal, e.g., intelligence
 - a. **Crystallized intelligence** - the cumulated knowledge of the kind learned in school
 - b. **Fluid intelligence** - knowledge gained through experience
2. **Dynamic traits** - set the personality in motion towards some goals.

Two categories of dynamic traits, namely:

1. **Ergs** - are roughly equivalent to instinctual, biological, or primary needs
2. **Meta-ergs** - learned drives, divided into:
 - a. **Sentiment** - predisposition to act in certain ways toward classes of objects or events
 - b. **Attitude** - specific responses to specific objects or events

Since **ergs** are the core of one's motivational patterns, **sentiments** are said to be subsidiary to ergs, and **attitudes** are said to be subsidiary to sentiments. The relationship among ergs, sentiments, and attitudes is called a **dynamic lattice**.

Cattell proposed three kinds of learning:

1. **Classical Conditioning** - a situation in which a new stimulus gets attached to an old response by occurring a moment before the old stimulus.
2. **Instrumental Conditioning** - reward or operant conditioning; learning to perform a response that will produce a reward.
3. **Structured learning** - a change in one's entire personality by showing what happens at several choice points, following is called dynamic crossroads.

Cattell felt that both **classical and instrumental conditioning** are less important because they deal with only one stimulus or one response at a time. He believed that personality or structured learning is much more important because when something is learned, it influences one's entire personality structure. This indicates that one personality structure existed before learning took place, and that another personality structure forms after learning.

EXISTENTIAL HUMANISTIC PARADIGM

GEORGE KELLY (1905-1967): Personal Construct Theory

George Kelly was **born on a farm in Berth, Kansas, USA, on April 28, 1905**. He was the *only child of Theodore and Elfleda Kelly*. His **father** was a Presbyterian minister and his **mother** a schoolteacher. His parents were **fundamentalists in their religious beliefs**; they were not in favor of frivolous parties and were instead committed to helping the sick and the needy.

Kelly was **tutored by his parents**; his early education was in a one-room schoolhouse. In **1926**, he **received his baccalaureate degree in physics and math from Park College and an MA in Sociology** from the **University of Kansas**. In **1929**, he was awarded a Fellowship at the University of Edinburgh in Scotland, where he earned his BS in education in **1930**. There, he worked with Sir Godfrey Thomson who was largely responsible for developing his interest in psychology.

In **1930**, Kelly returned to America and **studied psychology at the Iowa State University**. He taught and coached drama at the junior college of Sheldon, Iowa where he met **Gladys Thompson who became his wife**. In addition to being a psychology professor, he also **taught public speaking to labor organizers** and bankers and citizenship classes to immigrants in Minnesota. He practiced clinical psychology and developed traveling clinics which served the state public school system. Kelly's clinical experiences influenced the nature of his personal construct theory.

Kelly **joined the Navy** during **World War II** as a psychologist. In the course of his service, he improved the quality and

effectiveness of clinical psychology in the institution. When the war ended, he taught for a year at the University of Maryland before joining the faculty at Ohio State University, where he became director of clinical psychology. He and Julian B. Rotter developed a clinical psychology program that many considered to be the best in the country. He **taught for 19 years at Ohio State**

University, while refining and testing his personality theory.

In **1955**, his two-volume work, **The Psychology of Personality** is a unique and major development in the study of personality. Constructs was published and gained immediate recognition. Kelly also received numerous invitations to lecture at universities around the world.

During this period, there developed an increasing volume of research into the implications and the applications of his theoretical viewpoint. He was **elected President of the Clinical Division Association**. He also served as President of the American Board as well as the Consulting Division of the American Psychological Association. In addition to his writing and administrative responsibilities, Kelly was widely sought after as a consultant and counselor on matters related to professional clinical psychology.

In **1965**, George Kelly moved to **Brandeis University**, where he was appointed to the Riklis Chair of Behavioral Science. Two years later, on **March 6, 1967**, he **died at the age of 62**.

VIEW OF HUMAN NATURE

Kelly emphasized that all human beings can develop their own theory, which will allow them to anticipate future events accurately. Each theory or construct should attempt to give meaning to its experiences. It is like making decisions and choosing alternative actions. Kelly elaborated on this theory through eleven corollaries.

In order to learn about human nature, he devised the **Role Construct Repertory Test**, better known as Rep Test. He believed more valid information about a person could be discovered if the person would unravel him/herself orally or in writing.

Development of Personality

Kelly believed each person can be and should be his/her own theory constructor. People can exert cognitive control over their environment. All behaviors are dichotomous, or what Kelly called **phenomenon constructive alternatives**. He asked clients to act "as if they were different porting actors. This procedure allowed clients to test an alternative construct system while the therapist provided encouragement and validating experiences.

The CPC Cycle

The **CPC cycle** characterizes the actions of a person confronted with a novel situation.

1. **Circumspection phase**. A person tries several prepositional constructs, which are possible interpretations that can be labeled cognitive trial and error.
2. **Preemption phase**. A person chooses several constructs that seem especially relevant to the situation.
3. **Control phase**. A choice is actually made, and a course of action is established. Constructs chosen are those believed to best define and extend one's construct system.

In **Kelly's theory**, individuals do not seek reinforcement or avoidance of pain. They seek validation of their construct systems. If an individual predicts something unpleasant will occur and it does, his or her construct system would have been validated, even though the experience was a negative one. According to Kelly, one's primary goal in life is to reduce uncertainty.

Kelly's theory is considered cognitive since it emphasizes mental events. It stresses how individuals view and think about reality. It is also considered humanistic since it emphasizes people's creative power and de-emphasizes heredity and environment in determining personality. Humanists are typically optimistic about human beings, stressing their power to solve problems caused by other people in the first place.

Basic Postulate

According to Kelly, people are like scientists because both share an interest in the future and use the present only to test a theory's ability to anticipate events. It is the future that tantalizes them, not the past.

The **major tool used** to anticipate events is the personal construct. Personal constructs are used to interpret, explain, give meaning to, or predict experiences.

Each person creates his or her own constructs for dealing with each; they are free to construe reality any way they wish. Kelly called this the world. Although everyone wants to reduce future uncertainty, belief **constructive alternatives**.

Life is strongly influenced by the way one construes experiences. Some people arrive at inflexible convictions about the world and become slaves to these. Their lives are dominated by rules and regulations, and they live within a narrow range of highly predictable events. Others live their lives in accordance with flexible principles and have a richer life because of their openness to experience.

Whether one lives an open, creative life or a restrictive one is largely a matter of personal choice. This brings us to the fundamental postulate in Kelly's theory: **"A person's processes are psychologically channeled by how he participates in events."** In other words, an individual's activities (behavior and thoughts) are guided in certain directions by the personal constructs used to predict future events.

Kelly elaborated his theory through eleven corollaries:

1. **Construction Corollary.** We view events in terms of similar past experiences.
2. **Individual Corollary.** No two individuals are exactly alike in their judgment of all things.
3. **Organization Corollary.** Arrange in patterns through our view of their similarities and differences.
4. **Dichotomy Corollary.** An individual's constructs consist of **pairs of opposites**, e.g., good-bad, kind-cruel, etc
5. **Choice Corollary.** "A person chooses for himself that alternative in a dichotomized construct through which he anticipates the greater possibility for extension and definition of his system."
6. **Range Corollary.** When we cannot construe an event, we experience anxiety. -Convenient for the anticipation of a finite number of events only. -Range of understanding
7. **Experience Corollary.** Humans are active reacting organisms. - Changes are events that are interpreted repeatedly.
8. **Modulation Corollary.** Permeability refers to the degree to which a construct is open to the interpretation of new events. -Change depends on how open the constructs are to new ideas.
9. **Fragmentation Corollary.** Uses multiple construct subsystems that don't logically lead to new ideas.
10. **Commonality Corollary.** Read about similar psychological progress between people
11. **Socially Corollary.** Understand how people think and predict what they will do.

Interpretation of Traditional Psychological Concepts

The following is a review of the traditional psychological concepts that Kelly redefined in accordance with his personal construct theory.

- **Motivation.** Traditional theories of motivation claim that Humans are born motivated, and every person is motivated because no humans need a drive, need, goal, or stimulus to set them in motion, another reason than he is alive.
- **Anxiety.** The "recognition that the events with which one is confronted lie outside the range of convenience of one's construct system." Anxiety is caused by the uncertainty created when one's construct system does not permit the accurate construing of life's experiences.
- **Hostility.** The "continued effort to extort validation evidence in favor of a type of social prediction which has already proven itself a failure."
- **Aggression.** The "active elaboration of one's perceptual field." Aggressive individuals opt to extend rather than define their construct system. They seek adventure, not security.
- **Guilt.** The "perception of one's apparent dislodgment from his core role structure." "Core role structure" refers to the constructs we use to predict our own behavior. Guilt is the feeling we have when we act contrary to the predictions of our own behavior.
- **Threat.** The "awareness of imminent comprehensive change in one's core structures." Guilt is experienced when the constructs we use to predict our own behavior are not validated, and we feel threatened when previously validated constructs for dealing with external events lose their validity.
- **Fear.** When a peripheral element of one's construct system (rather than one's core constructs) is invalidated. Fear is similar to threat, except that it is a new incidental construct rather than a comprehensive construct that seems about to take over.
- **The Unconscious.** Constructs could be described in terms of their cognitive awareness. Constructs with low cognitive awareness may be considered more or less unconscious. Kelly explained the unconscious in terms of preferred constructs. He used the word submergence, where certain elements of experience are ignored until they can be made to fit into one's construct system constructively.
- **Learning.** The constant alteration of one's construct system with the goal of increasing its predictive efficiency. Any change in one's construct system exemplifies learning.

CARL ROGERS (1902-1987): Self-Theory or Person-Centered Theory

Carl Rogers was born on January 8, 1902, in Oak Park, Illinois. He was the fourth of six children. His father was a successful civil engineer, while his mother was a housewife and devout Christian. His *parents were the typical authoritarian type*. He was raised in a close, warm, and religious family environment. When he was 12, his family moved to a farm near Chicago, where he spent his adolescence. With strict upbringing and many chores, Rogers became isolated, independent, and self-disciplined.

Rogers studied at the University of Wisconsin, Majoring in Agriculture. Without any prodding from his family, he switched to religion and studied for the ministry. In his junior year (1922), he was one of ten students chosen to spend six months in Beijing, China, for the World Student Christian Federation Conference.

In 1924, after graduation, he married Helen Elliot against his parents' wishes and moved to New York City. There, he began attending the Union Theological Seminary, a famous liberal religious institution, which changed his goals and philosophy in life. Carl transferred to the clinical program of Columbia University and received his Ph.D. in 1931. By then, he had begun his clinical work at the Rochester Society for the Prevention of Cruelty to Children

In 1940, Rogers taught at Ohio State University as a full professor. In 1945, he set up a counseling center at the University of Chicago. In 1957, Rogers returned to his alma mater, the University of Wisconsin, to teach. Unfortunately, his return came at a time of conflict within the psychology department, and he became very disillusioned with higher education. In 1964, he accepted a research position in La Jolla, California.

Rogers authored several books, which include: *Counseling and Psychotherapy (1942)*, *The Clinical Treatment of a Problem Child, Counseling and Psychotherapy, Newer Concept in Practice, and Client-Centered Therapy: Its Current Practice, Implications and Theory (1951)*.

Carl Rogers died of a heart attack in 1987 at the age of 85.

VIEW OF HUMAN NATURE

The principal conceptual framework of Rogers's theory revolves around:

1. **The Organism.** The focus of experience includes everything potentially available to awareness. Its basic tendency is to strive to actualize, maintain, and enhance itself.
2. **The Phenomenological Field.** The totality of experience. It is perceptual, i.e., the "reality" accepted by the individual's perceptual system. The best vantage point for understanding behavior is from the individual's internal frame of reference.
3. **The Self.** A differentiated portion of the phenomenological field. It is the "I" or "me." Parental influence is essential in the structuring of the self.

Rogers believed the ultimate goal of each one is to be a fully functioning person. It is a process in which the individual constantly pursues his or her actualizing tendency, and at the same time behaves in a manner that is true to the self. Individuals, not limited by conditions of worth, perform behavior that they believe is appropriate, based on past experiences. They are willing to accept the pain and anxiety

that may accompany their unwillingness to act in a manner inconsistent with the expectations of their significant others.

Characteristics of a fully functioning person

1. Openness to experiences
2. Existential living
3. Self-trust
4. Sense of freedom
5. Creative

The Actualizing Tendency

The organism has an inherent tendency to develop all its capacities in ways that serve to maintain or enhance itself. It involves development toward the differentiation of organs and functions, expansion in terms of growth, effectiveness through the use of tools, and expansion and enhancement through reproduction. It is a development towards autonomy and away from heteronomy or control by external forces.

All human beings and other living organisms have an innate need to survive, grow, and enhance themselves. All biological drives are subsumed under the actualizing tendency. The organism must be satisfied to continue its positive growth. This "forward thrust of life" continues in spite of many obstacles. Human beings are basically good and therefore need no controlling. It is the attempt to control human beings that makes them "act" badly.

All experiences are evaluated using the actualizing tendency as a frame of reference. Experiences that are satisfying and in accordance with the actualizing tendency are therefore used and maintained. Experiences that are unsatisfying and contrary to the actualizing tendency are avoided and terminated. The organismic valuing process creates a feedback system that allows the organism to coordinate its experiences towards self-actualization.

The tendency toward self-actualization is not simply another motive among many others. This basic actualizing tendency is the only motive in the system.

The actualizing tendency, the driving force of life, causes the individual to become more differentiated (complex), more independent, and more socially responsible. The development of the self is the major manifestation of the actualizing tendency that inclines the organism toward greater differentiation or complexity. The actualizing tendency that, before the development of the self, characterized the organism as a whole, now characterizes the self as well. In other words, those experiences seen as enhancing one's self-concept are positively valued, while those seen as detrimental to the self-concept are negatively valued.

Charting the development of the self starts with examining the characteristics and experiences of infants. During this stage, the individual begins to differentiate parts of his or her experiences. It is this differentiation that labels these as the "I" or "Me". It is eventually elaborated by the person as a function of his or her interaction with the environment and results in the development of a self-concept. The most important part of the infant's environment, in terms of the development of the self, concerns the significant others. These are usually the parents who are responsible for satisfying the infant's physiological needs, and thus enabling the expression of his or her actualizing tendency.

As the infant develops and the self begins to emerge, the importance of the parents and other significant individuals increases. During this time, infants develop a need for

positive regard, the need to be loved and accepted by those important to them.

As behavior becomes more intentional, the need for self-regard also develops. At this stage, it is not sufficient that others think positively about the person. They also want to feel positive about themselves. The need for positive regard and self-regard is easily satisfied for the infant because little is expected of him/her.

As the infant approaches the **toddler stage**, the significant others begin to expect more of him/her. Warmth and affection are sometimes bestowed only when they demonstrate behavior pleasing to the parents. In this situation, the infant develops conditional positive regard. S/he can now determine what behavior will be responded to with love and affection. This is often accompanied by conditional self-regard in which the child's view of him/herself continues to mirror the parents' attitudes. The child views him/herself positively only in situations where s/he successfully meets a series of conditions established by the significant others. In most cases, the child becomes excessively concerned with performing behaviors that are consistent with his/her conditions of worth. This can lead the child to deny experiences which are important to the development of the self but are contrary to his/her conditions of worth. In this case, the child is said to be in a state of incongruence, or not true to him/herself.

The only way to not interfere with a child's actualizing tendencies is to give unconditional positive regard. This will allow them to experience positive regard for whatever they do.

Characteristics of infants:

1. What infants perceive is their reality. Only they can be aware of their reality since no one else can assume their internal frame of reference.
2. All infants are born with a self-actualizing tendency.
3. Infants attempt to satisfy their need for self-actualization, and therefore their behavior is goal-directed.
4. In their interactions with the environment, infants behave as an organized whole. That is, everything they do is interrelated.
5. Infants use their own organismic valuing processes as a frame of reference in evaluating their experiences. Experiences perceived as being in accordance with their actualizing tendency are positively valued.
6. Infants seek and maintain experiences that are conducive to self-actualization and avoid those experiences that are not.

Theoretically, conditions of worth and subsequent state of incongruence do not have to occur. It is possible that, in place of conditional positive regard, the child will develop a feeling of unconditional positive regard in which they feel loved and respected regardless of their behavior. Congruence or consistency between the self and experience exists best when unconditional positive regard enables children to freely express their actualizing tendency, and they become growth-motivated.

Properties of the self

1. The self develops out of the organism's interaction with the environment.
2. It may introject other people's values and perceive these in a distorted fashion
3. The self strives for consistency.
4. The organism behaves in ways that are consistent with the self.
5. Experiences inconsistent with the self-structure are perceived as threats.
6. The self may change as a result of maturation and learning.

Incongruency arises when individuals no longer use their organismic valuing process as a means of determining whether or not these experiences are in accordance with their actualizing tendency. When this happens, then they may be using someone else's introjected values or conditions of worth.

Therapeutic Process

Like Freud and Kelly, Rogers's notions of personality came from his therapeutic practice. Therapy had always been important to Rogers. His personality theory developed as he tried to become a more effective therapist and to comprehend the principles operative during the therapeutic process.

Through the years, Rogers's definition of the therapeutic process changed. At first, he referred to his approach as **nondirective therapy**, which emphasized the clients' ability to solve their own problems if given the proper atmosphere to do so. Later, he labeled it **client-centered therapy**, in which he regarded therapy as a joint venture involving both the client and the therapist. Instead of simply providing an atmosphere in which the client could gradually see the nature of their problem, the therapist's job was to attempt to understand the client's phenomenological field or internal frame of reference.

Rogers's latest notion of the therapeutic process was called **person-centered**, where therapy extended treatment beyond the therapeutic process. Rogers felt the applicability of therapy was more-important. The emphasis was on the total person, rather than looking at a person as a mere client or a student

Despite changes in Rogers's therapeutic process over the years, some components of his theories remained constant. These of the organismic valuing process as a frame of reference in life, and are: 1) the importance of the actualizing tendency; 2) the importance 3) the importance of unconditional positive regard in allowing a person to live a rich and full life.

The **process of therapy** brings clients closer to using their own organismic valuing process in their lives. Rogers described his hopes for the client after therapy: "*He will be, in a more unified fashion, what he organismically is, and this seems to be the essence, false front door, the masks, or the roles with which he has faced life. He appears to be trying to discover something more basic, something more truly himself.*"

Therapy is designed to eliminate incongruity between experience and the self. When the person lives in accordance with his or her organismic valuing process rather than conditions of worth, the defense of denial and distortion is no longer needed. Then the individual may be called a fully functioning person.

The Q-Sort Technique

As a scientist, Rogers did not accept that the changes occurring during therapy are based on faith. Rogers had to find a way to quantify the extent to which the client changed as a function of therapy. The technique he found most useful was the **Q-Sort Technique, developed by his colleague William Stephenson** at the University of Chicago.

The **Q-Sort Technique** can be administered in a number of ways, but all of these use the same basic concepts and assumptions. First, it is assumed that the client can describe himself or herself accurately; this is called the real self. Second, it is assumed that the person can describe the attributes that he or she would like to possess but actually does not; this is called the ideal self.

Procedure for administering the Q-Sort Technique

1. The client is given 100 cards containing statements such as: I put on a false front, I am intelligent; I have a feeling of hopelessness; I despise myself, etc.
2. The client is asked to choose the statements that best describe him/herself. This creates the self-sort.
3. The client is given another set of cards with descriptions of personalities written on them. The client is asked to choose what person he or she would like to be. This creates the ideal sort.

The common way of quantifying these changes is by using the correlation coefficient.

Practical application: Freedom to learn

Rogers believed that education would be vastly improved if it considered the following about the learning process:

1. Human beings have a natural potential for learning.
2. Learning is best when students see relevance in what is being learned.
3. Some learning may require a change in the learner's self-structure; such learning may be resisted.
4. Learning, which requires a change in the learner's self-structure, occurs more easily in situations where external threats are at a minimum.
5. When threats to the learner's self-concept are minimal, experience can be perceived in great detail, thus learning will be optimal.
6. Much learning takes place by doing.
7. Learning proceeds best when students participate responsibly in the learning process.
8. Self-initiated learning, which involves the whole person intellectually and emotionally, is the longest lasting learning.
9. Independence and creativity are facilitated when self-criticism and self-evaluation are given primary importance, and evaluation by others is of secondary importance.
10. The most useful kind of learning is that which results in continuing openness to experiences and a tolerance for change.

Rogers felt that the term "**teacher**" is inappropriate, since it suggests a person who dispenses information to students. He preferred the term "**facilitator**" to emphasize that the person is there to create an atmosphere conducive to learning. A facilitator of education acts upon the principles of learning listed above and treats each student as a unique person with his or her own feelings, rather than simply as an object to be taught something

ABRAHAM MASLOW (1908-1970): Humanistic Psychology

Abraham Maslow was **born on April 1, 1908, in Brooklyn, New York, USA**. He was the eldest of seven children of uneducated Jewish immigrants from Russia. His parents, who wanted the best for their children in the new world, pushed him hard for academic success. Maslow had a very difficult childhood. His father was emotionally cold and often absent from home, while his mother was superstitious and often punished him for slight wrongdoings. She was unaffectionate and played favorites among her children.

During Maslow's **teenage years, he developed inferiority feelings**. To compensate for his physical shortcomings, he tried to excel in sports but was not successful, so instead he turned to books

Maslow **married Bertha Goodman**, his first cousin, against his parents' wishes; he was **only 20 then, while Bertha was 19**. They lived happily and raised seven children. They moved to **Wisconsin** because Maslow wanted to study at the **University of Wisconsin**. There, he became interested in psychology, and his schoolwork began to improve dramatically. **He worked with Harry Harlow, who was known for his experiments with baby rhesus monkeys and attachment behavior.**

Maslow earned his **BA (1930), MA (1931), and Ph.D. (1934) in psychology from the University of Wisconsin**: A year after receiving his doctoral degree, he returned to New York to work with **E.L. Thorndike at Columbia**, where he became interested in research on human sexuality, Maslow took an IQ and aptitude test and was told by Thorndike that he had scored **195, a score in the range of genius.**

Maslow began **teaching full-time at Brooklyn College**. He met many European intellectuals who had migrated to the USA, including Adler, Fromm, and Honey, as well as several Gestalt and Freudian psychologists. In **1967** he was **elected President of the American Psychological Association.**

From **1951-1969**, Maslow served as chair of the Brandeis psychology department, where he met Kurt Goldstein, who introduced him to the idea of self-actualization.

In **1962**, Maslow, along with other psychologists, **established the American Association of Humanistic Psychology**, which inculcates the following: **a)** the primary study of psychology should be the experiencing person; **b)** it must be concerned with choice, creativity, and self-realization rather than mechanistic reductionism; **c)** it must promote the dignity and enhancement of people.

Abraham Maslow **spent his final years in California**. On **June 5, 1970, he died of a heart attack at the age of 78.**

VIEW OF HUMAN NATURE

Maslow advocated a holistic **analytic approach** to studying the total person and **emphasized their positive qualities**. His theory was concerned with growth motivation, which can be gained through self-actualization. Human nature consists of **several instinctual (innate but weak) needs** that are arranged in a hierarchy according to their potency. **Self-actualizing individuals** are no longer motivated by **deficiencies (D motivation)**; they are motivated by **values (B-motivation)**. **B values are also called metamotives: D motivation as D perception or D cognition.**

Maslow believed that human nature has a basic goodness and a natural tendency towards self-actualization.

Self-actualizing people exhibit the following characteristics:

1. Perceive reality accurately and fully.
2. Demonstrate a greater acceptance of themselves, others, and nature in general.
3. Exhibit spontaneity, simplicity, and naturalness.
4. Tend to be concerned with problems rather than with themselves.
5. Have a quality of detachment and a need for privacy.
6. Are autonomous and, therefore, tend to be independent of their environment and culture

Hierarchy of needs

Growth toward self-actualization requires the satisfaction of needs. Maslow listed needs in a hierarchy, from the most basic towards self-actualization.

1. **Physiological Needs** - food, clothing, shelter, and sleep
2. **Safety Needs** - security, protection, stability, freedom from fear and anxiety, and the need for structure and limits
3. **Love and Belonging** - need for family and friends, relationships, and being part of a group
4. **Esteem Needs** - refer to the reaction of others to oneself; how we view ourselves, and the need for a favorable judgment
5. **Need for Self-actualization** - the need to do what one thinks s/he is capable of doing.

Misconception about Maslow's hierarchy of needs

Maslow was quick to point out that his initial five-level need hierarchy somewhat oversimplified the relationship between the need and behavior. For example, some people need to satisfy their need for self-esteem and respect before they can enter a love relationship.

Another common misconception about the need hierarchy is the assumption that physiological needs must first be totally satisfied before seeking the higher needs. For Maslow, our needs are only partially met at any given moment.

Although the need hierarchy was described as universal, Maslow readily admitted that the means of satisfying a particular need vary across cultures. In our society, a person can win self-esteem, esteem and respect by becoming a doctor or a political leader. But in other societies, esteem is awarded for good hunting or farming skills. Maslow argued that these differences are superficial.

Another oversimplification of Maslow's theory is that any given behavior is motivated by a single need. Maslow argued that behavior is the result of multiple motivations. For example, in sexual intercourse, someone might be motivated by the need for sexual release, as well as the need to win or express affection, gain a sense of conquest or mastery, or a desire to feel masculine or feminine. People have sex to satisfy any one of these needs or to satisfy all of them.

LUDWIG BINSWANGER (1881-1966): Existential Psychology

Ludwig Binswanger was **born in Kreuzlingen, Switzerland, on April 13, 1881**. He earned his **medical degree at the University of Zurich in 1907**. He studied under Carl Jung and Eugen Bleuler, a **leading Swiss psychiatrist**. He was also a follower of Freud and maintained their friendship throughout their lives. Binswanger succeeded his father (and his grandfather) as chief medical director of the Bellevue Sanatorium in Kreuzlingen.

In the **early 1920s**, Binswanger became one of the first proponents of the application of phenomenology to psychiatry. Ten years later, he became an existentialist analyst. Binswanger defined existential analysis as the phenomenological analysis of actual human existence, which aimed at the reconstruction of the inner world of experience. His ideas are expounded in his major work, **Grundformen und Erkenntnis menschlichen Daseins (1943, revised in 1953)**; unfortunately, the book was never translated into English. His writings in English include *Being-in-the-World: Selected Papers of Ludwig Binswanger (1963)* and three chapters in the book *Existence, edited by May Angel and Ellenberger (1958a, 1958b, 1958c)*.

VIEW OF HUMAN NATURE

Existential psychology objects to carrying over the concept of causality from the natural sciences into psychology. There are no cause-and-effect relationships in human existence. What exists are sequences of behaviors, but it is not permissible to derive causality from sequences. Something that happens to a child is not the cause of his or her behavior later as an adult. But both events may have the same existential meaning.

Existentialism was a dominant 20th century European philosophical and literary movement, which was primarily concerned with understanding the nature and meaning of human existence.

The **roots of the existential view** lie deep in the philosophies of Kierkegaard, Heidegger, Tillich, Sartre, Jaspers, and others. In terms of the psychological applications of existentialism, the names of Binswanger, Boss, Gendlin, Frankl, May, and Laing come to mind. They believed that we have become alienated from the world, meaning, we have lost our real selves in our preoccupation with our thoughts and the necessity to conform to the demands of society to the point wherein we feel despair about the nature of our existence. The feeling of anxiety sets in when one can no longer find meaning in life and because of limited choices to change things.

Some of the major themes in existentialism:

1. Human beings are free and have choices. We have the capacity for consciousness. People are free to do whatever they want, provided they accept the consequences of their actions.
2. Human beings are inextricably related to one another and to the world in such a way that they have responsibilities not only to themselves but also to others.
3. Existence implies nonexistence, meaning we cannot escape the reality of death that gives meaning to our existence. It is also the source of "existential" or normal anxiety.
4. Through encounters, we can grow and develop. In short, we are not static. We find more meaningful ways of living as we try to open up and interact with others.

5. However, modern people are also alienated from the world of nature and humans. Because of constraints, we sometimes feel detached and lonely, which could reach the point where we become strangers to ourselves.

Awareness of death creates existential angst or anxiety that leads to the inevitability of nonbeing. The experience of angst results in everything and ends in nothing. Hence, people have a choice: either to live in an authentic life or retreat into a world that has no meaning or purpose.

An authentic person must seek and create his or her own meaning in this world, and exercise freedom of choice and a full sense of responsibility. This theory led to the logotherapy of Viktor Frankl, which emphasized people's goals in life.

Differences between Binswanger and Freud

Binswanger

- Personality is determined by the individual's freedom of choice and not by genetic factors.
- Optimistic about human existence; people live to achieve an authentic life, find sound values, and grow as a person.
- Human beings continually change and strive towards a future state of fulfillment to build meaningful and socially constructive lives.
- Present situations determine/affect the future.
- Existentialism emphasizes the immediacy of experience as the individual lives it.
- Healthy persons are those who dare to live and act at their best and find meaning in existence.

Freud

- Personality is determined by heredity and environmental factors.
- Pessimistic about human existence.
- Humans are biological organisms whose master is the satisfaction of bodily needs.
- Past situations determine/affect the future.
- In psychoanalysis, past experiences are vital in understanding behavior.
- Normal and healthy mental and behavioral patterns are achieved by reducing tension to previously acceptable levels.

Another theory guided by the **existential perspective is the Suzanne Kobasa (1979)** on the personality style of hardiness by Suzanne Kobasa. It involved the following elements:

1. **Commitment** - a clear sense of purpose and the ability to recognize personal values and goals
2. **Control** - the capacity to make a general plan of action and identify alternative solutions
3. **Challenge** - the capacity to view life positively and integrate goals into situations

Modes of existence

1. **Umwelt** - the "world around" or non-personal; it includes the biological drives, needs, and instincts of the individual.
2. **Mitwelt** - "with the world" includes the meaning of the world of fellow human beings or the meaning of a person's relationship with others; the meaning that others design into the social relationship.
3. **Eigenwelt** - "own world" is the mode of relationship with one's self-identity. It is not restricted to the

inner subjective world, but includes one's subjective reactions to the world at large.

One should be able to live with the three modes. To exclude one could lead to a fragmented, immature personality and less-than-human existence. Healthy persons display a proper balance of the three modes of *dasein*, a German word that literally means being there. To live an authentic life, people must assume responsibility for what they are and what they may become. Authenticity also requires courage to change, grow, and respond to the challenge of being alone in the world. "Hardiness" helps people cope with stressful situations (Kobasa et al. 1982).

Development of Personality

Genetic explanations are not accepted by existentialists. They would rather believe that the whole existence is a historical event. History consists not of stages but of different modes of existence.

Existentialism means centering upon the existing person. It puts emphasis on the human being as he or she is emerging and becoming. Existentialism stresses the living immediacy of experience as the individual lives it in the here and now. In contrast, psychoanalysis values past experiences, which are seen as vital to understanding behavior.

For existentialists, people dwell not on the individual's past but on the present and future. They are never static; they are always becoming or transcending themselves.